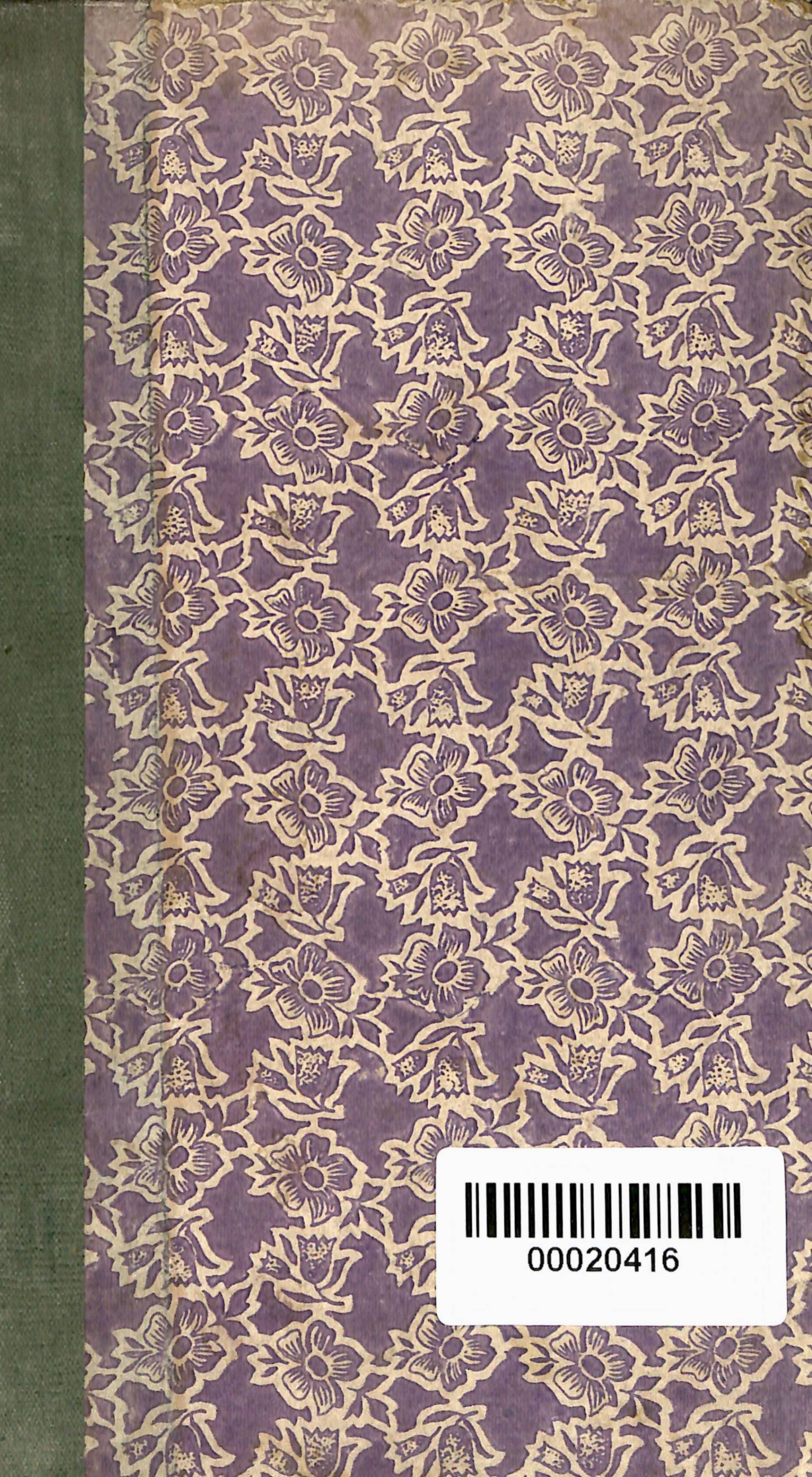

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

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MDCCLXXXIV.

AN
UNIVERSAL, HISTORICAL, and LITERARY
DICTIONARY.

O

OBRECHT (Ulric), a learned German, was deſcended from a family, which came originally from Schleſtadt; and had been raiſed to nobility in the perſon of his great-grandfather [a] by the emperor Rodolphus II. in 1604. Ulric was born, July 23, 1646, at Straſburg; where he had the firſt part of his education, and then proceeded to learn the elements of the ſciences at Montbelliard and Altorf. He inherited both the inclination and taſte of his anceſtors, who were all diſtinguiſhed by the poſts they held, either in the univerſity or in the ſenate of Straſburg. The ſtudy of the Latin, Greek, and Hebrew tongues, were almoſt the firſt amuſements of his infancy; and he learned French, Spaniſh, and Italian, by way of play or diverſion. At fifteen, he was ſo good a rhetorician, that he was ordered then to compoſe and pronounce a Latin ſpeech in public, which he performed with univerſal applauſe. The method preſcribed by his preceptors was, to ſuffer him to read only the ancient authors, that ſo he might draw the principles of eloquence from Demoſthenes, Cicero, Quintilian, Longinus, &c. He alſo purſued the ſame plan, in his courſe of philoſophy. Plato, Ariſtotle, with all that we have of Pythagoras, were the authors which they put into his hands.

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[a] It is perhaps Thomas Obrecht, whoſe inſtrument of creation, as count Palatine, may be ſeen in Selden's "Titles of Honour;" where there is a curious extract of the forms and ceremonies uſed by him, on the creation of John Cruſius, poet-laureat at Straſburg. Here alſo our count was a profeſſor of law in 1616.

But the principal bent of his ſtudies lay to juriſprudence and hiſtory: in both which he excelled, and filled the chairs of both in the univerſity with great diſtinction. Yet ſuch a multiplicity of ſciences did not render his ideas confuſed; every thing was ranged in exact order in his mind: and he ſurprized the world not more with the prodigious extent of his knowledge, than with his admirable neatneſs in delivering it. He gave an account of all ages, as if he had lived in them; and of all laws, as if he had been the maker of them. With all this, he ſpoke of ſuch ſubjects as he knew beſt, like a man who ſought rather to be informed, than to decide. As ſoon as he had taken his licentiate's degree, he reſolved to travel abroad for further improvement. In this view, he went firſt to Vienna in Auſtria, with Mr. Kelerman, the Muſcovite ambaſſador, who had taken him to be governor and tutor to his ſon: thence he paſſed to Venice, in the train of the ſame ambaſſador. As the motive for theſe travels was not a vain curioſity, but a deſire of knowledge, his chief pleaſure conſiſted in viſiting the libraries and learned men, wherever he came; being himſelf an author at nineteen, when he publiſhed a kind of "Commentary upon "Scipio's Dream," and "A Diſſertation upon the Prin"ciples of Civil and Political Prudence."

At his return from Italy, his friends put him upon ſettling; and accordingly he married at Straſburg the daughter of Boecler, the famous profeſſor of eloquence and hiſtory, whom he ſucceeded afterwards in thoſe employs: and he alſo collected the moſt finiſhed pieces of his father-in-law. Among others, he publiſhed "Animadverſiones in diſſertationem de "ratione ſtatus in imperio, &c." It is a conciſe piece of criticiſm upon a book, which had made a great noiſe in Germany; under the fictitious name of *Hyppolitus* of Pierre; where the author had repreſented the power of the Houſe of Auſtria as dangerous, and even fatal to the liberties of the empire. This family therefore acknowledged their obligations to Obrecht, for furniſhing matter to vindicate them from ſo injurious a ſuſpicion; and omitted nothing, which might engage him in their intereſt.

Mean while, his merit became ſufficiently known to bring him a great number of young German gentlemen, to whom he read lectures in law and hiſtory. This employ left him only a few ſpare moments to his own ſtudies; and he never thought of offering any thing to the public, only as the exigence of conjunctures required it, or in compliance to the intreaties of his friends. As he underſtood medals perfectly well, there was preſented to him a very curious one of Domitian, upon the reverſe whereof appeared a goddeſs, which he judged to be the figure of Iſis; and, upon this occaſion he publiſhed his "Conjectures," in 1675, with the title of "Epiſtola de Nummo Domitiani Iſiaco." After this, he turned his thoughts upon the "Auguſtan Hiſtory," with the view of throwing new lights upon it: which deſign put him upon collecting and ranging all thoſe writers in a new edition, accompanied with notes of the greateſt moment. Accordingly, the piece appeared in print, under the title of "Prodromus rerum Alſaticarum," in 1680. It was indeed only an introduction to a larger work, which he was meditating upon Alſace, in order to find out the original, the limits, rights, cuſtoms, wars, revolutions, &c. of that country: a moſt important deſign, which he was obliged to lay aſide, his continual employments not permitting him to finiſh it. Beſides theſe he printed ſome particular treatiſes by engagements to his friends, as that upon the right of bearing the ſtandard of the empire, "De Vexillo Imperii;" to which honour the republic of Straſburg claimed an equal ſhare with the dukes of Wirtenberg, who were in poſſeſſion of it. He publiſhed alſo another piece, concerning the treaties, which the ſtates and princes of the empire make in their own names, "De Imperii Germanici ejuſque Statuum fœderibus:" and, laſtly, one more upon the rights of war, and the guarantees of peace, "De jure belli, & ſponſoribus pacis."

Hiſtoriæ Auguſtæ Scriptores.

Hitherto Obrecht had profeſſed the Proteſtant religion; but the king of France having made himſelf maſter of Straſburg, and going there in perſon with the whole court, Mr. Peliſſon, who came among theſe, and who was acquainted with Obrecht, made it his buſineſs to find him out, and to diſcourſe with him upon that ſubject; and his converſion was completed by the Jeſuits, who were eſtabliſhed at Straſburg by Lewis XIV: he abjured his religion in 1684, at Paris, and put the inſtrument into the hands of the biſhop of Meaux. Upon his return to Straſburg, he reſumed his profeſſion in the law; and it was about this time, that he wrote the notes which we ſee in ſome editions of Grotius, "De jure belli ac pacis." In 1685, the king of France nominated him to preſide, in his majeſty's name, in the ſenate of Straſburg, with the title of prætor-royal, in imitation of the old Romans;

and from that time Obrecht applied himſelf entirely to public affairs. The judges of Straſburg, according to the principles of the Reformed religion, were empowered to diſſolve marriages, in caſe of adultery, and to enable the injured party to marry again. In oppoſition to this cuſtom, Obrecht tranſlated, into the German tongue, St. Auſtin's book of adulterous marriages; and obtained from the king a prohibition, upon pain of death, either to tolerate or ſolemnize the marriage, for the future, of any perſons that were ſeparated or divorced for adultery. This edict was made in 1687; and, in 1688, Obrecht tranſlated into high Dutch the Treatiſe of Father Dez Primier, rector of the Jeſuits at Straſburg, intituled, "The Re-union of the Proteſtants of the Church of Straſburg to the Catholic Church."

For the reſt, although, by the rights of his prætorſhip, every thing done in the ſenate muſt neceſſarily paſs through his hands, yet he was ſo expeditious, and ſo good a manager of time, that there was ſome little left for his ſtudies, which ſerved to him as a refreſhment from the fatigue of buſineſs. The firſt fruits of theſe leiſure moments was, an edition of "Dyctis Cretenſis," with notes: it appeared in 1691. He afterwards intended to give a more correct edition of "Quintilian," by the help of an excellent manuſcript which he had recovered. He finiſhed it, and had prepared the notes for the preſs; when, being deputed in 1698 to the court of France, to manage the intereſts of the city of Straſburg, the king appointed him his commiſſary and envoy to Francfort, upon affairs relating to the ſucceſſion of the ducheſs of Orleans. He went thither in 1700, and the diſcuſſion of the law-ſuit was not the only thing which employed him. In effect, beſides the difficulties which were to be cleared upon other important points, he undertook a moſt arduous and intricate taſk, in regard to the eventual ſucceſſion of the duke of Anjou to the crown of Spain; when he made it his buſineſs to collect all the pieces that had been written, either by civilians or hiſtorians, upon the ſubject of eſtabliſhing or regulating the rights of ſucceſſion to that vaſt monarchy: all which was done with a deſign to prove that the pretenſions of the Houſe of Auſtria were not well founded. See the title: "Excerptorum hiſtoricorum & juridicorum de natura ſucceſſionis in Monarchiam Hiſpaniæ, menſe Dec. 1700," in 4to. Our author likewiſe drew up the plan of a particular treatiſe upon the ſucceſſion to the duchy of Milan: the impreſſion of which waited only for the publication of the emperor's manifeſto. Laſtly, as if the digeſting ſuch a crowd of writings was not ſufficient to employ him, he alſo finiſhed "A Tranſlation of the life of Pythagoras," from the Greek of Jamblichus. But as all theſe things could not be done, without even treſpaſſing upon the time for his neceſſary meals, ſo his health became unavoidably impaired; and his ſpirits, exhauſted by ſuch inceſſant labour, accordingly became languid and ſinking. After he had paſſed ſentence upon the rights of the ducheſs of Orleans, he ordered himſelf to be conveyed to Straſburg; being already ſtruck with his death's wound, and conſumed with a ſlow inward fever. He ſatisfied himſelf at firſt with keeping his bed by way of precaution; but ſoon became ſo much weakened by an increaſe of fever, that it was neceſſary to let him know his danger; and, after receiving all the ſacraments, he died Aug. 6, 1701.

We have other publications of his, beſides thoſe already mentioned, the chief of which are inſerted below [B]. He left a ſon, who, at the time of his father's death, was 26 years of age, and ſucceeded him in the poſt of prætor-royal of Straſburg, by the appointment of the French king.

[B] "Diſſertatio de abdicatione Caroli V. imperatoris;" "De electione Imperatoris Romano-Germanici;" "De unitate reipublicæ in ſacro Romano imperio;" "De Clenodiis S. Rom. Imperii;" "De legibus agrariis Pop. Romani;" "De veræ philoſophiæ origine;" "De philoſophia Celtica;" "De extraordinariis populi Romani imperiis;" "De ratione belli;" "Sacra Termini;" "De cenſu Auguſti;" "De legione fulminatrice M. Antonini Phil. Imperatoris."

OBSEQUENS (Julius), a Latin author who flouriſhed, as is conjectured, a little before the time of the emperor Honorius, about the year 395; and wrote a book "De Prodigiis," whence he is thought to be a Pagan. This work, which was only a liſt of ſuch prodigies as are inſerted in Livy, ends about the year of Rome 743, where Livy ends his "Decads;" whoſe words Obſequens often borrows. We have only a part of the work, publiſhed by Aldus Manutius in 1508, of which there are ſeveral editions. Conrad Lycoſthenes made ſome additions to it, which were publiſhed with the text at Baſil, in 1552: he marked his additions with aſteriſms, but the whole was publiſhed the following year, without any diſtinctions, by John de Tournes. From that time the book of Obſequens, and the ſupplement, appeared as done by the ſame hand; till Scheffer, in 1679, publiſhed an edition, in which he printed what was compiled by Obſequens in the Roman letter, and the ſupplement of Lycoſthenes in Italic.

Bayle and Voſſius.

OBSOPÆUS (JOHN), a German phyſician, was born at Brettin in the Palatinate, in 1556; and, having learned the elements of literature in his own country, finiſhed his education at Neuhauſs, and in the college of Wiſdom at Heidelberg, where he was inſtructed by Zachary Urſinus. After the death of the elector Frederic III. he went to Francfort upon the Main; where he was employed in correcting the preſs by Wechelius, being well verſed in Greek and Latin. Here he applied himſelf for ſix years to the ſtudy of phyſic; and made ſo great a progreſs, that paſſing through England and Holland into his own country, he obtained the phyſic profeſſor's chair at Heidelberg. When the Elector Frederic IV. went to Amberg, Obſopæus attended him in the quality of his phyſician: but, immediately after his return to Heidelberg, was ſeized with a mortal diſtemper, of which he died in 1596. He publiſhed ſeveral pieces of "Hippocrates," with the Latin tranſlations corrected, and "Remarks." He alſo publiſhed "Sibyllina Oracula, with "Catellio's verſion, and remarks by himſelf;" "Zoroaſtris "Magica, cum ſcholiis Plethonis & Pſelli;" "Oracula "metrica Jovis:" all printed at Paris in 1607.

He had a brother, Simon Obſopæus, who acquired ſome reputation in phyſic; but not ſo much by writings, as by practice. He was alſo profeſſor of phyſic at Heidelberg, where he died in 1619, aged 44.

OCCAM, or OCCHAM (WILLIAM), a famous ſcholaſtic divine, of the order of Cordeliers, in the 14th century, was by nation an Engliſhman, and the diſciple of John Eregona, commonly called Duns Scotus. He was the principal of the Nominaliſts, and acquired ſo great a reputation as to be intitled the Invincible Doctor.' At the ſolicitation of Michael de Ceſena, general of his order, he took the party of Lewis of Raviere [A], a declared enemy of the Roman church; and wrote ſtrenuouſly againſt Pope John XXII. and his ſucceſſors. This bold and dangerous ſtep brought an accuſation againſt him, as well as againſt Ceſena: who were charged with maintaining, that neither Chriſt nor his apoſtles had any poſſeſſions at all, either in common or as private property. This doctrine gave riſe to that pleaſant queſtion, called the bread of the Cordeliers; and conſiſted in determin-

Doctor invincibilis.

[A] Trithemius tells us, that Occam uſed to ſay to this Prince, "My "Lord, let your ſword defend me, "and my pen ſhall be always ready to "ſupport you."

ing, whether the dominion of things conſumed in the uſing, ſuch as bread and wine, belonged to them, or only the ſimple uſe of them, without the dominion? Their rule not permitting them to have any thing as property, Pope Nicolas III. who had been of their order, deviſed a method to enrich them, without breaking their rule. To this end he made an ordinance, that they ſhould have only the uſufruct of the eſtates which ſhould be given to them, and that the ſoil and fund of all ſuch donations ſhould belong to the church of Rome. By this means he put them into poſſeſſion of an infinite number of eſtates, in the name of the church of Rome: but, for that reaſon, Pope Nicolas's bull was revoked by John XXII. who condemned the uſe without the dominion, by his "Extravaganta ad Conditorem." He alſo condemned, by another "Extravaganta cum inter," the doctrine concerning the poſſeſſion of eſtates by Chriſt and his apoſtles. Occam and Ceſena were likewiſe both excommunicated, becauſe they had departed from Avignon without the Pope's leave, and had written againſt him. Occam, however, was abſolved, as is ſaid, from this cenſure before his death, which happened about 1347.

We have ſeveral pieces of his, which are written with much wit and ſubtilty. The Proteſtants ſometimes make uſe of ſome of them againſt the church of Rome. Melchior Goldaſt printed, in his treatiſe upon monarchy, 413 queſtions of Occam; and a complete liſt of his books may be ſeen, by thoſe who are curious in ſuch things, in the authors mentioned below [B].

Moreri & L'Avocat.

[B] Luke Wading in "Annal. & "Biblioth. Minor;" "Pitſeus;" "Sponde;" "Bzovius;" "Rainaldi;" "Trithemius & Bellarmin de Script. "Eccl. & de Rom. Pontif." l. iv. c. 14.

OCELLUS, an ancient Greek philoſopher of the ſchool of Pythagoras, ſurnamed Lucanus, as being a native of Lucania. His anceſtors were firſt ſeated at Troy, but in the reign of Laomedon removed to Myra, a city of Lycia. Our philoſopher lived before Plato, to whom Archytos of Tarentum wrote a letter; acquainting him, that he had found ſome of Ocellus's poſterity in Lucania. He compoſed a piece, of "Kings, or Laws and Kingdoms," of which we have only ſome fragments left: and his work, "περι του "Παντὸς, or the Univerſe," is the only piece which is come entire to us. It was written originally in the Doric dialect by Ocellus, and afterwards tranſlated by another hand into the Attic. In it he attempts to prove the eternity of the world; and at the end gives ſome rules for the propagation of mankind. Ariſtotle, who maintains the ſame opinion with our author, is thought to have borrowed it from him: which is confirmed by this remark, that he hath followed Ocellus in his diviſion of the elements. William Chriſtian, and after him Lewis Nogarola, tranſlated this work into Latin. We have divers editions of it, both in Greek and Latin; and Gale has inſerted the Greek, with Nogarola's verſion, in his "Opuſcula Mythologica, Amſt, 1688," 8vo.

OCHINUS (Bernardin), a celebrated Italian, was born at Siene in 1487, and firſt took the habit of a Cordelier: but throwing it off in a ſhort time, and returning into the world, applied himſelf to the ſtudy of phyſic, and acquired the eſteem of cardinal Julius de Medicis, afterwards Pope Clement VII. At length, changing his mind again, he reſumed his monk's habit in a penitential mood; and, not content with this, but aiming at ſtill greater perfection, he embraced, in 1534, the reformed ſect of the Capuchins. He practiſed, with a moſt rigorous exactneſs, all the rules of this order; which, being then in its infancy, he contributed ſo much to improve and enlarge, that ſome writers have called him the founder of it. It is certain, he was made vicar-general of it, and became in the higheſt degree eminent for his talents in the pulpit. He delivered his ſermons with ſuch a grace, ſo much politeneſs, and ſpoke ſo copiouſly, that he raviſhed his audience wherever he was: and never did man preach with ſo much ſucceſs, as well as with ſo much applauſe. His extraordinary merit procured him the favour of Pope Paul III. who, it is ſaid, made him his father confeſſor and preacher: and was thus the darling of both prince and people, when, falling into the company of one John Valde, a Spaniard, who had imbibed Luther's doctrine in Germany, he became a proſelyte. He was then at Naples, and began to preach in favour of Proteſtant doctrines [A]; which being taken notice of, he was ſummoned to appear at Rome, and was in his way thither, when he met at Florence Peter Martyr, with whom, it is probable, he had contracted an acquaintance at Naples [B]. This friend perſuaded him not to put himſelf into the Pope's power; and they both agreed to withdraw into ſome place of ſafety. Ochinus went firſt

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[A] Seckendorf's hiſt. Lutheraniſm.

[B] Martyr's life by Sincler.

to Ferrara, where he diſguiſed himſelf in the habit of a ſoldier; and, proceeding thence to Geneva, arrived thither in 1542, and married a woman of Lucca. However, he did not ſettle there, but went to Augſburg, where he publiſhed ſome ſermons.

In 1547 he was invited, together with Peter Martyr, into England by abp. Cranmer, to have their joint aſſiſtance in carrying on the reformation. They arrived in December that year; and repairing to Lambeth, were kindly received by Cranmer. They were entertained there for ſome time; and Ochinus, as well as Martyr, was made a prebendary of Canterbury [c]. He laboured heartily in the buſineſs of the Reformation; and his dialogue, upon the unjuſt uſurped primacy of the biſhop of Rome, was tranſlated into Latin by Ponet bp. of Wincheſter, and publiſhed in 1549. But, upon the death of Edward VI. being forced, as well as Martyr, to leave England, he retired to Straſburg with that friend, where they arrived in 1553. From this city Ochinus went to Baſil, and was called thence in 1555 to Zurich, to be miniſter of an Italian church which was gathering there. This church conſiſted of ſome refugees from Locarno, one of the four bailiwicks which the Switzers poſſeſs in Italy; they being hindered from the public exerciſe of the Reformed religion, by the oppoſition of the Popiſh Cantons. Ochinus made no difficulty to ſubſcribe the articles of faith agreed upon by the church of Zurich, and met in that city with Bullinger, who proved a very good friend to him. He governed this Italian church, till 1563; when he was baniſhed thence by the magiſtrates of the town, on account of ſome dialogues he publiſhed, wherein he maintained the doctrine of Polygamy [D]. From Zurich he went to Baſil; but, not being ſuffered to ſtay there, he fled in great diſtreſs into Moravia, where he fell in with the Socinians, and joined them. Staniſlaus Lubienietſki, the great patron of this ſect, gives the following account of his laſt days, in his "Hiſt. "Reformat. Polon." Ochinus, ſays he, retired into Moravia, and into Poland, and even there he was not out of the reach of Calvin's letters. He returned into Moravia, after king Sigiſmund's edict; who, in 1564, puniſhed with baniſhment all thoſe that were called Tritheiſts, Atheiſts, &c.

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[c] So ſays Wood, Athen. Oxon. but it reſts ſolely on his authority, ſo far as we know.

[D] Dialog. the 21ſt.—When he publiſhed theſe dialogues, he was a widower of 76 years of age; and ſo could hardly have any perſonal motive, as was imputed to him, for deſiring Polygamy to be tolerated.

Some gentlemen endeavoured to keep him in Poland; but he anſwered, that men muſt obey the magiſtrates, and that he would obey them, even were he to die among the wolves in the woods. During his travels, he fell ſick of the plague at Pinckſow, and received there all poſſible offices of kindneſs from one of the brethren, named Philippovius. His daughter and two ſons, whom he carried along with him, died of the plague; but he had buried his wife, before he had left Zurich. As for himſelf, he continued his journey to Moravia, and within three weeks died at Slakow, in 1564, aged 77.

His character is variouſly repreſented by different authors, which is not to be wondered at; ſince men like him have all manner of things, good and bad, ſaid and written of them, by ſomebody or other. Bayle obſerves, that the confeſſion he made publicly, on the change of his religion, is remarkable. He acknowledged, in a preface, that if he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for ſome years, he would never have laid down the habit of his order; but, as he did not find within himſelf that courage which is requiſite to undergo martyrdom, he took ſanctuary in a Proteſtant country. His writings are rather numerous, than bulky. The "Dialogues" have been mentioned: there are "Italian Sermons," in 4 vols. printed 1543; an "Italian Letter to the Lords of Siena, containing an Account of his Faith and Doctrine;" another "Letter to Mutio of Juſtinopolis, containing the reaſon of his departure from Italy;" "Sermons upon St. Paul's Epiſtle to the Galatians," in Italian; "An Expoſition of St. Paul's Epiſtle to the Romans," in Italian; "Apologues againſt the Abuſes, Errors, &c. of the Papal Synagogue, their Prieſts, Monks, &c." in Italian, and tranſlated into Latin by Caſtalio; as were his "Dialogues," &c, &c.

OCKLEY (Simon), an eminent Orientaliſt, and profeſſor of Arabic in Cambridge, was of a gentleman's family at Great Ellingham in Norfolk, where his father lived; but was accidentally born at Exeter, in 1678. After a proper foundation laid in ſchool-learning, he was ſent, in 1693, to Queen's College in Cambridge, where he ſoon diſtinguiſhed himſelf by great quickneſs of parts, as well as (what do not always accompany them) intenſe application to literature; to the Oriental languages more particularly, for his uncommon ſkill in which he afterwards became famous. He took at the uſual time the degrees in arts, and that of batchelor in divinity. Having taken orders alſo, he was, in 1705, through the intereſt of Simon Patrick biſhop of Ely, preſented by Jeſus College in Cambridge to the vicarage of Swaveſey in that county; and, in 1711, choſen Arabic profeſſor of the univerſity. Theſe preferments he held to the day of his death, which happened at Swaveſey, Aug. 9, 1720; immaturely to himſelf, but more ſo to his family.

Ockley had the culture of Oriental learning very much at heart; and the ſeveral publications which he made were intended ſolely to promote it. In 1706, he printed at Cambridge an uſeful little book, intituled, "Introductio ad " linguas orientales, in qua iis diſcendis via munitur, et " earum uſus oſtenditur. Accedit index auctorum, tam " illorum, quorum in hoc libello mentio fit, quam aliorum, " qui harum rerum ſtudioſis uſui eſſe poſſint." Prefixed is a dedication to his friend the biſhop of Ely, and a preface addreſſed to the *Juventus Academica*, whom he labours to excite by various arguments to the purſuit of Oriental learning; aſſuring them in general, that no man ever was, or ever will be, truly great in divinity, without at leaſt ſome portion of ſkill in it: "Orientalia ſtudia, ſine quorum " aliquali ſaltem peritia nemo unquam in theologia vere " magnus evaſit, imo nunquam evaſurus eſt." There is a chapter in this work, relating to the famous controverſy between Buxtorf and Capellus, upon the antiquity of the Hebrew points, where Ockley profeſſes to think with Buxtorf, who contended for it: but the reader may be pleaſed to know, that he afterwards changed his opinion, and went over to Capellus, although he had not any opportunity of publicly declaring it. And indeed it is plain, from his manner of cloſing that chapter upon the points, that he was then far enough from having any ſettled perſuaſion about them: "his in præſentia aſſentior; nolo " tamen aliquid temere affirmare, quod, ſi poſthac ſententiam meam mutare mihi viſum fuerit, nollem ut quiſpiam " ea quæ hic ſcripſi mihi exprobret."

In 1707, he publiſhed in 12mo, from the Italian of Leo Modena, a Venetian Rabbi, "The Hiſtory of the preſent " Jews throughout the world; being an ample though " ſuccinct account of their cuſtoms, ceremonies, and " manner of living at this time:" to which is ſubjoined a " Supplement concerning the Carraites and Samaritans, " from the French of Father Simon." In 1708, a little curious book intituled, “The Improvement of “human Reaſon, exhibited in the life of Hai Ebn Yokdhan, “written above 500 years ago by Abu Jaafar Ebn “Tophail:” tranſlated from the Arabic, and illuſtrated with figures, 8vo. The deſign of the author, who was a Mahometan philoſopher, is to ſhew, how human reaſon may, by obſervation and experience, arrive at the knowledge of natural things, and from thence to ſupernatural, and particularly the knowledge of God and a future ſtate: the deſign of the tranſlator, to give thoſe, who might be unacquainted with it, a ſpecimen of the genius of the Arabian philoſophers, and to excite young ſcholars to the reading of eaſtern authors [A]. This was the point our Rabbi had conſtantly in view; and therefore, in his “Oratio “Inauguralis” for the profeſſorſhip, it was with no ſmall pleaſure, as we may imagine, that he inſiſted upon the beauty, copiouſneſs, and antiquity of the Arabic tongue, in particular, and upon the uſe of Oriental learning in general; and that he dwelt upon the praiſes of Erpenius, Golius, Pocock, Herbelot, and all who had any ways contributed to promote the ſtudy of it. In 1713, his name appeared to a little book with this title, “An Account of “South-Weſt Barbary, containing what is moſt remark“able in the Territories of the king of Fez and Morocco; “written by a Perſon who had been a Slave there a con“ſiderable Time, and publiſhed from his authentic Manu“ſcript: to which are added, two Letters; one from the “preſent King of Morocco to Colonel Kirk, the other to “Sir Cloudeſly Shovell, with Sir Cloudeſly's Anſwer, &c.” 8vo. While we are enumerating theſe ſmall publications of the profeſſor, it will be but proper to mention two ſermons: one “Upon the Dignity and Authority of the “Chriſtian Prieſthood,” preached at Ormond chapel, London, in 1710; another, “Upon the Neceſſity of inſtruct“ing Children in the Scriptures,” at St. Ives in Huntingtonſhire, 1713. To theſe we muſt add a new tranſlation of the ſecond “Apocryphal Book of Eſdras” from the Arabic verſion of it, as that which we have in our common Bibles is from the vulgar Latin, 1716. Mr. Whiſton, we are told [B], was the perſon who employed him in this

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[A] See article JAAPHAR EBN TOPHAIL.

[B] See the preface to “An Epiſto“lary Diſcourſe concerning the Books “of Ezra, genuine and ſpurious; but “more particularly the ſecond Apo“cryphal Book under that name, “and the variations of the Arabic “Copy from the Latin,” &c. By Francis Lee, M. D. author of the “Hiſtory of Montaniſm.” 8vo.

tranſlation, upon a ſtrong ſuſpicion, that it muſt needs make for the Arian cauſe he was then reviving; and he, accordingly, publiſhed it in one of his volumes of "Primitive Chriſtianity Revived." Ockley, however, was firmly of opinion, that it could ſerve nothing at all to his purpoſe; as appears from a printed letter of his to Mr. (afterwards Dr.) Thirlby, in which are the following words: "You ſhall have my 'Eſdras' in a little time; 200 of "which I reſerved, when Mr. Whiſton reprinted his, "purely upon this account, becauſe I was loth, that any "thing with my name to it ſhould be extant only in his "heretical volumes. I only ſtay, till the learned author "of the 'Hiſtory of Montaniſm' has finiſhed a diſſertation which he has promiſed me to prefix to that "book [c]." A learned Letter of Ockley's to Mr. W. Wotton is printed among the "Miſcellaneous Tracts of Mr. "Bowyer, 1784."

But the moſt conſiderable by far of all the profeſſor's performances is, "The Hiſtory of the Saracens;" begun from the death of Mahomet, the founder of the Saracenical empire, which happened in 632, and carried down through a ſucceſſion of Caliphs to 705. This "Hiſtory," which illuſtrates the religion, rites, cuſtoms, and manner of living of that warlike people, is very curious and entertaining; and the public were much obliged to Ockley for it: for he was at vaſt pains in collecting materials from the moſt authentic Arabic authors, eſpecially manuſcripts, not hitherto publiſhed in any European language; and for that purpoſe reſided a long time at Oxford, to be near the Bodleian library, where thoſe manuſcripts were repoſited. It is in 2 vols. 8vo; the firſt of which was publiſhed in 1708, the ſecond in 1718: and both were ſoon after republiſhed. A third edition was printed in the ſame ſize at Cambridge in 1757; to which is prefixed, "An Account of the Arabians "or Saracens, of the Life of Mahomet, and the Mahometan Religion, by a learned Hand:" that is, by the learned Dr. Long, maſter of Pembroke Hall in Cambridge.

In the mean time, Ockley was one of thoſe unfortunate perſons, whom Pierius Valerianus would have recorded, in his book "De infelicitate literatorum." In his "Inaugural Oration," printed in 1711, he calls fortune *vene-*

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[c] This letter, dated Oct. the 15th, 1112, is intituled, "An Account of the authority of the Arabick "Manuſcripts in the Bodleian Library, "controverted between Dr. Grabe and "Mr. Whiſton." 1712, 8vo.

ſica and *noverca*, ſpeaks of *mordaces curæ* as things long familiar to him; and, in Dec. 1717, we find him actually under confinement: for, in the introduction to the ſecond volume of his "Saracenical Hiſtory," he not only tells us ſo, but even ſtoically dates from Cambridge caſtle. What are we to think of our learned profeſſor? Shall we ſay of De Conſol. ad Helv. c. 13. him as Seneca ſaid of Socrates, that "by entering a priſon, "he took ignominy from the place; and that no place "could ſeem a priſon while ſuch a man was in it?" We will not ſoar ſo high. We will only obſerve, that, being married very young, he was encumbered with a family early in life; that his preferment in the church was not anſwerable to his reputation as a ſcholar; that his patron the earl of Oxford fell into diſgrace, when he wanted him moſt; and laſtly, for we muſt not omit to note it, that he had ſome ſhare of that common infirmity among the learned, which makes them negligent of œconomy, and a prudential regard to outward things, without which however all the wit, and all the learning in the world, will but ſerve to render a man the more miſerable.

As to his literary character, which is the chief point we have to do with, it is certain that he was extremely well ſkilled in all the ancient languages, and particularly the Oriental; ſo that the very learned Reland thought it not too much to declare, that he was "vir, ſi quis alius, harum literarum peritus." De Relig. Mahomm. p. 259. He was likewiſe very knowing in modern languages, as in the French, Spaniſh, Italian, &c. and, upon the whole, conſidered as a linguiſt, we may preſume that very few have exceeded him.

OCTAVIA, daughter of Caius Octavius, and ſiſter to Auguſtus Cæſar [A], was one of the moſt illuſtrious ladies of ancient Rome. She was firſt married to Claudius Marcellus, who was conſul, U. C. 704. She brought this huſband two children, a boy and a girl, before his death; which happened a little after the war of Peruſia, when ſhe was big with a third child. By the laws of Rome, widows were forbid to marry within ten months after the deceaſe of their huſbands: but Octavia was diſpenſed from this ſtatute by a decree of the ſenate. The public welfare required it. The Romans had but too much cauſe to fear, that Antony

[A] Her father Caius Octavius was twice married, firſt to Anchaſia, and then to Atia. It was this latter, and not the firſt, as Plutarch relates, who was mother to Octavia, as well as Auguſtus.

and Auguſtus would quarrel and prolong the civil war, if not prevented by ſome powerful mediator. Antony was then a widower; and no expedient promiſed ſo fair for compaſſing this happy mediation, as his marriage with Octavia. It was therefore concluded with all imaginable diſpatch, even before the lady was brought to bed. Every one was for promoting the match, from a perſuaſion that Octavia, whoſe exquiſite beauty was heightened by gravity and prudence, would inflame Antony with her numberleſs charms, and conſequently bring about a moſt happy and laſting peace. Theſe nuptials were ſolemnized, U. C. 714. Three years after, the hopes of the Romans were fulfilled by a peace concluded with Pompey's ſon. Auguſtus continued in Italy, and Antony went with his wife Octavia into Greece. He ſpent the winter with her at Athens: but, having been exaſperated againſt Auguſtus by ill reports, he ſet ſail for Italy; and, being refuſed entrance into the harbour of Brunduſium, he went aſhore at Tarentum, whence he ſent Octavia to Auguſtus. The lady, meeting her brother by the way, had a conference with him, together with his friends Agrippa and Mæcenas; when ſhe conjured him in the moſt pathetic terms, not to let her, from being the moſt happy of her ſex, become the moſt wretched. For now, ſays ſhe, the world looks upon me as related to two emperors, the one as wife, the other as ſiſter; but if pernicious counſels ſhould prevail, and war break out, though it is doubtful which of you would conquer, my fate would either way be wretched. Cæſar, overcome by theſe words, went to Tarentum quite pacified; and the interview between him and his brother-in-law was heightened by a thouſand demonſtrations of friendſhip.

Antony returned to the Eaſt, and left Octavia in Italy. Some time after, ſhe ſet out to meet him; and on the receipt of letters from him, deſiring her to ſtay at Athens for him, ſhe accordingly ſtopped there, till ſhe found evidently that her huſband had only made a fool of her. Whereupon ſhe returned to Rome, and could not be prevailed on by Auguſtus to quit her conſort's palace; but continued to live there, and to take the ſame care of every thing, as though he had been the beſt of huſbands. She was equally affectionate to the children by Fulvia his former wife, and careful of their education, as before. She would not for the world have conſented, that the injurious treatment ſhe met with from Antony, ſhould occaſion a civil war. In this diſpoſition ſhe remained in the houſe, till ſhe was ordered to leave it by Antony himſelf, who at the ſame time ſent her a divorce; when ſhe burſt into tears, becauſe ſhe ſaw ſhe ſhould be conſidered as one of the cauſes of the war. The admiration in which the Romans held Octavia's behaviour, in doing all the kind offices in her power to the children and friends of her huſband, without reſenting in any manner the ill-treatment ſhe met with from him, did great prejudice to Antony; ſo that this illuſtrious lady, againſt her will and intentions, expoſed him prodigiouſly to the animoſity of the Romans, who both hated and deſpiſed him, when they ſaw him prefer to her a woman of Cleopatra's abandoned character. Thoſe, who had ſeen the latter, were more ſurprized than others at his infatuation; as not finding any advantage on her ſide, either in reſpect to youth or beauty, while Octavia was infinitely ſuperior both in virtue and wiſdom. And, indeed, what good opinion ſoever Cleopatra entertained of her own charms, ſhe yet dreaded thoſe of Octavia in a prodigious degree; for which reaſon ſhe had recourſe to the moſt ſtudied artifices, in order to perſuade Antony not to let her come near him. She made her inamorato believe, that it would be impoſſible for her to live, in caſe he ſhould abandon her. She repreſented to him, that it was enough for Octavia to be a lawful wife, whilſt Cleopatra herſelf, queen of ſo mighty a nation, went by no other name but that of concubine; a name, which yet ſhe would ſubmit to, provided Antony did not plunge her into deſpair by his abſence. To prevent any ſuch fatal ſtroke, ſhe attended him to his laſt overthrow and death at Actium; though, when ſhe had followed him as far as Epheſus, his friends adviſed him to ſend her back to Egypt, all things ſeeming to ſpeak a moſt fatal rupture with Auguſtus: while ſhe, fearing leſt Octavia ſhould once more reconcile her brother with her huſband, bribed a certain perſon, who perſuaded Antony to take her with him whitherſoever he might go.

Prideaux ſays, ſhe was much handſomer than Cleopatra. Connect. &c.

After Antony's death, U. C. 731, fortune ſeemed to flatter Octavia with a proſpect of the higheſt worldly felicity. The ſon, which ſhe had by her firſt huſband Marcellus, was now about twelve years of age [B], a moſt accompliſhed youth, of a cheerful diſpoſition, and very ſtrong genius: his temperance and reſerve was the ſubject of admiration in a

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[B] He died U. C. 731, at twenty years of age, as we learn from Propertius; conſequently, at the death of Antony in 723, he muſt be about the age here aſſigned.

youth, and of ſuch high quality. At a proper age Auguſtus married him to his own daughter, and conſidered him as preſumptive heir of the empire. Seneca tells us, that he was patient under toils, averſe from pleaſures, and able to ſupport all that his uncle might be deſirous of laying upon him. But this moſt promiſing youth died in his bloom; and, how much fortitude ſoever Octavia had ſhewn under the injurious treatment of Antony, yet this was more than ſhe was able to ſupport. She ſunk under it, and remained for ever inconſolable. The particulars of her grief were ſo very ſingular, that they have almoſt the air of romance. Seneca tells us, that ſhe would not allow any body to offer her the leaſt conſolation, nor could be prevailed with to take the leaſt diverſion. Having her whole mind and ſoul on this ſingle object, ſuch was her deportment through the remainder of her life, as if ſhe had been at a funeral. She would not have any image or portrait of her deareſt ſon, nor allow the leaſt mention to be made of him. She held all mothers in abhorrence, but directed her rage chiefly againſt Livia, becauſe the happineſs ſhe had promiſed herſelf ſeemed to be transferred to her ſon [C]. Solitude and darkneſs were her delight, not having any regard for her brother. She was deaf to all conſolation, withdrawing from every ſort of ſolemnity; and, abhorring even her brother's too dazzling greatneſs, ſhe hid and buried herſelf. She appeared in her weeds before her children and grand-children, a circumſtance which gave great diſguſt to her family, as appearing totally bereaved, whilſt they were living and well. Seneca likewiſe adds, that ſhe rejected all poems in honour of Marcellus's memory, and compliments of every kind; which, however, muſt be taken with a grain of allowance, at leaſt if the ſtory be true, of Virgil reading that eloge upon this youth, in his concluſion of the ſixth "Eneid," to Auguſtus while ſhe was with him; when they both burſt into tears, and Virgil was obliged to inform them that the book was near ending, otherwiſe he had not been ſuffered to proceed. It is ſaid, moreover, that Octavia fainted away at the words, *Tu Marcellus eris*; and that it was with the greateſt difficulty ſhe was recovered: after which ſhe rewarded the poet with no leſs than ten ſeſterces, that is, according to ſome, 78l. 2s. 6d. for each verſe, of which there twenty-ſix in the whole [D].

[C] In this ſhe was not deceived, for Livia's ſon Tiberius actually ſucceeded Auguſtus in the empire.

[D] Beginning with, "Atque his "Æneas," &c. and ending with, "His ſaltem accumulem donis," &c.

Octavia died, according to Dio, U. C. 744; leaving two daughters ſhe had by Antony, Antonia Major, and Antonia Minor. They were both married to great advantage; the elder to Domitius Ænobarbus, the younger to Druſus, brother of Tiberius: from the latter match were deſcended Caligula and Claudius, and from the former Nero, all Roman emperors. Her eldeſt daughter by Marcellus was firſt married to Agrippa, and afterwards to Antony, youngeſt ſon of Antony by Fulvia. It is ſaid that Auguſtus dedicated a temple and ſome porticoes to the memory of his ſiſter.

Biographia Dramatica.

ODELL (THOMAS), Eſq; born in Buckinghamſhire towards the concluſion of the laſt or the beginning of this century, had a handſome paternal eſtate in that county, the greateſt part of which he expended in the ſervice of the court intereſt; but, on the death of his patron lord Wharton, who, with other friends of the ſame principles, had procured him a penſion from the government, Mr. Odell, finding both his fortunes and intereſt impaired, erected a theatre in Goodman's-fields, which he opened in October 1729. For the firſt ſeaſon it met with all the ſucceſs that could be wiſhed for, and fully anſwered his expectations; and, indeed, it is probable that it would ſtill have gone on with like ſucceſs, had not a connection, which it was ſaid the ſon of a reſpectable and honourable magiſtrate of the city of London had with the ſaid theatre, given umbrage to the lord mayor and court of aldermen, who, under the appearance of an apprehenſion that the apprentices and journeymen of the trading part of the city would be led too readily into diſſipation, by having a theatre brought ſo near home to them, made an application to court for the ſuppreſſion of it. In conſequence of this, an order came down for the ſhutting it up; in complaiſance to which (for at that time there was no act of parliament for limiting the number of the theatres), Mr. Odell put a ſtop to his performances, and, in the end, found himſelf under the neceſſity of diſpoſing of his property to Mr. Henry Giffard, who, not meeting with the ſame oppoſition as our author, raiſed a ſubſcription for the building of a more ample play-houſe on the ſame ſpot, to which aſſembling a very tolerable company of performers, he went on ſucceſsfully, till the paſſing of the ſaid act.

Mr. Odell was, in 1738, appointed deputy maſter of the revels, under the duke of Grafton, then lord chamberlain, and Mr. Chetwynd, the licenſer of the ſtage. This place he held till his death, which happened in May 1749. He brought four dramatic pieces on the ſtage, between 1721 and 1744; all of which met with ſome ſhare of ſucceſs.

ODO (Saint), the ſecond abbot of Clugni in France, illuſtrious for his learning and piety, was born at Tours in 879. He was educated by Foluques, count of Anjou, and became a canon of St. Martin at Tours, at nineteen years of age. After this, he went to Paris, and was the diſciple of St. Remy of Auxerre. He was fond of ſolitude, and took the monks habit in the convent of Beaume, in the dioceſe of Beſançon. After which, he became prior and abbot in 927. The ſanctity of his life contributed greatly to increaſe the congregation of Clugni, ſo that it was enlarged with a great number of monaſteries. Popes, biſhops, and ſecular princes, had ſo great an eſteem for him, that they uſually choſe him for the arbitrator of their diſputes. He applied himſelf to ſtudy, as well as to the aggrandizing of his order. While he was canon, he abridged the "Morals of St. Gregory," and the "Hymns in Honour of St. Martin." While a ſimple monk, he compoſed three books of "The Prieſthood;" and another upon the "Prophecy of Jeremy," dedicated to Turpion biſhop of Limoges, which bore the title of "Collations or Conferences, or elſe Occupations." After he became abbot, he wrote the "Life of St. Gerard," and of "St. Martial of Limoges," and another, in which St. Martyr is equalled to the apoſtles; as alſo ſeveral ſermons, and a "Panegyric upon St. Benedict." All theſe are printed in the "Bibliotheque of Clugny," together with ſome "Hymns upon the Sacrament," and "The Magdelain;" but the "Hiſtory of St. Martyn's Tranſlation" is falſely aſcribed to him. Sigibert tells us, he underſtood muſic; and was well qualified to compoſe and preach ſermons, and make hymns for the ſacraments. He died about 943.

ODO CANTIANUS, or of Kent, ſo called becauſe he was a native of that county in England, where he flouriſhed in the 12th century, and was a Benedictine monk, of which order his learning and eloquence raiſed him to be prior and abbot. Thomas à Becket was his friend, and his panegyric was made by John of Saliſbury. He compoſed ſeveral works, as "Commentaries upon the Pentateuch;" "Moral Reflections upon the Pſalms, the Old Teſtament, and the Goſpels;" a treatiſe intituled, "De onere Phi-

“ liſtini ;” another, “ De moribus eccleſiaſticis ;” a third, “ De vitiis & vitutibus animæ, &c.” But the beſt thing of all is a “ Letter to his brother,” a novice in the abbey of Igny, printed by Mabillon in the firſt tome of “ Analects ;” and another “ Letter to Philip earl of Flanders,” about 1171, upon the miracles of St. Thomas, which is printed in the “ Collectio ampliſſima veterum monumentorum,” p. 882. publiſhed by the fathers Martenne and Durand, Benedictines.

ODORAN, a monk of the abbey of St. Peter le Vif, at Sens, flouriſhed about 1045 ; and wrote a chronicle, intituled, “ Chronica rerum in orbe geſtarum ;” a fragment of which is preſerved in the “ Annnals of France” by Thou. Baronius alſo cites the “ Chronicle” under 875, with which year it begins, and ends in 1032. It is printed in the “ Collection of the Authors of the Hiſtory of France,” by Du Chêne.

OECOLAMPADIUS (John), a German divine, and eminent among the reformers of the church, was born at a village, called Reinſperg, of Franconia, in 1482. His father intended to breed him a merchant [A] ; but, changing that reſolution, devoted him to letters. In this view he was ſent firſt to the ſchool of Heilbrun, and thence removed to the univerſity of Heidelberg, where he took the degree of bachelor of philoſophy, at fourteen years of age. He went next to Bologna ; but, the air of Italy not agreeing with him, he returned in ſix months to Heidelberg, and applied himſelf diligently to divinity. He turned over the works of Aquinas, Richard, and Gerſon ; but did not like the ſubtleties of Scotus, and the ſcholaſtic diſputations. He ſoon began to be looked on as a learned young man ; and his reputation in that reſpect, joined to a character for virtue and prudence, induced the elector Palatine to chuſe him preceptor to his youngeſt ſon : after diſcharging which office ſome time, he grew ſick of the court, and reſumed his theological ſtudies. On his return home, he was preſented to a benefice in the church ; but, not thinking himſelf ſufficiently qualified for ſuch a charge, he quitted it, and went to Tubingen ; where he improved himſelf in the Greek un-

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[A] Perhaps his own buſineſs ; his great-grandfather having been a burgeſs of Baſil.

der Reuchlin, having learned Hebrew before at Heidelberg. This done, he entered into the poſſeſſion of his living.

He was afterwards invited to Baſil, where his erudition procured him ſo high a reputation, that they honoured him with the degree of D. D. againſt his inclinations. From Baſil he went to Augſbourg, but did not ſtay there long; for, having begun to reliſh the reformation of the church, the ſeeds of which were then ſown, to avoid declaring his ſentiments, he entered into a convent near Augſbourg. This ſtep was taken by him from an apprehenſion of the danger which threatened the public from Luther's writings. However, before he entered the monaſtery, he ſtipulated with the brethren to have liberty both for his faith and ſtudies. As he had an acquaintance with Eraſmus, he informed that correſpondent with this change of life. Eraſmus, in his reply, wiſhed his new ſituation might be anſwerable to his hopes, but was afraid he would find himſelf diſappointed [B]; and he was not deceived in that conjecture. Oecolampadius had not been there long, before he wrote a letter to a friend, in which he ſays, "I will now ſpeak "my mind freely of Martin (Luther), as I have often "done before.—I am ſo fully perſuaded of the truth of ſe"veral of his doctrines, that I ſhould not be driven from "my opinion, even though an angel of heaven ſhould con"tradict it [C]." He proceeded even to publiſh a book of "Confeſſion," containing ſuch doctrines as were not well reliſhed by his fraternity; and he had not been among them much more than a year, when the ſtipulated liberty was denied him. Upon this, he quitted the convent [D], and returned to Baſil in 1522.

Here he tranſlated "St. Chryſoſtom's Commentaries up"on Geneſis" into Latin, and was made profeſſor of divinity and city preacher by the council; by whoſe conſent he begun the execution of his poſt, with aboliſhing ſeveral uſages of the Romiſh church: and he was thus employed, when the diſpute about the Euchariſt commenced between Luther and Zuinglius. He engaged in that controverſy, and ſtrenuouſly defended the opinion of the latter, in a piece intituled, "De vero intellectu verborum Domini, hoc eſt "corpus meum," which did him great honour. Eraſmus,

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[B] Eraſmus's Epiſtles, No. 509.

[C] Capito in Vita Oecolampadii,

[D] Capito tells us, that his book of "Confeſſion" gave particular offence to Glapio, a Franciſcan, and chaplain to the emperor Charles V. who brought him into great danger; and upon that account, at the ſolicitation of his friends, and by the conſent of his fraternity, he departed in ſafety.

ſpeaking of this book in 1525, ſays; "That it was written "with ſo much ſkill, ſuch good reaſoning, and perſuaſive "eloquence, that, if God ſhould not interpoſe, even the "elect might be ſeduced [E]." As ſoon as it appeared, the magiſtrates of Baſil conſulted two divines and two lawyers, to know whether the public ſale of it might be permitted. Eraſmus was one of theſe divines, and ſays, "That in giving "his anſwer upon the point, he made no invectives againſt "Oecolampadius;" and ſo the book was allowed to be ſold. The matter however did not reſt ſo. The Lutherans anſwered our author's book in another, intituled, "Syngramma;" to which he replied in a piece called "Antiſyngramma." In proceeding, he diſputed publicly with Eckius at Baden, and entered alſo into another diſpute afterwards at Berne.

In 1528, he entered into the matrimonial ſtate; upon which occaſion Eraſmus is very merry: "Oecolampadius," ſays he, "hath taken to himſelf a wife, a pretty girl. He "wants, I ſuppoſe, to mortify the fleſh. Some call Lu"theraniſm a tragedy; I call it a comedy, where diſtreſs "commonly ends in a wedding [F]." This ſame year, however, our reformer entirely finiſhed the reformation of the church at Baſil; as he did alſo, jointly with others, that of Ulm. In 1529, he aſſiſted in the conference at Marſpurg; and, returning thence to Baſil, fell ſick, and died, in Dec. 1531, aged 49. A thouſand ſtories were bruited on his death: ſome charged him with ſelf-murder, while others ſaid he was poiſoned, both without the leaſt foundation. He died of the plague; and, from the moment he was ſeized, ſhewed ſentiments of ſolid piety, in the preſence of many miniſters, who attended him to his diſſolution. He was interred in the cathedral of Baſil, where there is a monument to his memory. He died in poor circumſtances, leaving a ſon and two daughters.

As to his writings, he not only tranſlated into Latin ſeveral pieces of Chryſoſtome, Gr. Nazianzen, and other Fathers of the church, but compoſed ſeveral works, as "Annotationes in Geneſin;" "Exegemata in librum Job;" "Commentariorum in Eſaiam libri ſex;" "De ritu Paſchali;" "Quod non ſit onerosa Chriſtianis confeſſio;" beſides many others, didactic as well as polemic, againſt the Papiſts, as alſo againſt Luther and the Anabaptiſts.

[E] Eraſmus, Epiſtle 767.

[F] Ibid. Epiſtle 951.

OGILBY (John), an eminent Scotſman, was born in or near Edinburgh in Nov. 1600. He was of an ancient and genteel extraction in that country; but his father, having ſpent the eſtate, became a priſoner in the King's Bench, and could give his ſon but little education. The youth, however, being very induſtrious, got ſome inſight into the Latin grammar; and afterwards ſo much money, as not only to releaſe his father from the gaol, but alſo to bind himſelf apprentice to one Draper, a dancing-maſter in London. He had not been long under that maſter, before he had attained the art to perfection; and, by his obliging behaviour to the ſcholars, acquired money enough from them to buy out the remainder of his time, and ſet up for himſelf. He was now one of the beſt maſters in the profeſſion, and as ſuch was ſelected to dance in the Duke of Buckingham's great maſque; in which, by an unlucky ſtep in high capering, the mode of that time, he hurt the inſide of his leg, ſo as to occaſion a limp in his gait ever after. However, this misfortune was no hindrance to him in carrying on his profeſſion [A]. Among others, he taught the ſiſters of Sir Ralph, afterwards Lord, Hopton, at Wytham in Somerſetſhire; where at leiſure hours he learned of that accompliſhed knight, how to handle the pike and muſket. Alſo, when Wentworth earl of Stafford became lord deputy of Ireland in 1633, he took him into his family to teach his children; and having a good command of his pen, was frequently employed by the earl to tranſcribe papers for him.

In this family it was, that he firſt gave a proof of his inclinations to poetry, by tranſlating ſome of "Æſop's Fables" into Engliſh verſe; and, being then one of the troop of guard belonging to his Lord, he compoſed a humorous piece, intituled, "The character of a trooper." About that time, he was appointed deputy maſter of the revels in Ireland; upon which he built a little theatre in Dublin, and was much encouraged: but, upon the breaking out of the rebellion in that kingdom ſoon after, in 1641, he loſt all, and was ſeveral times in danger of his life, and particularly had a narrow eſcape from being blown up by gunpowder in the caſtle of Refernhem, near Dublin. About the time that the war ended in England, he left Ireland; and, ſuffering ſhipwreck

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[A] Accordingly Lord Bolingbroke ſomewhere remarks, that in his time the beſt dancing maſter at Paris was ſo lame, that he could not perform a dance.

in the paſſage, arrived at London in a poor condition. However, after a ſhort ſtay, he walked to Cambridge; where his great induſtry, and greater love to learning, being diſcovered, he was encouraged by ſeveral ſcholars in that univerſity. By their aſſiſtance he became ſo complete a maſter of Latin, that he tranſlated the "Works of Virgil," and publiſhed them with his picture, in a large octavo volume, London 1649-50 [B]; with a dedication to William marquis of Hertford, whom he calls his moſt noble patron. Wood obſerves, that thereby he obtained a conſiderable ſum of money in his pocket. Thus encouraged, he proceeded to print "Æſop's Fables" in verſe, in 1651 [C]. This was publiſhed in 4to; and, as Wood archly obſerves, procured him a degree among the minor poets, being recommended in ſome verſes for the purpoſe, both by Sir William Davenant and James Shirley.

About 1654, he learned the Greek tongue of one of his countrymen, David Whitford, at that time uſher to James Shirley, who then taught ſchool in White Friars. This was a remarkable inſtance of indefatigable induſtry at his age; and he made the beſt uſe of his new acquiſition, by tranſlating into Engliſh verſe "Homer's Iliad and Odyſſey [D]:" in which however he was aſſiſted by his friend the above mentioned James Shirley. This was printed in a moſt pompous manner, with a dedication to Charles II. in 1660; and the ſame year he printed alſo at Cambridge, with the aſſiſtance of Dr. John Worthington and other learned men, a finer edition of the "Engliſh Bible" than had been extant ever before. This he adorned with chorographical and other ſculptures, and preſented a ſumptuous copy of it to his majeſty, on his next coming to the royal chapel at Whitehall. He preſented another copy to the houſe of lords, for which he received a gratuity from that houſe; as he did alſo,

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[B] It was reprinted in 1654, in a royal folio; and, Wood ſays, was the faireſt edition that the Engliſh preſs ever produced. It has his picture before it, as moſt of his books have. He alſo publiſhed a beautiful edition of it in Latin in 1658, folio, and again with ſculptures and annotations, in a large 8vo.

[C] It was in 4to, with this title, "Fables of Æſop paraphraſed, in verſe, "&c." and in 1665, a ſecond volume, with ſeveral of his own in folio: both came out in two volumes 8vo, in 1673-4.

[D] The "Iliad" was publiſhed in 1660, and the "Odyſſey" in 1665, both on Imperial paper, adorned with ſculptures by Hollar and other eminent engravers; which recommended the "Iliad" to Pope, then a boy at ſchool, who, by reading it, was inſpired firſt with a reliſh for poetry [Warton on the writings and genius of Pope], though he afterwards ſaid it was beneath criticiſm. [Preface to his tranſlation of the Iliad.]

not improbably, from the convocation, to whom he preſented a petition, with the king's recommendatory letters concerning the expence of printing the book [E].

In 1661, he received orders from the commiſſioners for the ſolemnity of his majeſty's coronation, to conduct the poetical part thereof, as the ſpeeches, emblems, mottoes, and inſcriptions; upon which he drew up for the preſent, "The "Relation of his Majeſty's Entertainment, paſſing through "the City of London to his Coronation; with a Deſcrip-"tion of the triumphal Arches and ſolemnity:" in ten ſheets folio [F]. This he alſo publiſhed, by his Majeſty's command, in a large folio volume, on royal paper, with admirable ſculptures, and ſpeeches at large, in 1692; and it hath been made uſe of in ſucceeding coronations. His intereſt was now ſo powerful with the king, that he obtained this year the patent for maſter of the revels in Ireland, againſt Sir William Davenant, who was his competitor. This poſt carried him once more into that kingdom; and, his former theatre in Dublin being deſtroyed in the troubles, he built a new one, at the expence of 1000l. On his return to London, he continued the employment of tranſlating and compoſing books in poetry [G], till the fire of London in 1666; in which his houſe in White Friars was conſumed, and his whole fortune, except to the value of 5 l. deſtroyed. However, riſing phœnix-like from the aſhes into a new life and fortune, he ſoon procured his houſe to be rebuilt, ſet up a printing-houſe therein, was appointed his majeſty's coſmographer and geographic printer, and printed ſeveral great works, tranſlated or collected by himſelf and his aſſiſtants [H]. All which were printed on imperial paper, adorned with maps and curious ſculptures, by Hollar and others, and were carried on by way of propoſals and ſtanding lotteries. He muſt have been happy in a good conſtitution,

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[E] Kennet's Regiſter and Chronicle.

[F] It is printed in Kennet's Regiſter.

[G] Theſe were, the "Epheſian Ma-"tron," and the "Roman Slave," two heroic poems. 2. An Epic Poem, intituled, "Carolies," in twelve books, in honour of Charles I. but this was entirely loſt in the fire, which conſumed his houſe.

[H] Theſe were his "Atlas," compriſed in ſeveral folio volumes; "The "Traveller's Guide, or a moſt exact "Deſcription of the Roads, &c. 1674" folio; afterwards improved by John Bowen, under the title of "Britannia "Depicta, &c." in 1731, 8vo. There goes alſo in his name a new map of the city of London, as it is new built, in one ſheet folio; and, jointly with William Morgan, he made a new and accurate map of the city of London, diſtinct from Weſtminſter and Southwark; and a Survey of Eſſex, with the roads therein, having the arms of the gentry on the borders.

otherwiſe he could not have held out under ſuch a continual courſe of labours, to ſuch an age as he did. He died Sept. 4, 1676, and was interred in St. Bride's church, Fleet-ſtreet.

Mr. Edward Philips ſtyles him one of the prodigies of his times, for producing, from ſo late an initiation into literature, ſo many large and learned volumes, as well in verſe as proſe: and another writer obſerves, that he ſeems to have recommended himſelf to the world by honeſt means, without the baſe arts of flattery and falſehood; and that, though he cannot be called a genius, yet he found means to procure a genteel livelihood by literature. What theſe means were, appears by the following deſcription of the Oxford antiquary: he had, ſays he, ſuch an excellent invention and prudential wit, and was maſter of ſo good addreſſes, that, when he had nothing to live on, he could not only ſhift handſomely, but would make ſuch rational propoſals, which were embraced by great and rich men, that in a ſhort time he would obtain a new eſtate; and he never failed in what he undertook, but by his great induſtry and prudence went through it with profit and honour to himſelf. Upon the whole, notwithſtanding the ſhifts and difficulties he was often put to, and which are apt to make men looſe and ſharping, he ſeems to have deſerved the character of an Honeſt Man; which, as Pope ſays, is the nobleſt work of God.

Life of John Wicliff, lord Cobham, &c. 8vo. London, by W. Gilpin, M. A.

OLDCASTLE (Sir JOHN), called the good lord Cobham, the firſt author, as well as the firſt martyr, among our nobility, was born in the reign of Edward III. He obtained his peerage by marrying the heireſs of that lord Cobham, who with ſo much virtue and patriotiſm oppoſed the tyranny of Richard II. and, with the eſtate and title of his father-in-law, ſeems alſo to have taken poſſeſſion of his virtue and independent ſpirit. The famous ſtatute againſt proviſors, was by his means revived, and guarded by ſeverer penalties. He was one of the leaders in the Reforming party, who drew up a number of articles againſt the corruptions which then prevailed among churchmen; and preſented them, in the form of a remonſtrance, to the commons. He was at great expence in collecting and tranſcribing the works of Wicliff, which he diſperſed among the people; and he maintained a great number of his diſciples as itinerant preachers, in many parts of the country. Theſe things naturally awakened the reſentment of the clergy againſt him. In the reign of Henry IV. he had the command of an Engliſh army in France, which was at that time a ſcene of great confuſion, through the competition of the Orlean and Burgundian factions; and obliged the duke of Orleans to raiſe the ſiege of Paris. In the reign of Henry V. he was accuſed of hereſy, and the growth of it was particularly attributed to his influence. The king, with whom lord Cobham was a domeſtic in his court, delayed the proſecution againſt him; and undertook to reaſon with himſelf, and to reduce him from his errors. Lord Cobham's anſwer is upon record. "I ever was," ſaid he, "a dutiful ſubject "to your majeſty; and ever will be. Next to God, I pro"feſs obedience to my king; but, as to the ſpiritual domi"nion of the Pope, I never could ſee on what foundation "it is claimed, nor can I pay him any obedience. It is ſure "as God's word is true, he is the great antichriſt foretold in "holy writ." This anſwer ſo exceedingly ſhocked the king, that, turning away in viſible diſpleaſure, he withdrew his favour from him, and left him to the cenſures of the church. He was ſummoned to appear before the archbiſhop; and, not appearing, was pronounced contumacious, and excommunicated. In hopes to avoid the impending ſtorm, he waited upon the king with a confeſſion of his faith in writing in his hand; and, while he was in his preſence, a perſon entered the chamber, cited him to appear before the archbiſhop; and he was immediately hurried to the Tower. He was ſoon after brought before the archbiſhop, and read his opinion of theſe articles on which he ſuppoſed he was called in queſtion, viz. the Lord's-ſupper, penance, images, and pilgrimages. He was told, that in ſome parts he had not been ſufficiently explicit; that on all theſe points holy church had determined; by which determinations all Chriſtians ought to abide: and that theſe determinations ſhould be given him as a direction of his faith; and in a few days, he muſt appear again and give his opinion. At the time, he ſaid among other things, "that he knew none "holier than Chriſt and his apoſtles; and that theſe deter"minations were ſurely none of theirs, as they were againſt "Scripture." In concluſion, he was condemned as an heretic, and remanded to the Tower, from which place he eſcaped, and lay concealed in Wales. The clergy with great zeal for the royal perſon informed the king, then at Eltham, that 20,000 Lollards were aſſembled at St. Giles's for his deſtruction, with lord Cobham at their head. This pretended conſpiracy, though there were not above 100 perſons found, and thoſe poor Lollards aſſembled for devotion, was intirely credited by the king, and fully anſwered the deſigns of the clergy. A bill of attainder paſſed againſt lord Cobham; a price of a thouſand marks was ſet upon his head; and a perpetual exemption from taxes promiſed to any town that ſhould ſecure him. After he had been four years in Wales, he was taken at laſt by the vigilance of his enemies, brought to London in triumph, and dragged to execution in St. Giles's Fields. As a traitor, and a heretic, he was hung up in chains alive upon a gallows; and, fire being put under him, was burnt to death.

Walpole's Catalogue of noble authors.

He wrote, “Twelve Concluſions addreſſed to the Parliament of England.” At the end of the firſt book he wrote ſome monkiſh rhymes in Latin, which Bayle has preſerved, and which, he ſays, “were copyed out by dyverſe men, and ſet upon theyr wyndowes, gates and dores, which were then knowen for obſtynate hypocrytes and fleſhlye livers, which made the prelates madde.”

OLDENBURG (Henry), who wrote his name ſometimes GRUBENDOL, reverſing the letters, was a learned German gentleman, and born in the duchy of Bremen in the Lower Saxony. During the long Engliſh Parliament in Charles I.'s time, he was appointed conſul for his countrymen; in which poſt he continued at London, after the uſurpation of Cromwell: but, being diſcharged of that employ, he was made tutor to the Lord Henry Obryan, an Iriſh nobleman, whom he attended to the univerſity of Oxford, where he was admitted to ſtudy in the Bodleian library in 1656, when Cromwell was vice-chancellor. He was afterwards tutor to William Lord Cavendiſh, and was acquainted with Milton [A]. During his reſidence at Oxford, he became alſo acquainted with the members of that ſociety there, which gave birth to the Royal Society; and, upon the foundation of this latter, he was elected fellow: and, when the Society found it neceſſary to have two ſecretaries, he was choſen aſſiſtant to Dr. Wilkins. He applied himſelf with extraordinary diligence to the buſineſs of this office, and began the publication of the “Philoſophical Tranſactions,” with No. 1. in 1664. In order to diſcharge this taſk with greater credit to himſelf and the ſociety, he held a correſpondence with more than ſeventy learned perſons, and others, upon a vaſt variety of ſubjects, in different parts of the world. This fatigue would have been inſupportable, had not

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[A] Among Milton's Epiſtolæ familiares, there are four letters to Oldenburg.

he, as he told Dr. Liſter [B], managed it ſo as to make one letter anſwer another; and that, to be always freſh, he never read a letter before he had pen, ink and paper, ready to anſwer it forthwith: ſo that the multitude of his letters cloyed him not, nor ever lay upon his hands. Among others, he was a conſtant correſpondent of Mr. Robert Boyle, with whom he had a very intimate friendſhip; and he tranſlated ſeveral of that gentleman's works into Latin.

About 1674, he was drawn into a diſpute with Mr. Robert Hooke; who complained, that the ſecretary had not done him juſtice in the "Tranſactions," with reſpect to the invention of the ſpiral ſpring for pocket watches. The conteſt was carried on with great warmth on both ſides for two years, when it was terminated, much to Oldenburg's honour, by a declaration of the council of the Royal Society, Nov. 20, 1676, in theſe words: "Whereas the publiſher of the Philoſophical Tranſactions hath made complaint to the council of the Royal Society, of ſome paſſages in a late book of Mr. Hooke, intituled, Lampas, &c. and printed by the printer of the ſaid Society, reflecting on the integrity and faithfulneſs of the ſaid publiſher, in his management of the intelligence of the ſaid Society; this council hath thought fit to declare, in the behalf of the publiſher aforeſaid, that they knew nothing of the publication of the ſaid book; and further, that the ſaid publiſher hath carried himſelf faithfully and honeſtly in the management of the intelligence of the Royal Society, and given no juſt cauſe for ſuch reflections [C]."

Mr. Oldenburg continued to publiſh the Tranſactions as before, to No. xxxvi. June 25, 1677; after which, the publication was diſcontinued till Jan. following: then reſumed by his ſucceſſor in the ſecretary's office, Mr. Nehemiah Grew, who carried it on till Feb. 1678; our author dying at his houſe at Charleton, near Greenwich in Kent, in Auguſt that year, was interred there. Beſides the things already mentioned, he tranſlated into Engliſh, 1. "The Prodromus to a Diſſertation by Nich. Steno, concerning Solids naturally contained within Solids, &c. 1671," 8vo. 2. "A Genuine Explication of the Book of Revelations, &c. 1671," 8vo, written by A. B. Piganeus. 3. "The Life of the Ducheſs of Mazarine," in 8vo, tranſlated from the French. He left a ſon, named Rupert, from

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[B] Liſter's Journey to Paris.

[C] Ward's lives of Greſham profeſſors under Robert Hooke.

prince Rupert his godfather, and a daughter, named Sophia, by his wife, who was daughter and ſole heir to the famous John Durie, a Scotch divine.

OLDERMAN (John), a learned writer, was born in Saxony in 1686. After laying the foundation of his ſtudies in the ſchool of Oſnaburg, he went to Helmſtadt, where Mr. Vander Hardt, his maternal uncle, inſtructed him in the Oriental languages, and the Jewiſh antiquities; ſo that he took the degree of M. A. in 1707, became Greek profeſſor in 1717, and was appointed aſſiſtant library-keeper to his uncle. He was aided in his ſtudies by other learned men; and, by genius and induſtry, made an extraordinary progreſs in every thing he applied to. Here is an inſtance of his great capacity. He diſcovered the art of decyphering without any aſſiſtance, ſo that nothing could be written in that way, which he was not able to read perfectly in a very ſhort time: but this muſt be taken with proper grains of allowance. Aſtronomy was his favourite ſtudy: he paſſed whole nights in viewing and contemplating the ſtars, and particularly obſerved the Lumen Boreale, or northern lights. He was perſuaded, that he had diſcovered the cauſe of this phænomenon; and, it is ſaid, would have preſented a ſyſtem of it to the learned world, had he not been hindered by a weak conſtitution; which, through a ſedentary life, ſunk into a dropſy, that carried him off in 1723. The titles of ſeveral of his diſſertations are, "De imperfectione ſermonis humani;" "De Phraate fluvio;" De mari Algoro;" "De Ophir;" "De feſtivitate Encæniorum;" "De ſpecularibus Veterum;" "De origine natalitiorum Jeſu Chriſti."

Moreri.

Life of Mrs. Oldfield, 8vo.

OLDFIELD (Anne), a celebrated Engliſh actreſs, and moſt accompliſhed woman, was born in Pall-Mall, London, in 1683. Her father was once poſſeſſed of a competent eſtate, and was then an officer in the guards; but, being an extravagant man, ſpent it, and left his family, at his death, very much unprovided. In theſe unhappy circumſtances, the widow was forced to live with a ſiſter, who kept a tavern in St. James's market; and the daughter was placed with a ſempſtreſs in King-ſtreet, Weſtminſter. Miſs Oldfield, in the mean time, conceived an extraordinary fancy for reading plays, and was entertaining her relations at the tavern with her talents in this way; when her voice chanced to reach the ear of captain George Farquhar, who luckily for her, dined there that day." Farquhar immediately perceived ſomething uncommonly ſweet in it; and, ſtruck with her agreeable perſon and carriage, preſently pronounced her admirably formed for the ſtage. This concurring with her own inclinations, her mother opened the matter to Sir John Vanbrugh, a friend of the family, who, finding the young votary's qualifications every way promiſing, recommended her to Mr. Rich, then patentee of the king's theatre, who without delay took her into the playhouſe. However, ſhe did not give any hopes of ever being an actreſs till 1703, when ſhe firſt ſhone out in the part of Leonora in Sir Courtly Nice; and eſtabliſhed her theatrical reputation, the following year, in that of Lady Betty Modiſh in the Careleſs Huſband.

It was a little before this time, that ſhe engaged the particular regard and affection of Arthur Maynwaring, Eſq; who intereſted himſelf greatly in the figure ſhe made upon the ſtage; and it was in ſome meaſure owing to the pains he took in improving her natural talents, that ſhe became, as ſhe ſoon did, the delight and chief ornament of it. After the death of this gentleman, which happened in Nov. 1712, ſhe engaged in a like commerce with brigadier-general Charles Churchill, Eſq. She had one ſon by Maynwaring; ſhe had another by Churchill, who afterwards married the lady Anna Maria Walpole, natural daughter of the earl of Orford. About 1718, Mr. Savage, natural ſon to earl Rivers, being reduced to the extremeſt neceſſity, his very ſingular caſe was ſo much compaſſionated by Mrs. Oldfield, that ſhe ſettled on him a penſion of 50 l. per annum, which was regularly paid as long as ſhe lived. This, added to ſeveral other tender, humane, and generous actions, together with a diſtinguiſhed taſte in elegance of dreſs, converſation, and manners, have generally been ſpread as a veil over her failings; although it does not appear that ſhe had ever any love affairs, except with the two gentlemen mentioned above, towards whom ſhe is ſaid to have behaved with all the fidelity, duty, and affection of a good wife. However, with all her failings, ſhe was the darling of her time, as long as ſhe lived; and after her death, which happened Oct. 23, 1730, her corpſe was carried from her houſe in Groſvenor Street to the Jeruſalem Chamber, to lie in ſtate; whence it was conveyed to Weſtminſter Abbey, the pall being ſupported by Lord de la Warr, Lord Hervey, the right hon. George Bubb Doddington, Charles Hedges, Eſq; Walter Carey, Eſq; and captain Elliot, her eldeſt ſon Arthur Maynwaring,

See Art. Maynwaring.

waring, Eſq; being chief mourner. She was interred towards the weſt end of the ſouth aile, between the monuments of Craggs and Congreve: being elegantly dreſſed in her coffin, with a very fine Bruſſels laced head, a Holland ſhift, with a tucker and double ruffles of the ſame lace, a pair of new kid gloves, and her body wrapt up in a winding-ſheet. She left the bulk of her ſubſtance to her ſon Maynwaring, from whoſe father ſhe had received it; without neglecting, however, a proper regard to her other ſon Churchill, and her own relations.

In her perſon, ſhe was of a ſtature juſt riſing to that height where the graceful can only begin to ſhew itſelf; of a lively aſpect and command in her mien. Nature had given her this peculiar happineſs, that ſhe looked and maintained the agreeable at a time of life, when other fine women only raiſe admirers by their underſtanding. The qualities ſhe had acquired were the genteel and the elegant; the one in her air, the other in her dreſs. The Tatler, taking notice of her dreſs, ſays, "That, whatever character ſhe repreſented, ſhe was always well dreſſed. The make of her mind very much contributed to the ornament of her body. This made every thing look native about her; and her cloaths were ſo exactly fitted, that they appeared, as it were, part of her perſon. Her moſt elegant deportment was owing to her manner, and not to her habit. Her beauty was full of attraction, but more of allurement. There was ſuch a compoſure in her looks, and propriety in her dreſs, that you would think it impoſſible ſhe ſhould change the garb you one day ſaw her in, for any thing ſo becoming, till you next day ſaw her in another. There was no other myſtery in this, but that, however ſhe was apparelled, herſelf was the ſame; for there is an immediate relation between our thoughts and geſtures, that a woman muſt think well to look well."

No. 212. under the name of Flavia.

Athen. Oxon.

OLDHAM (JOHN), an Engliſh poet, was born Aug. 9, 1653, at Shipton, near Tedbury in Glouceſterſhire, where his father was a Nonconformiſt miniſter, and had a congregation [A]. He educated his ſon in grammar learning, till almoſt fit for the univerſity; but, to complete him for that, he was ſent to Tedbury ſchool, where he ſpent about two years more. June 1670, he was removed to

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[A] His grandfather was rector of Nun-Eaton, near Tedbury. Wood.

Oxford, and admitted of Edmund hall; where he was ſoon diſtinguiſhed for a good Latiniſt, and made poetry and polite literature his chief ſtudy. May 1674, he proceeded B. A. but ſoon after was called home, much againſt his inclination. He continued ſome time with his father, ſtill cultivating his Muſe: one of the firſt fruits of which was, "A Pindaric Ode," the next year, upon the death of his dear friend and conſtant companion, Mr. Charles Morvent. Shortly after this, he became uſher to the free ſchool at Croydon in Surrey, yet found leiſure to compoſe ſeveral copies of verſes [B]; ſome of which, being ſeen in MS. by the earls of Rocheſter and Dorſet, Sir Charles Sedley, and other wits of diſtinction, were ſo much admired, that they ſurprized him with an unexpected viſit at Croydon. Mr. Shepherd (then maſter of the ſchool) would have taken the honour of this viſit to himſelf; but they ſoon convinced him, that he had neither wit nor learning enough to make a party in ſuch company. The adventure is ſaid to have been of ſome length, and to have brought him acquainted with other perſons of note, beſides thoſe already mentioned; ſo that, in 1678, he was taken from the drudgery of a ſchool, and appointed tutor to the two grandſons of Sir Edward Thurland, a judge near Rygate in Surrey. He continued in this family till 1681; when, being out of all employ, he repaired to London among the wits, and was afterwards engaged as tutor to a ſon of Sir William Hickes. This gentleman, living near London, was intimately acquainted with Dr. Richard Lower, an eminent phyſician there, and who encouraged Oldham to ſtudy phyſic. Accordingly he applied his leiſure hours this way for about a year, and made ſome progreſs in it; but the irreſiſtible bent of his genius made him quit all lucrative buſineſs for the ſake of his beloved miſtreſs, Poetry. In this humour, as ſoon as he had diſcharged his truſt, in qualifying young Hickes for foreign travels, not caring, though earneſtly preſſed, to go abroad with him, he took leave of the family; and, with a ſmall ſum of money which he had ſaved, haſtened to London, and became a perfect votary to the bottle: for he was a moſt agreeable companion, yet without ſinking into the profaneneſs and debauchery of the wits of thoſe

Hiſt. of Croydon, in Bibl. Topograph. Britan. p. 155.

[B] As, "Some Verſes on preſenting a Book to Coſmelia;" "The Parting;" "Complaining of Abſence;" and "Promiſing a Viſit in 1676, a Drythrambick;" "The Drunkard's Speech at a Maſk, in 1677." See his Works.

times [c]. However, he had not been long in the metropolis, before he was found out by the noblemen who had viſited him at Croydon, and who now brought him acquainted with Dryden, by whom he was particularly eſteemed.

But what turned to his greater advantage, was his being made known to the earl of Kingſton, who became his patron, and entertained him with great reſpect at his ſeat at Holme-Pierpoint; apparently in the view of making him his chaplain, if he would qualify himſelf for it, by entering into the prieſthood [D]. But he had the utmoſt averſion for that honourable ſervitude, as appears from his "Satire," addreſſed to a friend, who was about to leave the univerſity, and come abroad into the world; in which he lets him know, that he was deterred from the thought of ſuch an office, by the ſcandalous treatment which often accompanies it [E]. However, he lived with the earl till his death, which was occaſioned by the ſmall-pox, Dec. 9, 1683, in his 30th year. He was buried in the church of Holme-Pierpoint, the earl attending as chief mourner, who ſoon after erected a monument to his memory, with an inſcription expreſſing his eloge in Latin, to this effect: "No poet "was more inſpired with the ſacred furor, none more ſublime in ſentiments, none more happily bold in expreſ"ſion than he [F]" As to his perſon, he was tall of ſtature,

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[c] This is well touched by Mr. Robert Gould, in the following lines to his memory:

The company of beauty, wealth and wine,
Were not ſo charming, not ſo ſweet as thine:
Unlike the wretch that ſtrives to get eſteem,
And thinks it fine and jaunty to blaſpheme,
Nor can be witty but when God's the theme.
Miſtaken men! but ſuch thou didſt deſpiſe,
That muſt be wicked to be counted wiſe.
Thy converſe from this reigning vice was free,
And yet 'was truly all that wit could be.
None had it, but even with a tear muſt own
The ſoul of dear ſociety is gone.

[D] It is queſtioned whether he ever took thoſe orders.

[E] It is printed in his works.

[F] To this we ſhall add the following lines of Dryden:

Farewel, too little and too lately known,
Whom I began to think and call my own:
For ſure our ſouls were near ally'd, and thine
Caſt in the ſame poetic mould with mine.
One common note on either lyre did ſtrike,
And knaves and fools were both abhorr'd alike.
To the ſame goal did both our ſtudies drive;
The laſt ſet out, the ſooneſt did arrive.
O early ripe! to thy abundant ſtore
What could advancing age have added more?
It might, what Nature never gives the young,
Have taught the ſmoothneſs of thy native tongue:

But

ture, the make of his body very thin, long viſaged, with a high noſe and prominent; his aſpect unpromiſing, but ſatire was in his eye. His conſtitution tender, and inclined to a conſumption; and not a little injured by application to learned authors, in whom he was well verſed. His genius lay chiefly to ſatire, where, however, he did not always keep within bounds, having ſome very licentious ſtrokes in his writings [G].

Oldham's Life prefixed to his works, and Anthony Wood.

His works have been frequently printed in one volume 8vo; in 1722, in 2 vols. 12mo, with the Author's Life, and lately, under the inſpection of Capt. Thomſon, in 3 vols. 12mo.

OLDISWORTH (William). Of this writer, who was well known in the reigns of Queen Anne and George I. little is remembered, but the titles of ſome few of his literary productions. He was one of the original authors of "The Examiner," and continued to write in that paper as long as it was kept up. He publiſhed, 1. "A Vindication of the Biſhop of Exeter" [Dr. Blackall] againſt Mr. Hoadly. 2. A volume called "State Tracts," and another called "State and Miſcellany Poems, by the Author of the Examiner, 1715," 8vo. He tranſlated, 3. The "Odes, Epodes, and Carmen Seculare of Horace;" wrote, 4. The "Life of Edmund Smith," prefixed to his works, 1719; and 5. "Timothy and Philatheus," 3 vols. 8vo. He died Sept. 15, 1734.

Biographia Dramatica.

OLDMIXON (John), Gentleman (diſtinguiſhed in the Tatler by the name of "the Unborn Poet"), deſcended from an ancient family of the name, originally ſeated at Oldmixon, near Bridgewater, in Somerſetſhire. In what year he was born, is not mentioned by any of the writers, nor where he received his education. He was a violent party writer, and a ſevere and malevolent critic. In the former light he was a ſtrong opponent of the Stuart family, whom he has, on every occaſion, as much as poſſible, endeavoured to blacken, without any regard to that impartiality which ought ever to be the moſt eſſential characteriſtic of an hiſtorian.

But ſatire needs not thoſe; and wit will ſhine
Thro' the harſh cadence of a rugged line:
A noble error, &c.
Verſes to our poet's memory.

[G] His works conſiſt of no leſs than fifty pieces; the chief of which are, "The Four Satires upon the Jeſuits," written in 1679. They have been frequently printed in one vol. 8vo. and in two 12mo.

rian. In the other character he was perpetually attacking, with the moſt apparent tokens of envy and ill-nature, his ſeveral contemporaries; particularly Addiſon, Euſden, and Pope. The laſt of theſe, however, whom he had attacked in different letters which he wrote in "The Flying Poſt," and repeatedly reflected on in his "Proſe eſſays on Criticiſm," and in his "Art of Logic and Rhetoric," written in imitation of Bouhours, has condemned him to an immortality of infamy, by introducing him into his "Dunciad," with ſome very diſtinguiſhing marks of eminence among the devotees of dulneſs: for, in the ſecond book of that ſevere poem, where he introduces the dunces contending for the prize of dulneſs, by diving in the mud of Fleet-ditch, he repreſents our author as mounting the ſides of a lighter, in order to enable him to take a more efficacious plunge. His malevolence of abuſe entitled him to the above-mentioned honour; and his zeal, as a virulent party writer, procured him a poſt in the revenue at Bridgewater, where he died in an advanced age, July 9, 1742.

Mr. Oldmixon, though rigid with regard to others, is far from unblameable himſelf, in the very particulars concerning which he is ſo free in his accuſations, and that ſometimes even without a ſtrict adherence to truth; one remarkable inſtance of this kind it is but juſtice to take notice of, and that is, his having advanced a particular fact to charge three eminent perſons with interpolation in "Lord Clarendon's Hiſtory," which fact was diſproved by Bp. Atterbury, the only ſurvivor of them; and the pretended interpolation, after a ſpace of almoſt ninety years, produced in his lordſhip's own hand-writing; and yet this very author himſelf, when employed by biſhop Kennet in publiſhing the hiſtorians in his "Collection," has made no ſcruple of perverting "Daniel's Chronicle" in numberleſs places.

Mr. Oldmixon was a man of learning and abilities; and, excluſive of his ſtrong biaſſed prejudice, and natural moroſeneſs and petulance, far from a bad writer. Beſides his "Hiſtory of the Stuarts," folio, and his ſhare in the "Critical Hiſtory of England," he was author of, 1. "Reflections on Dr. Swift's Letter to the Earl of Oxford about the Engliſh Language, 1712," 8vo. 2. "A Volume of Poems, 1714." 3. "The Life of Arthur Maynwaring Eſq;" whoſe "Poſthumous Works" were collected by Mr. Oldmixon in 1715, and whom he had conſiderably aſſiſted in "The Medley." 4. "The Life of

"Queen Anne." 5. "A Review of Dr. Grey's De-"fence of our ancient and modern Hiſtorians." He wrote alſo a tragedy, an opera, and two paſtorals.

OLDYS (WILLIAM, Eſq;), Norroy king at arms, well verſed in Engliſh antiquities, a correct writer, and a good hiſtorian, was born in or about the year 1687. He was the natural ſon of William Oldys, LL. D. chancellor of Lincoln, 1683, commiſſary of St. Catherine's, 1698, official of Saint Alban's, and advocate of the Admiralty. By the following tranſcript of a note in the hand-writing of his ſon, it appears that Dr. Oldys was concerned with Dryden and others in the "Tranſlation of Plu-"tarch." "Mem. To ſearch the old papers in one of my "large deal boxes for Dryden's letter of thanks to my father, "for ſome communications relating to Plutarch, when they "and others were publiſhing a tranſlation of Plutarch's "Lives," in 5 vols. 8vo. 1683. Dr. Oldys tranſlated, it appears, the "Life of Pompey." The ſon mentions his leaving London in 1724, to reſide in Yorkſhire, and his returning to London in 1730; but whether he reſided conſtantly in town from that time to the end of his life, is not certain, though very probable. What follows is a tranſcript from a manuſcript note of Oldys: "Old Counſellor Fane, "of Colcheſter, who, *in formâ pauperis*, deceived me of a "good ſum of money which he owed me, and, not long "after, ſet up his chariot, gave me a parcel of MSS. and "promiſed me (among others, which he never gave me, "nor any thing elſe beſides a barrel of oyſters) a MS. copy of "Randolph's Poems, an original, as he ſaid, with many "additions, being devolved to him as the author's relation." His death was owing to his great age, rather than any other cauſe, for he was 74, though only 72 was put upon his coffin. He died at his apartments in the Heralds office, April 15, 1761; and was buried, April 19, in the North aile of the church of St. Bennet, Paul's Wharf. At the time of his death he was much ſtraitened in circumſtances; and Dr. Taylor the oculiſt, who adminiſtered as a principal creditor, obtained by that means poſſeſſion of his effects. The books having been diſpoſed of by public ſale, many of them, which were filled with marginal notes, were purchaſed by Dr. Birch and other curious collectors. The MSS. mentioned hereafter, in p. 39, art. 7, were purchaſed, by the bookſellers, for the uſe of the "Biographia Bri-"tannica."

Gent. Mag. March 1784.

Of the writings of Mr. Oldys, the following account, the beſt which we can give, is probably very imperfect. By future communications, we have no doubt, it will be conſiderably enlarged and improved. 1. In the Britiſh Muſeum is Oldys's copy of "Langbaine's Lives, &c." not interleaved, but filled with notes written in the margin, and between the lines, in an extremely ſmall hand. It came to the Muſeum as a part of the library of Dr. Birch, who bought it at an auction of Oldys's books and papers for one guinea. It appears that a preceding and more imperfect copy of this book gave riſe to the publication of "The "Lives of Engliſh Poets, 1753," 5 vols. 12mo, under the name of Mr. Cibber [A]. For the particulars of this curious anecdote in literary hiſtory, we are indebted to the edition of "The Tatler," now preparing for the public, with "Notes, &c." vol. I. No. 27.—2. Mr. Gough, in the firſt volume of his "Britiſh Topography," p. 567, tells us, that he had "been favoured, by George Steevens, Eſq. with "the uſe of a thick folio of titles of books and pamphlets "relative to London, and occaſionally to Weſtminſter and "Middleſex, from 1521 to 1758, collected by the late Mr. "Oldys, with many others added, as it ſeems, in another "hand. Among them," he adds, "are many purely "hiſtorical, and many of too low a kind to rank under the "head of topography or hiſtory. The reſt, which are very "numerous, I have inſerted, marked O, with corrections, "&c. of thoſe I had myſelf collected. Mr. Steevens pur"chaſed this MS. of T. Davies, who bought Mr Oldys's "library. It had been in the hands of Dr. Berkenhout, "who had a deſign of publiſhing an Engliſh Topographer, "and may poſſibly have inſerted the articles in a different "hand. 5l. 5s. is the price in the firſt leaf. It has "ſince become the property of Sir John Hawkins. In a "ſmaller MS. Mr. Oldys ſays he had inſerted 360 articles "in the folio, April 12, 1747; and that the late Alderman "Billers had a fine collection of tracts, &c. relating to "London." In a MS. note on Langbaine he ſays, that in June 1748, he had inſerted between four and five hundred articles; "and now" (he adds) "in October 1750," ſix "hundred and thirty-ſix." He mentions, in a note on

Lang-

[A] It has been generally underſtood, that the book which cauſed "The "Lives of the Engliſh Poets" to be undertaken was one of Coxeter's, and Coxeter's name ſtands in the title-page. We may add alſo, that Oldys's Notes have been tranſcribed into interleaved copies by Bp. Percy, Mr. Steevens, Mr. Malone, and Mr. Reed; and that each of theſe gentlemen has made conſiderable additions.

Langbaine, that he bought 200 volumes at the auction of Lord Stamford's library, in St. Paul's Coffee-houſe; where, formerly, moſt of the capital libraries were ſold.—3. In his MS. Notes on Langbaine, Oldys acknowleges, more than once, that he was the author of "The Britiſh Librarian, "exhibiting a compendious Review of all unpubliſhed and "valuable Books, in all Sciences," which was printed, without his name, in 8vo, 1737.—4. A "Life of Sir Walter Raleigh," prefixed to his "Hiſtory of the World," in folio, was printed with Mr. Oldys's name to it.—5. He ſays himſelf, that he wrote the "Introduction to Hayward's "Britiſh Muſe [1738];" and he adds, "that the penurious "publiſhers, to contract it within a ſheet, left out a third "part of the beſt matter in it, and made more faults than "there were in the original."—6. Oldys mentions "His "Obſervations on the Cure of William Taylor, the blind "Boy at Ightham, in Kent, by John Taylor, jun. oculiſt, "1753," 8vo. The title of the pamphlet here alluded to was, "Obſervations on the Cure of William Taylor the blind Boy "of Ightham, in Kent, who, being born with Cataracts in "both Eyes, was, at Eight Years of Age, brought to ſight "on the 8th of October, 1751, by Mr. John Taylor, Jun. "Oculiſt in Hatton Garden; containing his ſtrange Notions of Objects upon the firſt Enjoyment of his new "Senſe; alſo, ſome Atteſtations thereof; in a Letter written by his Father, Mr. William Taylor, Farmer in the "ſame Pariſh: Interſperſed with ſeveral curious Examples, "and Remarks, hiſtorical and philoſophical, thereupon. "Dedicated to Dr. Monſey, Phyſician to the Royal Hoſpital at Chelſea. Alſo, ſome Addreſs to the Public, for a "Contribution towards the Foundation of an Hoſpital for "the Blind, already begun by ſome noble Perſonages." 8vo. 7. There is no doubt but that he was the compiler of various lives in the "Biographia Britannica," with the ſignature G, the initial letter of Gray's-Inn, where he formerly lived. He mentions, in his Notes on Langbaine, his life of Sir George Etherege, of Caxton, of Thomas May, and of Edward Alleyn, inſerted in that work. He compoſed the "Life of Atherton;" which, if it ever deſerved to have had a place in that work, ought not to have been removed from it, any more than the "Life of Eugene Aram," which is inſerted in the ſecond edition. That the publiſhers of the ſecond edition meant no indignity to Oldys, by their leaving out his "Life of Atherton," appears from their having tranſcribed into their work a much ſuperior quantity of his writings, conſiſting of notes

and

and extracts from printed books, ſtyled "Oldys's MSS." Of theſe papers no other account is given than that "they are a "large and uſeful body of biographical materials;" but we may infer, from the known induſtry and narrow circumſtances of the writer, that, if they had been in any degree prepared for public conſideration, they would not have ſo long lain dormant.—8. Oldys, "at the importunity of "Curll, gave him a ſketch of the Life of Nell Gwin, to "help out his Hiſtory of the Stage; which (he adds) is "now publiſhed, although the author, I hear, is become "quite blind: but," ſays he, "Dick Leveridge's Hiſtory "of the Stage and Actors, in his own time, for theſe 40 "or 50 years paſt, as he told me he had compoſed it, is "likely to prove, whenever it ſhall appear, a more perfect "work."—9. Oldys ſays, he was concerned with Des Maizeaux in writing the "Life of Mr. Richard Carew," the antiquary of Cornwall, in 1722. 10. Oldys mentions "Obſervations, Hiſtorical and Critical, on the Catalogue "of Engliſh Lives." Whether this was ever printed, we know not.—11. Oldys mentions, as a book of which he was the author, "Tables of the eminent Perſons cele- "brated by Engliſh Poets." He quotes, in a manuſcript note on Langbaine, the 6th and 7th pages of the firſt volume of this work, which ſeems therefore to have conſiſted of more volumes than one. 12. He mentions, *ibidem*, the firſt volume of his "Poetical Characteriſtics," on which work it is obvious to make the ſame remark as on the preceding. If theſe two works laſt mentioned ſtill continued in MS. during his life-time, it is probable that they were not finiſhed for publication, or that no bookſeller would buy them.—13. Oldys ſeems to have been concerned likewiſe as a writer in the "General Dictionary," for he mentions his having been the author of "The Life of Sir John Talbot," in that work.—14. He mentions likewiſe, in his Notes on Langbaine, that he was the author of a pamphlet againſt Toland, called "No blind Guides."—15. He ſays, *ibidem*, that he communicated many things to Mrs. Cooper, which ſhe publiſhed in her "Muſe's Library."—16. In 1746 was publiſhed, in 12mo, "Health's Improvement; or, Rules "compriſing and diſcovering the Nature, Method, and "Manner of preparing Foods uſed in this Nation. Writ- "ten by that ever famous Thomas Moffett, Doctor in Phy- "ſic, corrected and enlarged by Chriſtopher Bennet, doctor in "phyſic, and fellow of the College of Phyſicians in London. "To which is now prefixed, A ſhort View of the Author's

“ Life and Writings, by Mr. Oldys; and an Introduction “ by R. James, M. D.”—17. In the firſt volume of “ Britiſh Topography,” page 31, mention is made of a tranſlation of “ Camden's Britannia,” in 2 vols. 4to. “ by “ W. O. Eſq;” which Mr. Gough, with great probability, aſcribes to Mr. Oldys.—18. Among the MSS. in the Britiſh Muſeum, deſcribed in Mr. Ayſcough's Catalogue, we find, p. 24, “ Some Conſiderations upon the Publication “ of Sir Thomas Roe's Epiſtolary Collections, ſuppoſed to “ be written by Mr. Oldys, and by him tendered to Sam. “ Boroughs, Eſq. with Propoſals, and ſome Notes of Dr. “ Birch.”—19. In p. 736, “ Memoirs of the Family of “ Oldys [B].”—20. In p. 741, “ Two ſmall Pocket-Books “ of ſhort Biographical Anecdotes of many Perſons, and “ ſome Fragments of Poetry.” Qu. Collected by Mr. Oldys?—21. In p. 750, and p. 780, are two MS. Letters “ of Mr. Oldys,” 1735 and 1751.—22. It is ſaid, in a MS. paper the compiler of this article received from Dr. Ducarel, F. R. and A. SS. who knew him well, that Oldys had by him, at the time of his death, ſome collections towards a “ Life of Shakeſpeare [C],” but not digeſted into any order, as he told the Doctor a few days before he died.—23. On the ſame authority, he is ſaid to be a writer in, or the writer of, “ The Scarborough Miſcellany,” 1732, and 1734.—24. “ The Univerſal Spectator,” of which he was ſome time the publiſher, was a News-paper, a Weekly Journal, ſaid, on the top of the paper, which appeared originally in ſingle ſheets, to be “ By Henry Stonecaſtle, in Northum-“ berland,” 1730—1732. John Kelly was concerned in it (ſee the “ Biographia Dramatica.”) It was afterwards collected into two volumes 8vo.; to which a third and fourth were added in 1747.—25. In one of his MS. we find the following well-turned anagram:

W. O.

In word and WILL I AM a friend to you,
And one friend OLD IS worth an hundred new.

[B] Theſe memoirs are among the Birch MS. No. 4240, and contain an account of the family, drawn up by W. Oldys himſelf. As they are too long for our limits, and will not bear an abridgement, we refer our readers to the MS. itſelf in the Britiſh Muſeum: Alexander Oldys, called “ The Little Poet,” and ſometimes “The Engliſh Scarron,” appears by this MS. to have been a relation of our Oldys.

[C] It appears, from the laſt edition of Shakſpeare, 1778, vol. I. p. 223, that Mr. Steevens had ſeen theſe papers; as that gentleman quotes from them, with a compliment to Mr. Oldys's “ veracity,” the firſt ſtanza of a “ ſati-“ rical ballad” by Shakſpeare, on his old friend Sir Thomas Lucy, the vain, weak, and vindictive magiſtrate, who puniſhed him for deer-ſtealing.

—26. It remains only to ſay, that he was ſome time librarian to the Earl of Oxford; that he ſelected the pamphlets in the "Harleian Miſcellany," and was principally concerned in drawing up for Oſborne (who bought that nobleman's library for 13,000l.) the "Catalogus Bibliothecæ Har-"leianæ [D];" moſt of the curious notes in it being of his compoſition.

[D] Publiſhed in twelve numbers, at a ſhilling each (the firſt number in December 1742) or 5 vols. 8vo. at 10 ſhillings, intituled, "Bibliothecæ Har-"leianæ Catalogus in locos communes, "diſtributus, cum Indice Autorum, "1743" The three laſt, though under the ſame title, were only ſhop-catalogues, in which the unſold articles were repeated.

OLEARIUS (Godfrey), ſon of Godfrey Olearius, D. D. and ſuperintendant of Hall in Saxony [A], where this ſon [B] was born in 1639. After a good proficiency in the ſtudy of the languages, he was made doctor of that faculty in 1660. He was already acquainted with the Eaſtern tongues, ſtudied divinity under Holſeman, and preached ſeveral times. At length he viſited ſeveral univerſities in Germany, and converſed with the learned men in each. In 1661, he went to Leipſic; and, while he ſtudied under the profeſſors of that univerſity, began to teach himſelf philoſophy and humanities in private. In 1664, he was made profeſſor of Greek; and he ſhewed his knowledge in it by fifty-two "Exercitations upon the Dominical Epiſtles," and upon thoſe parts of the "Epiſtles" in the "New Teſta-"ment," which are read in the public exerciſes, and among the Lutherans are the ſubject of part of their ſermons. He took the degree of B. D. in 1668; and, in 1677, was created profeſſor in that faculty, and doctor of divinity in 1679. An hundred and ſix "Theological Diſputations," ſixty-one in "Philoſophy," ſome "Programmas upon dif-"ficult Points," ſeveral "Speeches" and "Theological "Counſels," "Moral Theology," "Introduction to Theo-"logy," and "Hermeneutica Sacra," ſufficiently evince his learning and induſtry. He was one of the firſt who furniſhed papers for the "Leipſic Acts," with Carpzovius

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[A] He died in 1687, aged 81; after publiſhing "A poſitive, polemical, "exegetical, and moral Theology," in 1676, and "Some theoretico-practi-"cal Remarks upon the Bible," in 1677.

[B] He had another ſon, John Godfrey Olearius, who was born alſo at Hall in 1635, married a fourth wife in 1704, and died in 1710; having publiſhed, in 1673, a ſmall tract, intituled, "Abacus Patrologicus," much eſteemed, and afterwards enlarged by the author.

Alberti and Iſſigius. He diſcharged the moſt important poſts in the univerſity; and, among other dignities, was ten times rector of it: he lived to a good old age, eſcaping the hands of death till Auguſt 1713. He had married, in 1667, the daughter of Philip Muller, profeſſor of mathematics, who brought him ſix ſons, and as many daughters.

OLEARIUS (GODFREY), ſon of the preceding, was born at Leipſic, July 23, 1672. He diſcovered an extraordinary genius, as well as inclination for letters early; and, having finiſhed his academical ſtudies, went firſt into Holland, and thence to England. It was the fame of the univerſity of Oxford and the Bodleian library, which drew him into this kingdom; and he continued here above a year to improve himſelf, as well in the ſtudy of philoſophy, as in the knowledge of the Greek language and ſacred antiquities. At his return to Leipſic, he was admitted, in 1699, a member of the firſt college there; and, ſhortly after, became profeſſor of Greek and Latin in that college. However, he reſigned this chair 1708, in order to take poſſeſſion of the theological chair. Beſides this employ, he had alſo the canonry of Meiſſen, and the direction of the ſtudents; to which was added, in 1714, the place of aſſeſſor in the electoral and ducal conſiſtory. But he poſſeſſed his laſt preferment only a ſhort ſpace, being ſeized with a conſumption, which put an end to his life, Nov. the 10th, 1715, in the flower of his age; notwithſtanding which, he publiſhed ſeveral works, and tranſlated our "Stanley's Hiſtory of Philoſophy" into Latin, with "Notes and Diſſertations" of his own, Leipſ. 1712, 4to. He had before, in 1709, given an edition of "Philoſtratus's Works," in folio.

OLEARIUS (ADAM), a German writer, and miniſter to the duke of Holſtein, who, having occaſion to ſend an ambaſſador to the great duke of Muſcovy and the king of Perſia, appointed our author ſecretary to the embaſſy. Six years, from 1633 to 1639, were ſpent in this employ, which affording an opportunity to inform himſelf thoroughly in the ſtate of thoſe countries, he took an exact account of it. On his return home, he drew up "A "Relation of his Journies," which was publiſhed, with maps and figures, at Sleſwick, 1656, in folio, in the German tongue; and was ſo much eſteemed, that M. Wicquefort tranſlated it into French, and printed it at Paris, the ſame year, in two vols. 4to [A]. Afterwards he applied himſelf to the ſtudy of hiſtory; the fruits of which appeared in "An Abridgement of the Chronicles of Holſtein, "from 1448 to 1663," written in the German tongue, and printed at Sleſwick that year in 8vo, and there again in 1674, 4to. The following year, the duke of Holſtein appointed him his library-keeper, which probably he held till his death, the date whereof we do not know. He has the character of an able mathematician, and one well ſkilled in the Eaſtern languages, eſpecially the Perſian; as alſo a good maſter of muſic, playing with taſte upon ſeveral inſtruments.

[A] The German edition was reprinted in folio, in 1671; and the French edition in 1726, in 2 vols. folio.

OLIVA (ALEXANDER), general of the Auſtin monks, and a celebrated cardinal, was born at Saxoferato, in 1408, of poor parents. At three years of age, he fell into the water, and was taken out for dead; but, being carried by his mother into the church of the Holy Virgin, he recovered wonderfully, or, according to the Papiſts, miraculouſly. He was admitted young amongſt the monks of Auguſtin, and ſtudied at Rimini, Bologna, and Peruſa: in which laſt place he was firſt made profeſſor of philoſophy, and afterwards appointed to teach divinity. At length he was choſen provincial, and ſome time after accepted, not without reluctance, the poſt of ſolicitor-general of his order. This office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithſtanding he took all poſſible methods, out of an extreme humility, to conceal them. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public diſputations, where every body wiſhed to ſee his great erudition ſhine: however, as he was a ſublime theologian and a moſt eloquent orator, he both wrote and preached with great force. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected firſt vicar-general, and then general of his order, in 1459; and at laſt created cardinal, in 1460, by pope Pius II. This learned pontiff gave him afterwards the biſhopric of Camerino, and made uſe of his abilities on ſeveral occaſions. Oliva died ſhortly after at Tivola, where the court of Rome then reſided, in 1463. His corpſe was carried to the church of the Auguſtin monks at Rome, where there is a marble monument, with an epitaph, relating his birth, breeding, and preferments; under which is a Latin tetraſtic by way of elogium [A].

OLIVER (Isaac), an Engliſh painter, who flouriſhed about the end of queen Elizabeth's reign. He was eminent for hiſtory and houſe-painting, many pieces of which were in the poſſeſſion of the late duke of Norfolk. As he was a very good deſigner, his drawings were finiſhed to an extraordinary perfection; ſome of them being admirable copies after Parmegiano, &c. He received ſome light in his art from Frederico Zuichero, who came into England in that reign. He was very neat and curious in his limnings, as might be ſeen from ſeveral of his hiſtory pieces in the queen's cloſet. He was likewiſe a very good painter in little. He died between fifty and ſixty years old, in Charles I.'s reign, and was buried in Blackfriars, where there was a monument erected to his memory, with his buſto, but ſince deſtroyed by the fire in 1666.

He left a ſon Peter, whom he had inſtructed in his art, and who became exceedingly eminent in miniature; inſomuch that, in portraits, he ſurpaſſed his father. He drew king James I. the princes Henry and Charles, and moſt of the court at that time. He lived to near ſixty, and was buried in the ſame place with his father, about 1664.

OLIVET (Joseph), a Frenchman, diſtinguiſhed for giving an excellent edition of "Cicero's Works," *in uſum Delphini*: it was firſt printed at Paris, and then at Geneva, in 9 vols. 4to. Olivet was born in 1682, and entered early into the Society of the Jeſuits, which he quitted in 1715. He then went to Paris, where he ſoon became ſo eminent in polite literature, that he was choſen of the French Academy, purely for his merit, and almoſt without any ſolicitation of his own. The French language, and the raiſing of it to purity and perfection, is ſaid to have been his firſt object: nevertheleſs, he was ſtrongly attached to the ancients; and for Cicero had an admiration even to enthuſiaſm. Beſides an edition of "Cicero," he tranſlated ſome of his pieces into French, together with the "Philippics"

of

[A] His works are, "De Chriſti ortu ſermones centum;" "De cœna cum apoſtolis facta;" "De peccato in ſpiritum ſanctum; Orationes elegantes."

of Demoſthenes; and ſelected ſome "Thoughts of Cicero," or what might be called "Ciceroniana," for the benefit of youth. He wrote "Hiſtoire de l'Academie Françoiſe," by way of ſupplement to Peliſſon's. He was the editor of Huetius's book "Upon the weakneſs of the Human Underſtanding," which ſeems to have drawn upon him ſome trouble and altercation with the orthodox. He died in 1768, reſpected by, as he had been acquainted with, the learned of his days.

Gent. Mag. April 1784. OLIVEYRA (Chevalier **Francis de**), is ſuppoſed to have been born at Liſbon; in which city he ſtudied, under the celebrated father Pinto, about the years 1712, 13, and 14. His family was ancient and honourable, as he frequently mentions in his works, and had produced ſeveral miniſters in the eccleſiaſtical and civil departments of the ſtate. He was a ſlave (as he informs the world, in his "Oeuvres Mêlées," which contains much information of the manners and literature of Portugal) to the prejudices of Popery almoſt forty years; but extenſive reading, joined to his obſervations and converſations in Proteſtant countries, illuminated his mind, and diſſipated, by degrees, the clouds with which ſuperſtition had obſcured his intellects. The ſincerity of his abjuration need not be doubted, when it is conſidered, he left his patrimonial eſtate, and relinquiſhed the honours and emoluments ariſing from conſiderable employments, for the free profeſſion of the truth. The active part of his life was ſpent amidſt the hurry of an intriguing court; and he had the honour to ſerve his maſter the king of Portugal in ſeveral important embaſſies. He has favoured the public with an account of his Travels and official proceedings, in ſeveral volumes in the Portugueze language; but, as we have not the books, we cannot preciſely aſſign their number, or their titles. When he had determined upon changing his religion, he ſought refuge, firſt in Holland, and afterwards in England, where he was enabled to reſt quiet from the terrors of arbitrary power, by the munificence of his late majeſty, and ſome of the principal nobility. He lived in retirement from the year 1744, when he firſt ſettled here, to the time of his death, interſperſing his leiſure with literary labours of the lighter kind, ſuch as Extracts from ſcarce and valuable publications, which he digeſted into methodical order, in ſeveral thick volumes in 4to MS. When that fatal cataſtrophe happened, the overthrow of Liſborn, he diſtinguiſhed himſelf by a very judicious and affecting addreſs to his countrymen, and formerly fellow-citizens. It is intituled, "Diſcours pâthe-"tique addrêſſée à mes compatriotes," 4to. ſeveral times reprinted; to which he afterwards added a ſecond part, and the whole was tranſlated into Engliſh, and had as great ſucceſs in that language. It breathes a generous ſpirit of philanthropy, and ſhews the author's heart to have been replete with integrity and genuine piety. But it is much to be feared, his pious and laudable endeavours were very near fruſtrated (with reſpect to his country), by the narrow and inſidious bigotry of the Portugueze clergy. They uſed all their artifices to deſtroy their ſalutary effect, and actually got them prohibited by inquiſitorial authority. The holy office, conſcious of their iniquitous proceedings, and fearing the liberal diſplay of truth would prejudice them in the minds of a penetrating though ignorant people, cauſed all the copies to be confiſcated, and outlawed the author for life. They went farther; they procured the thunder of the Vatican to be levelled againſt him; but their rage was impotent, the bolt loſt all its force in the way, and never could reach to hurt him. In the evening of life, he was grown very deaf, and could hear nothing without an ear-trumpet. His converſation, however, was lively and agreeable; and he ſpoke of his works as of trifles, which had only engaged a few of his leiſure hours. He died Oct. 18, 1783, aged about 83. His library has been divided, according to his own deſire, among his friends, who univerſally regret his death. He has left his lady behind him, an amiable perſon, many years younger than himſelf, whom he married in the iſland of Jerſey, and ſurvives to lament the loſs of a rational member of ſociety.

OLZOFFSKI (ANDREW), an eminent Poliſh divine, was deſcended from an ancient family in Pruſſia, and born about 1618. In the courſe of his ſtudies, which were paſſed at Kaliſch, he applied himſelf particularly to poetry; for which he was ſo peculiarly formed, that, Ovid-like, his ordinary diſcourſe frequently ran into verſe. After he had finiſhed his courſes of divinity and juriſprudence, he travelled to Italy; where he viſited the beſt libraries, and took the degree of doctor of law at Rome. Thence he went to France, and was introduced at Paris to the princeſs Mary Louiſa; who being about to marry Ladiſlaus IV. king of Poland, Olzoffski had the honour of attending her thither. On his arrival, the king offered him the ſecretary's place;

but he declined it, for the ſake of following his ſtudies. Shortly after, he was made a canon of the cathedral church at Gueſne, and chancellor to the archbiſhopric: in which poſt he managed all the affairs of that ſee, the archbiſhop being very old and infirm. After the death of this prelate, he was called to court, and made Latin ſecretary to his majeſty; which place he filled with great reputation, being a complete maſter of that language. In the war between Poland and Sweden, he wrote a piece againſt that enemy to his country, intituled, "Vindiciæ Polonæ." He attended at the election of Leopold to the imperial crown of Germany, in quality of ambaſſador to the king of Poland, and there procured the eſteem of the three eccleſiaſtical electors. He went afterwards in the ſame character to Vienna, to ſolicit the withdrawing of the imperial troops from the borders of the Poliſh territories; and, immediately on his return, was inveſted with the high office of prebendary to the crown, and promoted to the biſhopric of Culm.

After the death of Ladiſlaus, he fell into diſgrace with the queen, becauſe he oppoſed the deſign ſhe had of ſetting a prince of France upon the throne of Poland: however, this did not hinder him from being made vice-chancellor of the crown. He did all in his power to diſſuade Caſimir II. from renouncing the crown; and, after the reſignation of that king, ſeveral competitors appearing to fill the vacancy, Olzoffski on the occaſion publiſhed a piece, called "Cenſura, &c." This was anſwered by another, intituled, "Cenſura Cenſuræ Candidatorum;" and the liberty, which our vice-chancellor had taken in his "Cenſura," was like to coſt him dear. It was chiefly levelled againſt the young prince of Muſcovy, who was one of the competitors, though no more than eight years of age; and the Czar was highly incenſed, and made loud complaints and menaces, unleſs ſatisfaction was made for the offence. Upon the election of Michel Koribut to the throne, Olzoffski was diſpatched to Vienna, to negociate a match between the new elected king and one of the princeſſes of Auſtria; and, on his return from that embaſſy, was made grand chancellor of the crown. He did not approve the peace concluded with the Turk in 1676, and wrote to the grand vizir, in terms of which the grand ſeignor complained to the king of Poland.

After the death of Koribut, our high chancellor had a principal ſhare in procuring the election of John Sobieſki, who made him archbiſhop of Gueſne, and primate of the kingdom; and no doubt he had obtained a cardinal's hat, if he had not publicly declared againſt it. However, he had not been long poſſeſſed of the primacy, before his right thereto was diſputed by the biſhop of Cracow; who laid claim alſo to other prerogatives of the ſee of Gueſne, and pretended to make the obſequies of the Poliſh monarchs. Hereupon Olzoffski publiſhed a piece in defence of the rights and privileges of his archbiſhopric. He alſo ſome time afterwards publiſhed another piece, but without putting his name to it, intituled, "Singularia Juris Patronatus R. Poloniæ," in ſupport of the king of Poland's right of nomination to the abbeys. In 1678, going by the king's command to Dantzic, in order to compoſe certain diſputes between the ſenate and people of that city, he was ſeized with a diſorder which carried him off in three days, aged about 60. He was particularly diſtinguiſhed by eloquence, and love for his country; and his death was lamented throughout all the palatinates. Moreri.

ONKELOS, ſurnamed the Proſelyte, a famous Rabbi of the firſt century, and author of the Chaldee Targum on the Pentateuch. He flouriſhed in the time of Jeſus Chriſt, according to the Jewiſh writers; who all agree that he was, at leaſt in ſome part of his life, contemporary with Jonathan Ben Uzziel, author of the ſecond "Targum upon the Prophets." Prideaux thinks, he was the elder of the two, for ſeveral reaſons; the chief of which is the purity of the ſtyle in his "Targum," therein coming neareſt to that part of Daniel and Ezra, which is in Chaldee. This is the trueſt ſtandard of that language, and conſequently the moſt ancient; ſince that language, as well as others, was in a conſtant flux, and continued deviating in every age from the original: nor does there ſeem any reaſon why Jonathan Ben Uzziel, when he underſtood his "Targum," ſhould paſs over the law, and begin with the prophets, but that he found Onkelos had done this work before him, and with a ſucceſs which he could not exceed [A].

Azarias, the author of a book, intituled, "Meor Enaïm, "or the Light of the Eyes," tells us, that Onkelos was a proſelyte in the time of Hillel and Samnai, and lived to ſee Jonathan Ben Uzziel one of the prime ſcholars of Hillel. Theſe three doctors flouriſhed twelve years before Chriſt,

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[A] Connection, &c. part ii, book 7.

according to the chronology of Gauz; who adds, that Onkelos was contemporary with Gamaliel the elder, St. Paul's maſter, who was the grandſon of Hillel, who lived twenty-eight years after Chriſt, and did not die till eighteen years before the deſtruction of Jeruſalem. However, the ſame Gauz, by his calculation, places Onkelos 100 years after Chriſt; and to adjuſt his opinion with that of Azarias, extends the life of Onkelos to a great length. The Talmudiſts tell us, that he aſſiſted at the funeral of Gamaliel, and was at a prodigious expence to make it moſt magnificent. Some ſay, he burnt on the occaſion goods and effects to the value of 7000 crowns; others, that he provided ſeventy pounds of frankincenſe, which was burnt at the ſolemnity. But theſe do not conſider, that it was not uſual for the Jews to burn aromatics on this occaſion, which was a cuſtom of the Romans: whereas the cuſtom among the Hebrews was to burn the bed, and other moveables belonging to their kings, after their death; in order perhaps to ſhew, that nobody elſe was worthy to make uſe of them. And as they did not ſhew leſs reſpect to the preſidents or rulers of their ſynagogues (and ſuch was Gamaliel), whom they ranked with their kings, they alſo burnt their bed and furniture at their funerals.

Ferrand, Reflexions ſur la religion chrêtienne.

However, leaving this matter to the reader's judgement, we ſhall proceed to obſerve from Prideaux, that the "Targum" of Onkelos is rather a verſion than a paraphraſe; ſince it renders the Hebrew text word for word, and for the moſt part accurately and exactly, and is by much the beſt of all this ſort. It has therefore always been held in eſteem among the Jews, much above all the other Targums; and, being ſet to the ſame muſical notes with the Hebrew text, it is thereby made capable of being read in the ſame tone with it in their public aſſemblies. That it was accordingly there read alternatively with the text (one verſe of which being read firſt in the Hebrew, the ſame was read afterwards in the Chaldee interpretation) we are told by Levite; who of all the Jews, that have handled this argument, hath written the moſt accurately and fully. He ſays, that the Jews, holding themſelves obliged every week, in their ſynagogues, to read that paraſhah or ſection of the law, which was the leſſon of the week, made uſe of the "Targum" of Onkelos for this purpoſe; and, that this was their uſage even down to his time, which was about the firſt part of the 16th century. And for this reaſon; that though, till the art of printing was invented, there were of the other Targums ſcarce above one or two of a ſort to be found in a whole country, yet then the "Targum" of Onkelos was every where among them.

From the excellence and accuracy of Onkelos's "Targum," Prideaux alſo concludes him to have been a native Jew; ſince, without being bred up from his birth in the Jewiſh religion and learning, and long exerciſed in all the rites and doctrines thereof, and alſo thoroughly ſkilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he can ſcarce be thought thoroughly adequate to that work which he performed; and that the repreſenting him as a proſelyte ſeems to have proceeded from the error of taking him to have been the ſame with Akilas, or Aquila of Pontus, author of the Greek "Targum," or verſion on the prophets and Hagiographia, who was indeed a Jewiſh proſelyte.

ONOSANDER, a Greek author, and a Platonic philoſopher, who wrote commentaries upon "Plato's Politics," which are loſt; but his name is particularly famous, by his treatiſe intituled, Λόγος Στρατηγικός, of the duty and virtues of the general of an army, which has been tranſlated into Latin, Italian, French, and Spaniſh. The firſt edition in Greek was publiſhed with a Latin tranſlation, by Nicolas Rigault. The time when our author flouriſhed is not preciſely fixed, only it is certain that he lived under the Roman emperors. It is true, his book will determine the point, if Q. Veranius, to whom it is dedicated, be the ſame perſon of that name, who is mentioned by Tacitus; who lived under the emperors Claudius and Nero, and died in the reign of the latter, being then Legatus Britanniæ: but this is not certain.

ONUPHRIUS (PANVINIUS), a celebrated Auguſtin monk of Italy, was born in 1529, at Verona; and, applying himſelf to the ſtudy of eccleſiaſtical hiſtory, continued the "Lives of the Popes," begun by Platina, which he publiſhed, with a dedication to Pope Pius V. in 1566. The work had been printed before at Venice in 1557, by his friend James Strada, who had forcibly taken the copy from him. Onuphrius afterwards marked ſeveral miſtakes in the piece, and intended to correct them in a general hiſtory of the Popes and cardinals; which he was employed in when he died at Palermo in Sicily in 1568, aged only 39.

39. He publiſhed ſeveral other books [A]. Paulus Manutius, in Epiſtolis, calls him the "Helluo antiquarum hiſtoriarum;" and it is ſaid that he acquired the title of The Father of Hiſtory. It is certain he was beloved by two emperors, Ferdinand and his ſon Maximilian, as alſo by Philip II. king of Spain. Onuphrius took for his emblem an ox ſtanding between a plough and an altar, with this motto, "In utrumque paratus;" importing, that he was equally ready to undergo the fatigues of divinity, or thoſe of Moreri. human ſciences. A magnificent marble monument, with his ſtatue in bronze, was erected by his friends to his memory, in the church of the Auguſtin monks at Rome.

[A] Theſe are, "De primatu Petri;" "Chronicum Eccleſiaſticum;" "De antiquo ritu baptizandi Cathecumenos, et de origine baptizandi imagines;" "Feſti et triumphi Romanorum;" "De Sibyllis;" "Comment. Reipub. Romanæ;" "Comment. de triumpho;" "Comment. in faſtos conſulares;" "Libri quatuor de imper. Rom.;" "De urbis Veronæ viris illuſtribus;" "Civitas Roma;" "De ritu ſepeliendi mortuos apud veteres Chriſtianos;" "De præcipuis urbis Romæ baſilicis, &c."

OPITIUS (HENRY), a Lutheran divine, born at Altemberg in Miſnia, 1642, became profeſſor of the Oriental languages and theology in Kiel, where he died in 1712. We have many Latin works of his upon Hebrew antiquities, and he was deſervedly reckoned one of the moſt learned men of his age: but what peculiarly marks him is, an attempt (a very ſtrange one ſurely) to ſhew the relationſhip between the Greek and the Oriental languages, and the connection which the dialects of the one have with thoſe of the other. This chimerical ſcheme, of ſubjecting the Greek language to the rules of the Hebrew, engaged him to publiſh a ſmall work, intituled, "Græciſmus facilitati ſuæ reſtitutus, methodo novâ, eâque cum præceptis Hebraicis Waſmuthianis (for it ſeems one *Waſmuth* was the firſt ſtarter of this curious ſyſtem) et ſuis Orientalibus quam proxime harmonica, adeoque regulis 34 ſuccinctè abſolutus."

OPITS (MARTIN), in Latin Opitius, of Boberfield, a famous Sileſian poet, was born at Buntſlow in that country, 1597. His parents had but a moderate fortune; but his father, obſerving his genius, educated him carefully in grammar learning, in which he ſoon made great proficiency: and, having laid a good foundation, he went to

Breſlaw for further improvement, and thence to Francfort upon the Oder. He ſpent a year in that univerſity, and then removed to Heidelberg, where he puſhed his ſtudies with remarkable aſſiduity: but the fame of the celebrated Bernegger drew him, after ſome time, to Straſbourg; and Bernegger was ſo ſtruck with the learning and wit of Opits, that he pronounced he would one day become the Virgil of Germany. At length he returned, by the way of Tubingen, to Heidelberg; but the plague beginning to appear in the Palatinate, this, together with the troubles in Bohemia, diſpoſed our ſtudent to travel with a Daniſh gentleman into the Low Countries; and from thence he went to Holſtein, where he wrote his books of "Conſtancy." As ſoon as the troubles of Bohemia were a little calmed, he returned to his own country; and, that he might not live in obſcurity, he frequented the court. Gabriel Bethlen, prince of Tranſilvania, having founded a ſchool at Weiſſenberg, Opits was recommended by Gaſpar Conrard, a famous phyſician and poet at Breſlaw, to that prince, who appointed him the ſchool-maſter or profeſſor; and in that employ he read lectures upon Horace and Seneca.

During his reſidence in Tranſilvania, he enquired into the original of the Daci; the hiſtory of the famous battle of Deudalus, an ancient king of Tranſilvania; the victory of Trajan, and the Roman columns which had been ſent thither. He made alſo exact reſearches after the ancient Roman inſcriptions, which he ſometimes recovered, and ſent them to Gruter, Grotius, and Bernegger. At length he grew tired of Tranſilvania, and returned to his own country; where he was meditating upon a journey to France, when it happened that a Burggrave, who was in the emperor's ſervice, made him his ſecretary. Notwithſtanding the multitude of his employments, he kept a regular correſpondence with Grotius, Heinſius, Salmaſius, Rigaltius, and other learned men. At laſt the Burggrave having furniſhed him with all the neceſſaries for his journey to France, he went thither, and particularly cultivated a cloſe friendſhip with Grotius, who then reſided at Paris: in this journey he collected a good number of manuſcripts and curious medals.

Upon the death of his patron the Burggrave, he entered into the ſervice of the count of Lignitz, and continued there ſome time; but at laſt, reſolving to retire, he choſe for his reſidence the town of Dantzic, where he finiſhed his work of the ancient "Daci," and died a bachelor, of the plague, 1639. He wrote many other pieces beſides the above-mentioned, the titles of ſome of which are inſerted below [A].

OPORINUS (John), a famous German printer, was born at Baſil, 1507. His father, John Herbſt, was a painter; who, being of competent circumſtances, taught his ſon the elements of the Latin tongue himſelf, which he learned perfectly afterwards, as well as the Greek, at Straſbourg. He then for a maintenance firſt taught ſchool, then tranſcribed manuſcripts, and became a corrector of the preſs. Shortly after, he married an old woman, the widow of a canon of Lucerne, named Xelotect. The old lady had a geat deal of good ſtuff, but was ſo very croſs-grained in temper, that Oporinus had reaſon to repent of his bargain. At length, however, he was releaſed by her death, but had no ſhare in the inheritance; yet he entered into Hymen's yoke three times afterwards. His friends adviſing him to ſtudy phyſic, he engaged himſelf to Paracelſus, in the quality of his ſecretary; and, that chemical madman having promiſed to ſhew him the compoſition of his famous laudanum, he attended him to Alſace, and ſerved him two years; at the end of which, finding his maſter made no account of his promiſe, he left him. However, Paracelſus, at parting, made him a preſent of ſome doſes of his laudanum, which proved of great ſervice to him; for, being ſeized with a dangerous illneſs, he recovered his health by taking only three pills of it.

Upon leaving Paracelſus, he taught a Greek and Latin ſchool for ſome time at Baſil; but, the governors of that republic obliging all the profeſſors in their univerſity to take the degree of M. A. Oporinus, who was then paſt thirty, refuſed to ſubmit to the uſual examination, reſigned his office, and took up the trade of a printer. In this buſineſs he joined in partnerſhip with Robert Winter, and changed his family name of Herbſt, according to the humour of ſeveral learned men at that time, for Oporinus, a Greek word, ſignifying Autumn; as Winter alſo, for the ſame reaſon,

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[A] "Sylvarum, libri duo;" "Epigrammatum, liber unus;" "Veſuvius, poëma Germanicum;" "Barclay's Argenis," tranſlated into German verſe; a German tranſlation of "Grotius de Veritate, &c.;" "Opera poëtica;" "Proſodia Germanica;" "The Pſalms of David," tranſlated into German verſe.

reaſon, took that of Chimerinus [A]. Our partners, being both bad managers, met with conſiderable loſſes, ſo that Winter died inſolvent; and Oporinus was not able to ſupport himſelf without the aſſiſtance of his friends, in which condition he died in 1568. He had ſix preſſes conſtantly at work, uſually employed above fifty men, and publiſhed no book which he had not corrected himſelf. Notwithſtanding this great buſineſs, he died above 1500 livres in debt.

As Oporinus underſtood manuſcripts very well, he took care to print none but the beſt. He left ſome works of his own, as, "Notæ in Plutarchum;" "Polyhiſtoris ſcholia in priora "aliqua capita Solini;" "Darii Tiberti epitome vitarum "Plutarchi ab innumeris mendis repurgata;" "Scholia in "Ciceronis Tuſculanas quæſtiones;" "Annotationes ex "diverſis doctorum lucubrationibus collectæ in Demoſthenis "orationes;" "Propriorum nominum Onomaſticon." He alſo made notes to ſome authors, and large tables of contents to others; as Plato, Ariſtotle, Pliny, &c, and ſeveral letters of his may be ſeen in a collection of letters printed at Utrecht in 1697. An account of his life was written by Andrew Lociſcus, in an oration, "De vita et obitu "Oporini. Niceron memoires, &c. tom. 27.

[A] Thoſe names were apparently aſſumed, to humour the two following lines in Martial's Ep. IX. xiii. 1.

> "Si daret Autumnus mihi nomen, ὀπώρινος eſſem:
> "Horrida ſi Brumæ ſidera, χειμερινός."

OPPIAN, a Greek poet and grammarian, flouriſhed about the year 220 under the emperor Caracalla; and was a native of Anazarba in Cilicia. We have of this author five books of fiſhing, intituled, "Halieutics;" which he preſented to Caracalla, in the lifetime of his father the emperor Severus: as alſo four books of hunting, preſented likewiſe to Caracalla after the death of Severus. Caracalla was ſo much pleaſed with Oppian's poems, that he gave a crown of gold for every line; whence, 'tis ſaid, they got the title of Golden verſes. However, they have been ſuppoſed to merit that appellation for their elegance. Some modern critics ſay, he was a particular favorite of the Muſes; he excels in ſentiments and ſimilitudes, but is particularly diſtinguiſhed by the great erudition which ſupports his verſes. He compoſed other pieces, which are loſt; for inſtance, "A Treatiſe "upon Falconry." He died in his own country of the

plague,

plague, at thirty years of age; and a ſtatue was erected in honour of him by his fellow-citizens; who alſo put an epitaph upon his tomb, importing, that the gods took him out of the world, becauſe he excelled all mortals. The beſt edition of his poems is that of Leyden in 1597, 8vo, with notes by Ritterſhuſius; to which is prefixed an account of his life. That upon "Fiſhing" was tranſlated into Engliſh heroic verſe by Jones and others, of St. John's college in Oxford, and printed there in 8vo, 1722, with his life prefixed. Pope extolls him for a true claſſic author, both for the purity of his Latin, and his poetical genius.

OPTALUS, biſhop of Melevia, a town of Numidia in Africa, flouriſhed in the fourth century, under the empire of Valentinian and Valens. He wrote his book of the ſchiſm of the Donatiſts about the year 370, againſt Parmenian, biſhop of that ſect. We know nothing of the particulars of his life. He is commended by Auſtin, Jerom, and Fulgentius. In Jerom's time his work was divided into ſix books, to which a ſeventh was ſubjoined, from the additions which Optalus had made to his other books. This author has been publiſhed ſeveral times: the laſt in 1700, by Dupin, who hath ſettled the text from four manuſcripts. He hath alſo put ſhort notes, with various readings, at the bottom of the page; and at the end inſerted the notes of Badouin, Caſaubon, Barthius, and other former editors, together with a collection of all the acts of councils and epiſcopal conferences, letters of biſhops, edicts of emperors, proconſular acts, and acts of martyrs, which any way regard the hiſtory of the Donatiſts, diſpoſed in a chronological order, from the firſt riſe of the ſect to the time of Gregory the Great. There is alſo a preface, containing an account of the writings of Optalus, with their ſeveral editions; and two diſſertations, one containing the "Hiſtory of the Donatiſts," and the other upon "The ſacred Geography of Africa." This is the beſt edition of Optalus, whoſe ſtyle is noble, vehement, and cloſe; and his work ſhews him to have been a man of parts, improved by ſtudy.

ORGANA (Andrea), a good Italian painter, was born in 1329 at Florence. He learned ſculpture in his youth, and was beſides a poet and architect. His genius was fruitful, and his manner much the ſame with the other painters of his time. The greateſt part of his works are at Piſa; and, in his picture of the univerſal judgement, he painted his friends in heaven, and his foes in hell. He died, 1389, in his 60th year.

ORIGEN, an illuſtrious father of the church, and a man of great parts and learning, was born at Alexandria in Egypt about the year 185; and afterwards obtained the ſurname of Adamantius, either becauſe of that adamantine ſtrength of mind, which enabled him to go through ſo many vaſt works, or for that invincible firmneſs with which he reſiſted the ſharpeſt perſecutions. Porphyry repreſents him, as having been born and educated an heathen; but Euſebius has clearly proved, that his parents were Chriſtian. His father Leonidas took him at firſt under his own management, and trained him at home for ſome time: he taught him languages and profane learning, but had a particular view to his underſtanding the holy ſcriptures; ſome portion of which he gave him to learn and to repeat every day. The ſon's inclination and turn ſuited exactly with the father's deſign; for he purſued his ſtudies with a moſt extraordinary zeal and ardour: and, being endued with a quick apprehenſion and a ſtrong imagination, did not content himſelf with that ſenſe which at firſt preſented itſelf, but farther endeavoured to dive into myſterious and allegorical explications of the ſacred books. He would ſometimes even puzzle his father, by too much ſoliciting him for recondite meanings; which obliged the good man to reprehend him a little, and withal to adviſe him not to attempt to penetrate too far in the ſtudy of the holy ſcriptures, but to content himſelf with their moſt clear, obvious, and natural ſenſe. Hence it appears, how early he was ſeized with that "furor allegoricus," as a learned modern calls it; that rage of expounding the ſcriptures allegorically, which grew afterwards to be even a diſtemper, and carried him to exceſſes which can never be excuſed.

Huetii Origeniana, Origenis in SS. Comment. præfixa. Roth. 1668, fol.

Hiſt. Eccleſ. L. vi. c. 2.

Origeniana, Du Pin, &c. Cave hiſt. Liter. &c.

Jortin's Remarks on Eccleſ. Hiſt. vol. ii.

When he had been ſome time inſtructed by his father, and was a little advanced in age, other maſters were ſought out for him: he had for his maſter in philoſophy, Ammonius, the famous Chriſtian philoſopher; and in divinity the no leſs famous Clemens of Alexandria. From the former he deeply imbibed the Platonic philoſophy, which afterwards ſo miſerably infected his Chriſtianity, and gave birth to thoſe many ſingular and heretical opinions, which have diſtinguiſhed him above all the primitive writers. Amidſt his

philoſophical and theological purſuits, to which he applied himſelf moſt intenſely, he found time to cultivate ſeveral arts and ſciences: and ſo univerſal and powerful was his genius, that, as Jerom relates, he acquired very great ſkill and knowledge in geometry, arithmetic, muſic, grammar, rhetoric, &c. He was not above ſeventeen years of
Hieron. in Catalog. Script. age, when the perſecution under the emperor Severus began at Alexandria in 202: and, his father being ſeized and impriſoned for his faith in Chriſt, Origen would alſo have offered himſelf to the perſecutors, out of the great zeal he had to ſuffer martyrdom. This his mother reſolutely oppoſed, yet was forced even to hide his cloaths, in order to prevent his ruſhing forth: upon which, being thus detained againſt his will, he wrote a letter to his father to exhort him to martyrdom, in which he expreſſes himſelf thus: "Stand ſtedfaſt, my father, and let no regard to us "alter your opinion, or ſhake your reſolution:" for he had
Origeniana. ſix ſons beſides Origen. Leonidas, animated by his ſon, reſolved to perſiſt even to martyrdom, and was accordingly beheaded ſoon after: and though his family fell into extreme poverty, his goods being immediately confiſcated, yet Origen, applying himſelf ſoon after entirely to human learning, took up the teaching of grammar, and by that employment made a ſhift to maintain himſelf, his mother, and his brethren.

While he followed this profeſſion, the chair of the ſchool at Alexandria becoming vacant by the retreat of Clement, and by the flight of all thoſe who were diſperſed by the perſecution, ſome of the Heathens, who were willing to be converted, made their application to him, though he was not then above eighteen years of age: and at length, the reputation and number of his converts increaſing every day, Demetrius, biſhop of Alexandria, confirmed him in the employment of catechiſt, or profeſſor of ſacred learning, in that church. When he ſaw himſelf ſettled in this charge, he left off teaching grammar, and ſold all his books of profane learning; contenting himſelf with four oboli a day, which were allowed him by the perſon who bought them. And now he began to lead a moſt ſtrict and ſevere life, which contributed no leſs than his learning, to draw a great number of diſciples about him; although a violent perſecution was then begun at Alexandria under the government of Lætus, and was continued with great fury under that of Aquila his ſucceſſor. Several of his diſciples ſuffered martyrdom there, and he himſelf was expoſed to the rage of the

Heathens, when he went, as he conſtantly did, to the aſſiſtance and encouragement of the martyrs. He then practiſed all kind of auſterities, and carried the doctrine of mortification ſo far, as even to commit an unnatural act of violence upon his perſon. For, as his employment obliged him to be often with women, whom he inſtructed as well as men, that he might be ſecure againſt falling into temptation, and alſo take away from the Heathens all pretence to ſuſpect any ill conduct by reaſon of his youth, he actually caſtrated himſelf. He reſolved to attain that perfection, which he believed to be propoſed by Jeſus Chriſt in theſe words of the goſpel, viz. "There be ſome who make themſelves eunuchs for the kingdom of heaven:" but he never could have adhered to the letter of ſcripture more unfortunately; and it is pity, that the conſtant humour which he indulged of deſerting it, did not influence him here. How he performed this ſtrange operation upon himſelf, we have no particular information: nor is it at all material to know, whether he did it by an amputation of the parts, according to the opinion of Jerom; or, as Epiphanius has hinted, by ſome operative drug, ſufficient to deſtroy the powers of generation. The fact is indiſputable: for Euſebius, his great advocate, ſpeaks of it in ſuch a manner, as ſhews he was aſhamed of it; and Origen himſelf afterwards condemned it.

Hieron. epiſt. 65. Epiphan. Hær. 64. Euſeb. hiſt. lib. v. c. 8. Origen in Matt. c. xix. v. 12. and Contra Celſum, lib. 7.

It was about this time, in the beginning of Caracalla's reign, that he went to Rome, under the pontificate of Zepherinus; and began that great and famous work, called the "Tetrapla." This was a Bible, wherein, by the ſide of the Hebrew text, he had tranſcribed in different columns four tranſlations, diſtinguiſhed by verſes; namely, the tranſlation of the Seventy, that of Aquila, that of Symmachus, and that of Theodotion. He afterwards added two other verſions, without any author's name, and a ſeventh upon the Pſalms only, which he found at Jericho in a barrel: and theſe verſions, with the Hebrew, which is written in Greek as well as Hebrew characters, make up what is called Origen's Hexapla. He was afterwards obliged ſeveral times to leave Alexandria; for, firſt, he was ſent for by an Arabian prince to come and inſtruct him. A little while after, the city of Alexandria being miſerably haraſſed by the emperor Caracalla for ſome affront put upon him, he retired into Paleſtine; and, ſettling in the city of Cæſarea, the biſhops of that province deſired him, though he was not yet a prieſt, to expound the ſcriptures publicly

Valeſius in Euſeb. l. vi.

in that church, and to inſtruct the people in their preſence; with which requeſt he complied. Now, whether his biſhop Demetrius ſecretly envied him this honour, or was really perſuaded that they had violated the rules of the church, he wrote to theſe prelates, and told them, "it was a thing unheard of, and had never been practiſed till then, that laymen ſhould preach in the preſence of biſhops:" to which Alexander of Jeruſalem and Theoctiſtus wrote back, that "this had been often practiſed." Mean while, Demetrius had ordered Origen home, who obeyed, and betook himſelf to his firſt employment. Some time after, he was again diverted from it, by order of the princeſs Mammæa, who cauſed him to come to Antioch, that ſhe might ſee and diſcourſe with him: but he ſhortly returned to Alexandria, where he continued till the year 228. Then he went again to Cæſarea about ſome eccleſiaſtical affairs; and, as he paſſed through Paleſtine, was ordained prieſt by Alexander and Theoctiſtus. This ordination of Origen by foreign biſhops ſo extremely incenſed his dioceſan Demetrius, that he never forgave it. However, Origen returned to Alexandria, where he continued, as he had long ago begun, to write "Commentaries upon the Holy Scriptures;" and he then publiſhed five books of "Commentaries upon St. John's Goſpel," eight upon "Geneſis," "Commentaries upon the firſt 25 Pſalms," and upon the "Lamentations of Jeremiah;" his books "De Principiis," and his "Stromata."

All this while the biſhop of Alexandria grew not a whit appeaſed, but continued to perſecute him as fiercely as ever. The truth is, Demetrius had long conceived envy and ill-will againſt him, on account of his ſhining merit and extenſive reputation, and took this opportunity of giving it full vent. He wrote letters every where againſt him: he reproached him with the affair of his caſtration, although he had formerly extolled that act, as flowing from the greateſt prudence, zeal, and piety; and, in a council, which he aſſembled in 231, it was ordained, that Origen ſhould not only deſiſt from teaching, but even quit the city. Baniſhed from Alexandria, he retired to Cæſaria, his ordinary place of refuge; where he was very well received by Theoctiſtus, biſhop of that city, and by Alexander biſhop of Jeruſalem, who undertook to defend him, and commiſſioned him to expound the ſcriptures publicly, hearing him all the while, as if he had been their maſter. The encouragement he received at Cæſarea ſeems to have exaſperated Demetrius ſtill more; who, not ſatisfied with the firſt judgement given againſt Origen, accuſed him in a council of the biſhops of Egypt: and having cauſed him to be depoſed, and even excommunicated, according to Jerom, wrote at the ſame time to all parts againſt him, to procure his being thruſt out of the Catholic church. However, the biſhops of Paleſtine, Arabia, Phœnicia, and Achaia, who were particularly acquainted with his high merit, and many of them very intimate with him, reſolved at all adventures to ſupport him, although he was declared a reprobate in all other churches. He continued to explain the ſcriptures at Cæſarea with great reputation, both in the lifetime, and after the death of Demetrius, who did not live long after he had condemned Origen. All ſorts of perſons, not only from that province, but even from remote countries, came to be his diſciples; the moſt famous of which were, Gregory, ſurnamed afterwards Thaumaturgus, and his brother Athenodorus. But though, after Demetrius's death, the perſecution he had raiſed againſt Origen abated a little, yet Origen was always looked upon by the Egyptians as an excommunicated perſon; and the ſentence given againſt him by Demetrius continued under his ſucceſſors, Heraclas and Dionyſius, although the former had been his diſciple, and the latter had a great regard for him.

After the death of Alexander Severus, under whoſe reign all this happened, his ſucceſſor Maximinus ſtirred up a perſecution againſt the church in 235. Origen concealed himſelf during this perſecution, and retired for ſome time to Athens, where he went on with his "Commentaries upon "the Scriptures." Under the reign of Gordianus, which began in 238, Beryllus, biſhop of Boſtra in Arabia, fell into a very groſs error, affirming, that our Lord, before his incarnation, was not a perſon ſubſiſting: upon which ſome biſhops, gathering themſelves together, cauſed Origen to come thither alſo; who convinced him of his error ſo effectually, that the biſhop not only publickly acknowledged it, but ever after retained a kindneſs for Origen. Afterwards he was called, under the reign of Philip, to another aſſembly of biſhops, which was held againſt ſome Arabians; who maintained, that the ſouls of men died, and were raiſed again with their bodies. He was then ſixty years old, or thereabouts, yet purſued his ſtudies with his uſual vigour; and he, not only compoſed ſeveral books in his ſtudy, but he made almoſt daily diſcourſes to the people, and for the moſt part without any preparation at all, which were nevertheleſs ſo well eſteemed, that they were taken down from his mouth, and afterwards publiſhed. Under the perſecution of Decius, he ſuffered with great conſtancy for the faith. He was ſeized, put into priſon, loaded with irons, had his feet in the ſtocks for ſeveral days, where they were cruelly extended beyond their natural dimenſions. He was threatened to be burned alive, racked with various tortures; but he went through all with reſolution and firmneſs. Being releaſed from priſon, he held ſeveral conferences, and behaved in every reſpect like a confeſſor of Jeſus Chriſt: and laſtly, after having laboured ſo much, and ſuffered with Hiſt. Eccleſ. L. vii. c. 1. ſuch credit and glory, he died at Tyre, in the reign of Gallus, aged 69 years, according to Euſebius.

Though what we have at preſent of the works of Origen make ſeveral conſiderable volumes, yet they are nothing in compariſon of what he wrote. Jerom, ſpeaking of Origen, Epiſt. ad Pamm. 65. ſays, “Who is there among you, that can read as “many books as he has compoſed?” We may diſtinguiſh his works into two kinds; the one upon the ſacred ſcriptures, the other into ſeparate treatiſes upon different ſubjects. Not to mention his “Tetrapla” and “Hexapla,” which were rather a collection than a work of his own, he compoſed three ſorts of books upon the ſcriptures; and theſe were; “Commentaries,” “Scholia,” and “Homilies.” In his “Commentaries,” he gave himſelf wholly up to all that heat and fire, all that genius and force of fancy, which was natural to him; the better, as he thought, to reach the height and depth of the ſcriptures, and their moſt recondite and myſterious interpretation. His “Scholia” were, on the contrary, only ſhort notes to explain the difficult places. Theſe two kinds of works were rather for the uſe of the learned, than of the people; whereas the “Homilies,” which the Latins call Treatiſes, and we Sermons, were moral lectures upon the holy ſcriptures. We have none of the “Scholia” remaining, nor hardly any of the “Homilies” in Greek; and thoſe which we have in Latin are tranſlated by Ruffinus and others, with ſo much licence, that it is difficult, if not impoſſible, to diſcern Origen's own from what has been foiſted in by his interpreters. A great part likewiſe of his “Commentaries” are loſt. The other treatiſes of Origen are not near ſo many in number, as his works upon the ſcriptures, and yet they were very conſiderable: for, not to mention his “Commentaries upon the

“ Philoſophers,” which Euſebius ſpeaks of, he wrote two books upon the “ Reſurrection;” a treatiſe “De Principiis,” in four books; ten of “ Stromata;” an “ Exhortation to “ Martyrdom;” eight books againſt “ Celſus;” “ A Treatiſe upon Prayer;” “ A Letter to Africanus concerning “ the Hiſtory of Suſannah, &c.”

Hiſt. Eccleſ. L. vi. c. 18.

All Origen's work, which remain only in Latin, were collected by Merlinus, and afterwards by Eraſmus, and printed at Paris in 1512, and at Baſil in 1536, in 2 vols. folio. Genebrard has ſince made a larger collection, which was printed at Paris in 1574, 1604, 1619, 2 vols. folio. All the Greek fragments of Origen upon the Scriptures were publiſhed, with a Latin tranſlation by Huetius, and printed in 1668, 1679, and 1685, 2 vols. folio: to which are prefixed by the editor large Prolegomena, under the title of “ Origeniana,” in which are given, in three books, a very copious and learned account of the life, the doctrines, and the writings of Origen. The eight books againſt “ Celſus,” an Epicurean philoſopher, which are by far the moſt valuable of his works, were publiſhed in Greek, with the “ Tranſlation “ of Gelenius,” and the “ Notes of Hœſchelius,” in 1605, 4to; and afterwards very correctly at Cambridge in 1658, 4to, by William Spencer, fellow of Trinity-College, who mended the tranſlation, and alſo added notes of his own. To this edition are ſubjoined the “ Philocalia, ſive de obſcuris ſacræ ſcripturæ locis,” of Origen. Wetſtenius, Greek profeſſor at Baſil, cauſed to be printed there, with a Latin verſion and notes, in 1674, 4to, “ The Dialogue againſt “ Marcion” (which, by the way, is ſuppoſed by Huetius to be a ſpurious piece), the “ Exhortation to Martyrdom,” and the “ Letters of Africanus and Origen, concerning the “ Hiſtory of Suſannah:” and, laſtly, the book “ De Oratione” was publiſhed at London in 1718, 4to. An edition of all Origen's works was undertaken by Carolus Delarue, a Benedictine monk, who began to publiſh it at Paris in 1733, folio: and though the three volumes he has given us does not complete his plan, yet it contains the beſt, and indeed the only part of Origen's works worth any attention. We muſt not forget to obſerve, that the celebrated Montfaucon has publiſhed, in 2 vols. folio, ſome remains and fragments of his “ Hexapla.”

Bibl. Græc. Lib. v. c. 1.

Eccleſiaſtical hiſtory, as Fabricius obſerves, cannot furniſh another inſtance of a man, who has been ſo famous through good report and ill report, as Origen. The quarrels and diſputes which aroſe in the church after his death, on account of his perſon and writings, are ſcarcely credible to any, who have not examined the hiſtory of thoſe times. The univerſal church was ſplit into two parties; and theſe parties fought as furiouſly for and againſt Origen, as if the Chriſtian religion had itſelf been at ſtake. Huetius has employed the ſecond book of his "Origeniana," which conſiſts of above 200 pages in folio, in pointing out and animadverting on ſuch dogmas of this illuſtrious father, as are either quite inexcuſable, or very exceptionable: and it is confeſſed by all, that he ſwerved egregiouſly from the orthodox faith. Cave has collected within a ſhort compaſs the principal tenets which rendered him obnoxious; and thence we learn, that Origen was accuſed of maintaining different degrees of dignity among the perſons of the Holy Trinity; as, that the Son was inferior to the Father, and the Holy Spirit inferior to both, in the ſame manner that rays emitted from the ſun are inferior in dignity to the ſun himſelf: that the death of Chriſt was advantageous, not to men only, but to angels, devils, nay, even to the ſtars and other inſenſible things, which he wildly ſuppoſed to be poſſeſſed of a rational ſoul, and therefore to be capable of ſin: that all rational natures, whether devils, human ſouls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various uſe of their free-will, diſperſed among the various orders of angels, men, or devils: that angels, and other ſupernatural beings, were cloathed with ſubtle and ethereal bodies, which conſiſted of matter, although in compariſon of our groſſer bodies they may be called incorporeal and ſpiritual: that the ſouls of all rational beings, after putting off one ſtate, paſs into another, either ſuperior or inferior, according to their reſpective behaviour; and that thus, by a kind of perpetual tranſmigration, one and the ſame ſoul may ſucceſſively, and even often, paſs through all the orders of rational beings: that hence the ſouls of men were thruſt into the priſon of bodies for offences committed in ſome former ſtate, and that when looſed from hence, they will become either angels or devils, as they ſhall have deſerved: that, however, neither the puniſhment of men or devils, nor the joys of the ſaints, ſhall be eternal, but that all ſhall return to their original ſtate of pure intelligences, then begin the ſame round again, and ſo on for ever.

Hiſt. Lit. Oxon. 1740.

Theſe errors, and others connected with and flowing from theſe, together with that, "furor allegoricus," above mentioned, which puſhed him on to turn even the whole law and goſpel into allegory; are the foundation of all that enmity which has been conceived againſt Origen, and of all thoſe anathemas with which he has been loaded. His damnation has been often decreed in form; and it has been deemed heretical even to ſuppoſe him ſaved. John Picus, earl of Mirandula, having publiſhed at Rome among his 900 propoſitions, that it is more reaſonable to believe Origen ſaved than damned, the maſters in divinity cenſured him for it; aſſerting, that his propoſition was raſh, blameable, favouring of hereſy, and contrary to the determination of the Catholic church. This is what Picus himſelf relates in his Apolog. c. 7. Stephen Binet, a Jeſuit, publiſhed a book at Paris in 1629, concerning the ſalvation of Origen, in which he took the affirmative ſide of the queſtion, but not without diffidence and fear. This work is written in the form of a trial; witneſſes are introduced, and depoſitions taken; and the cauſe is fully pleaded pro and con. The witneſſes for Origen are Merlin, Eraſmus, Genebrard, and Picus of Mirandula: after this, cardinal Baronius, in the name of Bellarmine, and of all who are againſt Origen, makes a ſpeech to demand the condemnation of the accuſed; on whoſe crimes and hereſies having expatiated, "Muſt I," ſays he, "at laſt be reduced to ſuch an extremity, as to be obliged to open the gates of hell, in order to ſhew that Origen is there? otherwiſe men will not believe it. Would it not be enough to have laid before you his crime, his unfortunate end, the ſentence of his condemnation delivered by the emperors, by the popes, by the ſaints, by the fifth general council, not to mention others, and almoſt by the mouth of God himſelf? Yet, ſince there is no other method left but deſcending into hell, and ſhewing there that reprobate, that damned Origen, come, gentlemen, I am determined to do it, in order to carry this matter to the higheſt degree of evidence: let us, in God's name, go down into hell, to ſee whether he really be there or not, and to decide the queſtion at once." The ſeventh general council has quoted a book, and by quoting it "has declared it to be of ſufficient authority, to furniſh us with good and lawful proofs, to ſupport the determination of the council with regard to images. Why ſhould not we, after the example of that council, make uſe of the ſame book to determine this controverſy, which beſides is already but too much cleared up and decided? It is ſaid there, that a man being in great perplexity about the ſalvation of Origen, after the fervent prayers of an holy old man, ſaw

Pratum Spirituale is the name of it. Baron. Annal. ad ann. 532.

" plainly, as it were, a kind of hell open; and looking in, " obſerved the hereſiarchs, who were all named to him, one " after another, by their own names: and in the midſt of " them he ſaw Origen, who was there damned among the " others, loaded with horror, flames, and confuſion." Thus it is, that mankind have been impiouſly quarrelling about the ſalvation of others, while they had been better employed in providing for their own.

In the mean while, this illuſtrious and excellent father, far from being univerſally condemned, has received the higheſt eloges from the beſt and greateſt men among both ancients and moderns. Euſebius is upon all occaſions his advocate, and therefore need not be particularly quoted. There was a time, when Jerom himſelf ſpoke highly of him, and declared him to be perſecuted, " non propter dogmatum novitatem, nec propter hæreſin, ut nunc adverſus eum rabidi canes ſimulant; ſed quia gloriam eloquentiæ ejus et ſcientiæ " ferre non poterant, et illo docente omnes muti putabantur:" but Jerom afterwards changed his party, and abuſed him as heartily, as he had here commended him; although even then he was obliged to acknowledge, that he had been a moſt extraordinary perſon from his infancy; " magnus vir ab " infantia." Eraſmus had the profoundeſt veneration for Origen; and declares, that he learned more from one page of him, than from ten of Auguſtin: " Plus me docet," ſays he, " Chriſtianæ philoſophiæ unica Origenis pagina, quam decem " Auguſtini." Eraſmus affirms alſo, that " in the Expoſition " of the Scriptures, allowing for ſome particular points of " faith, he would prefer one Origen to ten Orthodox." Mr. Daillé, in his "Treatiſe on the Fathers," ſays, that " Origen alone, had we but his writings entire, would be " able perhaps to give us more light and ſatisfaction in the " buſineſs we are now upon, than all the reſt. We have " but very little of him left us, and the greateſt part of " that too, moſt miſerably abuſed and corrupted: the moſt " learned and almoſt innumerable writings of this great and " incomparable perſon, not being able to withſtand the violence of time, nor the envy and malice of men, who have " dealt much worſe with him, than ſo many ages and centuries of years, that have paſſed from his time down to us." This corruption of his writings is a point, which his apologiſts have always inſiſted on ſtrongly: Ruffinus particularly, in his defence againſt Jerom. Nay, Origen himſelf heavily complained of this uſage in his lifetime; uncertain, as it ſhould ſeem, whether he was ſo ſerved by the Orthodox,

Epiſt. 65, ad Pammach. de Origenis erroribus. Vid. Ruffin. Apol. ii.

In Galat. ii. 11. crit. ſacr.

Book i. ch. 1.

with a view of being made more odious, or by the heretics, who were deſirous to vent their heterodoxies under the great authority of his name.

Cave, Hiſt. Liter.

But to go on with his elogiſts, among whom Dupin has drawn his character very impartially. "Origen," ſays he, "had very quick parts, a very ſtrong and enlarged imagination; but he relied too much on the vivacity of his genius, and often loſt himſelf, out of too great earneſtneſs to fathom and ſubtiliſe every thing. He had a very happy invention, and a more happy delivery of what he invented: but he had not that exactneſs in his inventions, nor that gracefulneſs of delivery, as might be wiſhed. He carried on his works with ſo great eaſe, that he is ſaid to have dictated to ſeven or eight perſons at a time; and he was ſo ready in expreſſing himſelf, that he made the greateſt part of his homilies extempore: upon which account, his ſtyle was not very correct or coherent. He had a vaſt memory, but often truſted too much to it. He was a perſon of moſt profound learning: he particularly ſtudied Plato's philoſophy, and was indeed too much addicted to it for a Chriſtian. He underſtood likewiſe the doctrines of other philoſophers. He applied himſelf mightily to the ſtudy of human learning. He was neither ignorant of hiſtory nor mythology; and he had as great a knowledge in all the profane ſciences, as thoſe who ſtudied nothing elſe. But he particularly excelled in the knowledge of the Holy Scriptures, which he learned all by heart; and that he might neglect nothing for attaining a right underſtanding of the letter thereof, he carefully examined all the verſions of the Bible, and compared them all together with the Hebrew text, ſubjoining a literal commentary upon the moſt difficult places. He was not very well ſkilled in the Hebrew; yet he knew enough of it to underſtand it, and to obſerve the difference of the text and the tranſlations. Nevertheleſs, he did not adhere to the literal explication of the Bible, but thought it neceſſary, for the ſake of gaining it credit with the heathens, who deſpiſed its plainneſs and ſimplicity, and of rendering it more uſeful to the world, to give myſtical and allegorical interpretations of every thing in it."

Bibl. Aut. Eccleſ. tom. 1.

We will conclude our account of this eminent father, with what a learned and candid critic of our own has delivered concerning him. Origen, he tells us, "was very learned and ingenious, and indefatigably induſtrious. His whole life from his early years was ſpent in examining, teaching,

Jortin's Remarks, vol. ii. p. 234. 238.

"and explaining the Scriptures: to which he joined the "ſtudy of philoſophy, and of all polite literature. He was "humble, modeſt, and patient under great injuries and cruel "treatment, which he received from Chriſtians and Pa-"gans: for though he ever had a conſiderable number of "friends and admirers, on account of his amiable qualities "and uſeful accompliſhments, he was perſecuted and calum-"niated by men, who had neither his learning nor his vir-"tue, degraded from the order of preſbyters, driven from "his home, and excommunicated by one Demetrius, biſhop "of Alexandria, who envied him, ſays Euſebius, for the "reputation which he had gained.—His inquiſitive genius, "and his mixing philoſophy with chriſtianity, led him per-"haps into ſome learned ſingularities, and ingenious reve-"ries; but he was by temper far from dogmatizing in ſuch "points, from fomenting ſchiſms, and ſetting up himſelf for "the head of a party. He lived in times, when Chriſtians "were not ſo ſhackled with ſyſtems and determinations, as "they were afterwards, nor ſo much expoſed to diſingenuous "and illiberal objections; and had more liberty to purſue "their inquiries, and to ſpeak their mind.—He was ever "extremely ſober and exemplary, practiſing what he "preached to others; and he lived and died poor, and deſti-"tute even of common conveniences."

ORLEANS (Peter-Joseph), a French Jeſuit, who falls under our cogniſance, as having written an "Hiſtoire "des Revolutions d'Angleterre," was born at Bourges in 1641; and, after having taught the "Belles lettres" in his ſociety, devoted himſelf to the writing of hiſtory. This object he purſued till his death, which happened in 1698. He wrote alſo "A Hiſtory of the Revolutions of Spain;" "A "Hiſtory of Two conquering Tartars, Chunchi and Cam-"hi; the Life of Father Coton, &c." His "Hiſtory of "the Revolutions in England under the Family of the "Stuarts, from the Year 1603 to 1690," was tranſlated into Engliſh, and publiſhed at London, 1711, in one vol. 8vo: to which is prefixed an "Introduction by Laurence "Echard, M. A." Echard ſays, that "the great va-"rieties and wonderful changes in theſe reigns are here judi-"ciouſly compriſed in a moderate volume with no leſs per-"ſpicuity than ſtrictneſs, and with a beautiful mixture of "ſhort characters, nice reflections, and noble ſentences, "which render the whole agreeable and inſtructive. But "while the reader is entertained with ſo much ſkill and fine-

"neſs, we ought to caution him with relation to the educa-
"tion and religion of the author. For, though he has
"great marks of a generous candour, and a laudable de-
"ference to all ſuperiors, yet he is to be conſidered in all
"places, as one in favour with the *French* king, and not
"only a true *Papiſt*, but a complete *Jeſuit*."

OROBIO (DON BALTHASAR), a famous Spaniſh Jew, was carefully educated in that religion by his parents, who were Jews, though they outwardly profeſſed themſelves Roman Catholics; abſtaining from the practice of Judaiſm in every thing, except only the obſervation of the faſt of expiation, in the month Tiſis, or September. Our author ſtudied the ſcholaſtic philoſophy as it is taught in Spain, and became ſuch an adept therein, that he was made profeſſor of metaphyſics in the univerſity of Salamanca: but afterwards applying himſelf to the ſtudy of phyſic, he practiſed that art at Seville with ſucceſs, till, being accuſed of Judaiſm, he was thrown into the inquiſition, and ſuffered the moſt dreadful cruelties, in order to force him to confeſs. According to his own account, he was put into a dark dungeon, ſo ſtraight, that he could ſcarce turn himſelf in it; and ſuffered ſo many hardſhips, that his brain began to be diſturbed. He talked to himſelf often in this manner: "Am I indeed that "Don Balthaſar Orobio, who walked freely about in Seville, "who was intirely at eaſe, and had the bleſſings of a wife "and children?" Sometimes imagining that his paſt life was only a dream, and that the dungeon where he then lay was his true birth-place, and which to all appearance would prove the place of his death. At other times, as he had a very metaphyſical turn, he firſt formed arguments of that kind, and then reſolved them, acting thus the three different parts of opponent, reſpondent, and moderator, at the ſame time. In this whimſical way he diverted himſelf from time to time, and conſtantly denied that he was a Jew. After having appeared twice or thrice before the inquiſitors, he was put to the queſtion, the manner of which he repreſented as follows: At the bottom of a ſubterraneous vault, lighted with two or three ſmall torches, he appeared before two perſons, one of whom was judge of the inquiſition, and the other ſecretary; who, having aſked him whether he would confeſs the truth? proteſted, that in caſe of a criminal's denial, the holy office would not be deemed the cauſe of his death, if he ſhould expire under the torments, but that it muſt be imputed entirely to his own obſtinacy. This done, the executioner ſtript off his cloaths, tied his feet and hands with a ſtrong cord, and ſat him upon a little ſtool, while he paſſed the cord through ſome iron buckles, which were fixed in the wall; then drawing away the ſtool, he remained hanging by the cord, which the executioner ſtill drew harder and harder, to make him confeſs, till a ſurgeon, who was preſent, aſſured the court of examinants, that he would not be able to bear any more without expiring. Theſe cords, it will be imagined, put him to exquiſite tortures, by cutting into the fleſh, and making the blood burſt from under his nails. As there was manifeſt danger that the cords would tear off his fleſh, to prevent the worſt, care was taken to gird him with ſome bands about the breaſt; which however were drawn ſo extremely tight, that he would have run the riſk of not being able to fetch his breath, if he had not held it in, while the executioner put the bands round him; by which device his lungs had room enough to perform their functions. In the ſevereſt extremity of his ſufferings, he was told that this was but the beginning of his torments, and that he would do well to confeſs before they proceeded to extremities. Orobio added further, That the executioner, being mounted upon a ſmall ladder to do his office, in order to frighten him, frequently let it fall againſt the ſhin-bones of his legs; ſo that the ſtaves being ſharp, created exquiſite pain. At laſt, after three years confinement, finding themſelves baffled by his perſeverance in denying his religion, they ordered his wounds to be cured, and ſo diſcharged him. As ſoon as our Jew had got his liberty, he reſolved to quit the Spaniſh dominions; and, going to France, was made profeſſor of phyſic at Thoulouſe. The theſes, which he made as candidate for this place, were upon putrefaction; and he maintained them with ſuch a metaphyſical ſubtlety, as embarraſſed all his competitors. He continued in this city ſome time, ſtill outwardly profeſſing the Popiſh religion: but at laſt, growing weary of diſſembling, he repaired to Amſterdam, where he was circumciſed, took the name of Iſaac, and profeſſed Judaiſm: ſtill continuing here alſo to practiſe phyſic, in which he was much eſteemed. Upon the publication of Spinoza's book, he made ſlight of a ſyſtem, the falſeneſs of which he eaſily diſcovered; and, when Bredenbourg's anſwer to it came to his hands, Orobio, being perſuaded that the writer, in refuting Spinoza, had alſo admitted ſome principles which tended to Atheiſm, took up his pen againſt both the authors, and publiſhed a piece to that purpoſe, intituled, "Certamen philoſophicum adverſus J. B. principia."

But the diſpute which he held with the celebrated Philip Limborch againſt the Chriſtian religion, made the moſt noiſe. Here he exerted the whole force of his metaphyſical genius, and carried it on with great temper; and the three papers which he wrote on the occaſion, were afterwards printed by his antagoniſt, in an account which he publiſhed of the controverſy, under the title of "Amica collatio cum "Judæo, &c." Orobio died in 1687.

Bib. Univ. tome vii. Baſnage hiſt. of the Jews.

OROSIUS (Paul), a learned Spaniſh eccleſiaſtic, who flouriſhed in the fifth century, and was born at Terragona in Catalonia. He was a diſciple of St. Auguſtin; and, in 414, was ſent to Africa by Eutropius and Paul, two Spaniſh biſhops, to ſolicit Auguſtin's aſſiſtance againſt heretics which infeſted their churches. He continued a year with this doctor, and in that time made a great proficiency in the knowledge of the Scriptures. In 415, Auguſtin diſpatched him to Jeruſalem, to conſult St. Jerom upon the origin of the ſoul; and Oroſius on his return brought into Africa the reliques of the martyr St. Stephen; whoſe body, as well as thoſe of Nicomedes, of Gamaliel, and his ſon Abiba, had been found during Oroſius's reſidence in Paleſtine. At length, by the advice of Auguſtin, our author undertook the hiſtory we have of his in ſeven books, under the title, as is ſaid, of "Miſeria humana [A];" containing an account of the wars, plagues, earthquakes, floods, conflagrations, thunder and lightning, murder, and other crimes, which had happened from the beginning of the world to the year of Chriſt 416. The purpoſe of it was to ſhew, againſt ſome heathen objectors, that theſe calamities had not been more frequent after the commencement of Chriſtianity, than before; and further, that it was owing to the Chriſtian religion, that the Roman commonwealth, which did not deſerve to continue, was nevertheleſs then ſtill ſubſiſting. Oroſius alſo wrote "A Defence of Free Will," againſt Pelagius, in which he inſerted part of St. Auguſtin's book "De natura "& gratia:" he alſo wrote a tract in the form of a letter, addreſſed to Auguſtin, againſt the Priſcillianiſts and Origeniſts. The time of his death is not known. Caſaubon [B] gives him the character of a very good man, and very zeal-

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[A] This title appears in a very ancient manuſcript. It has gone through ſeveral editions: as, Paris 1506, 1524, and 1526, folio; Cologne, 1536, 1542, and 1561, 8vo. The laſt by Francis Fabricius, with good notes, and reprinted there again in 1572, 8vo, with the "Apology de Arbitrii libertate;" at Mentz, in 1615.

[B] Exercitat. i. in Baronium.

ous for the houſe of God; but cenſures him as too eaſy of belief, and credulous, having advanced many particulars in his hiſtory without foundation.

ORPHEUS of Thrace, an ancient Greek poet, who flouriſhed before Homer, and before the ſiege of Troy. He was the ſcholar of Linus, and the maſter of Muſæus; and, it is ſaid, wrote thirty-nine poems, which however are all loſt. In ſhort, we have ſo little left either about him or his writings, that his very exiſtence has been called in queſtion, even by Ariſtotle and other ancients. Voſſius [A] follows this opinion, to ſupport which, he obſerves that Orpheus is a Phœnician word, denoting a learned man in general; and that the word Ariph ſignifies the ſame thing among the Arabs at this day. However, the deficiency in his true hiſtory has been ſupplied by fable; according to which it is written, that he was the ſon of Apollo, an excellent muſician, poet, and phyſician; that rivers ſtopt their courſes, that rocks and mountains, with all the trees upon them, followed, to hear him; that the moſt ſavage wild beaſts grew tame at his muſic: that he went down to hell, in order to bring back his wife Eurydice from thence; that the ſweetneſs of his melody ſoftened the hearts of Pluto and Proſerpine, who ſuffered her to follow him into life again, on condition that he did not look back upon her in the way; but that, not being able to reſiſt the force of his love, he broke the condition, and loſt her; that after this loſs, he became indifferent to the whole ſex; and that, in revenge of this contempt, the Thracian dames tore him to pieces [B].

Thoſe writers, who derive the name of Orpheus from the Hebrew word Rapha, to heal, aſcribe to him a perfect knowledge in phyſic, as well as other ſciences; and ſome of the ancients took him to be an Egyptian ſkilled in magic: upon which foundation the "Hymns" which bear his name are aſcribed to him. They are rather magical invocations of the gods, than hymns in honour of them. Another opinion, that there was ſuch a perſon as Orpheus, who brought ſeveral ſecret ſciences into Greece, gave riſe to the practice of putting his name to ſeveral ſuperſtitious books; the titles whereof may be ſeen in "Voſſius," and in the beginning of the books of the "Argonautics," which bear the name of Orpheus. Stobæus and Suidas pretend that the "Hymns,"

[A] De Græcis poëtis, c. 12.

[B] Ovid's Met. l. 10. and 11. Virg. Georg. iv. 545. et ſeq.

"Argonautics," and other poetical pieces which go under his name, are the works of Onomacritus, who lived in the time of Piſiſtratus; while others aſcribe them to Pythagoras, or to ſome of his followers.

To conclude with ſomething, and the whole that is certain, about his works, ſeveral of them are mentioned by the ancients; who, by citing, have preſerved fragments of them. Plato ſpeaks of the "Hymns of Orpheus," in his "Laws;" and Pauſanias [C] tells us they were ſhort. But the "Orphic Verſes" cited by Juſtin, Clement of Alexandria, and others of the fathers, are judged to be forgeries, by a late author [D] of our own; who at the ſame time has attempted to ſave the credit of thoſe fathers, by obſerving, that they knew them to be ſuppoſititious, and only uſed them as an argument *ad homines*, againſt thoſe who held them for genuine.

[C] In Eliacis, lib 6.
[D] Jortin, in Remarks upon Eccleſiaſtic hiſt p. 300, 301.

ORSATO (Sertorio), an Italian writer, and eſtimable for many works in Latin as well as Italian, was born at Padua, in 1617, of one of the firſt families there. Poetry was his amuſement, and we have ſeveral volumes of his Lyric and other poems in Italian; but his ſerious object was, Antiquities, and Ancient Inſcriptions. Towards the latter part of his life, he was profeſſor of philoſophy at Padua. He wrote the "Hiſtory of Padua" in Italian, and preſented it to the doge and ſenate of Venice: but, during a long diſcourſe he made upon this occaſion, a natural call came upon him, the checking of which occaſioned a ſuppreſſion of urine; and of this he died in 1678. His principal works in Latin are, 1. "Commentarius de notis Romanorum;" a very uſeful work, to be found in the 11th vol. of "Grævius's Roman Antiquities," and reprinted at Paris, 1723, in 12mo. 2. "Prænomina, Cognomina, et Agnomina Antiquorum Romanorum." 3. "Orationes et Carmina, &c. &c."

ORTELIUS (Abraham), a celebrated geographer, was deſcended from a family originally ſeated at Augſburg: but William Ortelius ſettled, in 1460, at Antwerp, and dying there in 1511, left Leonard, the father of Abraham, who was born in that city, April 1527. Being bred to learning, he acquired it with great eaſe, and particularly excelled in the languages and mathematics; and he became ſo famous for his knowledge in geography, that he was called the Ptolemy of his time. He travelled a great deal in England, Ireland, France, Italy, and Germany, ſuffering no curioſity to eſcape his enquiries. When he had finiſhed his travels, he fixed at Antwerp, where he firſt publiſhed his "Theatrum "orbis terræ." This work procured him the honour of being appointed geographer to Philip II. of Spain; and he afterwards enriched the public with the following pieces; "Theſaurus Geographicus;" "Deorum dearumque capita "ex veteribus numiſmatibus;" "Aurei ſeculi imago, ſive "Germanorum veterum mores, vita, ritus et religio;" "Itinerarium per nonnullas Belgiæ partes." He was poſſeſſed of many rarities, in antique ſtatues, medals, and ſhells, both prodigiouſly large and inconceivably ſmall. The greateſt men of that age were friends to him to his death, which happened June 1598. Juſtus Lipſius, the deareſt friend he had, wrote his epitaph; and ſeveral funeral eloges were made of him, which were publiſhed, under the title of "Lachrymæ," by Francis Sweerts, who annexed an account of his life. All his works are in Latin. He left no iſſue, being never married. Moreri.

ORVILLE (James-Philip), a Dutch critic, of a family originally French, was born at Amſterdam in 1696. His taſte for polite letters diſcovered itſelf early; and he travelled into England, France, and Germany, in order to improve it. He procured acceſs to all the learned, and viſited all libraries, as well as cabinets of antiquities and medals. Returning to his country, he obtained at Amſterdam, in 1730, the profeſſorſhip of hiſtory, eloquence, and the Greek tongue; which he held till 1742, and then reſigned, in order to purſue his favourite objects. He was concerned in "Obſervationes Miſcellaneæ;" a work of profound erudition and criticiſm. It was begun by ſome learned in England, and continued by Burman and Orville; who, having publiſhed 10 vols. with his colleague, added four more after his death. In this collection are, by him, "A Diſſertation "upon the Antiquity of the Iſle of Delos," and "Remarks "upon Chariton the Greek Romance of Aphrodiſeus." There is alſo a very learned, but a very ſatirical piece of his againſt Cornelius de Pauw, intituled "Critica Vannus, in "inanes Joannis Cornelii Pavonis Paleas." Orville was learned; but, like many other critics, was faſtidious and inſolent.

OSBORNE (Francis), an Engliſh writer of uncommon abilities, was born about 1588. He was deſcended from an ancient family, who had been long ſeated at Chickſand, near Shefford in Bedfordſhire [A], where his grandfather, and father, Sir John Oſborne, did both enjoy a quiet, happy, and plentiful fortune; but, theſe being puritanically inclined, Francis, who was a younger ſon, was bred carefully in thoſe principles at home, without the advantage of either ſchool or univerſity. As ſoon as he became of years to make his fortune, he frequented the court; and, being taken into the ſervice of the Pembroke family, became maſter of the horſe to William earl of Pembroke. Upon the breaking out of the civil wars, he ſided with the parliament, and had public employments conferred upon him by them, as alſo by Cromwell afterwards; and having married a ſiſter of one of Oliver's colonels, he procured his ſon John a fellowſhip in All-Souls college, Oxford, by the favour of the parliamentary viſitors of that univerſity, in 1648. After this he reſided there himſelf, purpoſely to have an eye over his ſon; and alſo to print ſome books of his own compoſition. Accordingly, among others, he publiſhed there his "Advice to a ſon," the firſt part in 1656; which going through five editions within two years, he added a ſecond, 1658, in 8vo. Though this was not liked ſo well as the firſt, yet both were eagerly bought and admired at Oxford, eſpecially by the young ſtudents; which being obſerved by the godly miniſters, as Wood calls them, they preſented a public complaint againſt the ſaid books, as inſtilling atheiſtical principles into the minds of the youth, and propoſed to have them publicly burnt. This did not take effect; yet an order paſſed the 27th of July, 1658, forbidding all bookſellers, or any other perſons, to ſell them: which however, as is commonly the caſe, made them ſell the better. But our author did not long ſurvive this order, being arreſted by death Feb. the 11th following, aged about 70. A hiſtory of his other works are in the note [B].

[A] The preſent poſſeſſor, Sir Danvers Oſborne, bart. is one of the knights for that county.

[B] 1. "A ſeaſonable Expoſtulation with the Netherlands, &c. 1652," 4to. 2. "Perſuaſive to mutual compliance under the preſent government." 3. "Plea for a free State compared with Monarchy." 4. "The private Chriſtian's non ultra, &c. 1656," 4to. 5. A volume in 8vo, containing, "The Turkiſh policy, &c. A Diſcourſe upon Machiavel, &c. Obſervations upon the King of Sweden's deſcent into Germany; a Diſcourſe upon Piſo and Vindex, &c. A Diſcourſe upon the greatneſs and corruption of the Court of Rome; another upon the Election of Pope Leo X. Political occaſion for the defection from the Church of Rome; A Diſcourſe in

"vindication

OSORIO (Jerome), a learned Portugueze divine, and an excellent writer, was ſprung from illuſtrious families, and born at Liſbon in 1506. Shewing an extraordinary inclination for literature, he was ſent, at thirteen, to the univerſity of Salamanca; where having learned Greek and Latin, and ſtudied the law, he removed at nineteen to Paris, to be inſtructed in Ariſtotle's philoſophy, which was then the vogue. From Paris he went to Bologna, where he devoted himſelf to theology, learned Hebrew, and ſtudied the Bible; in which he became ſo great a maſter, that, on his return home, John III. king of Portugal appointed him profeſſor of divinity at Coimbra. Taking prieſt's orders, the care of the church of Tavora was given him by Don Lewis infante of Portugal; and, ſoon after, the archdeaconry of Evora by cardinal Henry, archbiſhop of that province, and brother to king John; and at laſt he was nominated to the biſhopric of Sylves by Catharine of Auſtria that king's widow, who was regent of the kingdom, during the minority of her grandſon Sebaſtian. When this prince became of age to take the adminiſtration of the kingdom into his own hands, he reſolved upon an expedition againſt the Moors in Africa, much againſt the perſuaſions of Oſorio; who thereupon, to avoid being an eye-witneſs of the calamities he dreaded, made various pretences to go to Rome. Here Pope Gregory XIII. gave him many teſtimonies of his eſteem: but he had not been abſent above a twelvemonth, when the king recalled him home; not long after which, Sebaſtian was ſlain in a battle againſt the Moors, Aug. 4, 1578. The tumults in Portugal, which ſucceeded this fatal event, are well known. Our prelate laboured inceſſantly to prevent the people of his dioceſe from joining in them. In a word, he laid ſo deeply to heart the miſeries of his country at this juncture, that he died of grief, Aug. 1580.

He is much commended for his piety and charity. He maintained ſeveral learned men in his palace, and at meals had ſome portion out of St. Barnard's works read; after which all preſent were at liberty to propoſe any difficulties that occurred upon it. As a writer, Du Pin obſerves, that his diction

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"vindication of Martin Luther." Beſides theſe, were publiſhed, 1. "Hiſtorical Memoirs on the Reigns of "Queen Elizabeth and King James." 2. "A Miſcellany of ſundry Eſſays, "&c. together with political Deductions from the Hiſtory of the Earl "of Eſſex, &c." The other pieces aſcribed to him are not well warranted. A collection of his works was publiſhed in 1689, 8vo; and again, 1722, in 2 vols. 12mo.

diction is eaſy and elegant; for which reaſon he is called the Cicero of Portugal, as being a great imitator of Cicero, both in ſtyle, choice of ſubjects, and manner of treating them [A]. His compoſitions are not intermixed with quotations, but conſiſt of connected reaſonings. He does not endeavour, in his "Commentaries" and "Paraphraſes," to explain the terms of the text, but to extend the ſenſe of it, and ſhew its order and ſeries fully, that young divines may improve their diction, and learn to write elegantly, both as Chriſtian philoſophers, orators, and divines, by ſtudying his works. Theſe were collected and publiſhed at Rome, 1592, in 4 vols. folio, by Jerome Oſorio his nephew, who prefixed his uncle's life to the edition.

OSORIO (Jerome), nephew to the preceding, was canon of Evora; and, having been educated by his uncle, endeavoured to imitate his ſtyle; but he is not ſo fine a writer, though he ſeems to have more learning. He is author of the following works, beſides his uncle's "Life;" 1. "Notationes in Hieronymi Oſorii Paraphraſin Pſalmorum," ſubjoined to his uncle's "Paraphraſe" in the third volume of his works. Du Pin ſays, theſe "Remarks" are valuable, and filled with critical obſervations on the Hebrew language. 2. "Paraphraſis et Commentaria ad Eccleſiaſten nunc primum edita." 3. "Paraphraſis in Canticum Canticorum, Lugd. 1611," 4to.

OSSAT (Arnaud d'), a moſt celebrated cardinal, and one of the greateſt men of his time, was born at a ſmall village in the county of Almagnac, Aug. 23, 1536. He was deſcended of indigent parents, and left an orphan at nine years of age, in very hopeleſs circumſtances: but Thomas de Maria, a neighbouring gentleman [A], having

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[A] The titles of his works are, "De nobilitate civili, et de nobilitate Chriſtiana;" "De gloria," printed with the foregoing. Some have thought this laſt to have been written by Cicero; and that Oſorio found it, and publiſhed it as his own. "De regis inſtitutione et diſciplina;" "De rebus Emanuelis regis invictiſſimi virtute et auſpicio geſtis;" "Item, cum præfatione Joannis Metelli, de reperta India;" "De juſtitia cœleſti, lib. x. ad Reginaldum Polum Cardinalem;" "De vera ſapientia, lib. v. ad Gregorium XIII. P. M.;" beſides paraphraſes and commentaries upon ſeveral parts of ſcripture. He wrote a piece, to exhort our Queen Elizabeth to turn Papiſt; which was anſwered by Walter Haddon, maſter of the requeſts to that queen.

[A] When D'Oſſat became cardinal, he ſent his picture from Rome to this gentleman; and it is ſtill preſerved in that family.

obſerved his promiſing genius, took care of him, and put him to ſtudy in company with the young lord of Caſtlenau de Mugnone, his nephew and ward. D'Oſſat made ſuch quick progreſs, that he became preceptor to his companion; and was ſent in that character with the young lord and two other youths to Paris, where they arrived in May 1559. He diſcharged this truſt with fidelity and care, till they had completed their courſe of ſtudy; and then ſent them back to Gaſcony, in 1562. Mean while, in teaching them he had taught himſelf, was a maſter of rhetoric and philoſophy, and a good mathematician; ſo that, being now at liberty to follow his own inclinations, he repaired to Bourges, where he ſtudied the law under Cujacius [B]: till, having obtained his diploma, he returned to Paris in 1568, and applied himſelf to the bar. In this ſtation his merit procured him the acquaintance and eſteem of many diſtinguiſhed perſons; and, among the reſt, of Paul de Foix, then counſellor to the parliament of Paris, who took him in his company to Rome in 1574.

This was the firſt ſtep towards making his fortune; for the ſame friend being afterwards made archbiſhop of Tholouſe, and appointed by Heny III. ambaſſador in ordinary at the court of Rome in 1580, engaged D'Oſſat to be ſecretary to the embaſſy; and, the archbiſhop dying in 1581, his ſecretary was employed in the ſame character by cardinal d'Eſte, protector of the French affairs at Rome. He continued in this ſervice till the death of the cardinal protector, in 1586; who by will left him 4000 crowns, and offered him a diamond worth 20,000 crowns, to keep as a ſecurity till the legacy ſhould be paid: but D'Oſſat generouſly refuſed the pledge, though he had no hopes of ever receiving the legacy. It is true, that at this time he was in no want of money; he had entered into the church, and been ordained prieſt, ſome time before; and, during his reſidence with the cardinal, had got a thorough inſight into all the intrigues of the court of Rome, and began to diſplay his political abilities; ſo that he was continued in the ſecretaryſhip under cardinal de Joyeuſe, who ſucceeded d'Eſte as protector of the French nation. This was done by the expreſs command of Henry III. in the view of his aſſiſting that cardinal, who, being then only twenty-ſix years of age, had not gained ſufficient experience: and he behaved

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[B] About this time he wrote "A "Defence of the Logic of Peter Ramus," under whom he had learned philoſophy.

ſo much to the ſatisfaction of the cardinal, that he preſented him, in 1588, to the priory of St. Martyn du Vieux Belleſme; and the ſame year he was a ſecond time inveſted with the poſt of counſellor to the preſidial court of Melun, which he had obtained before he left Paris.

Upon Henry IV's abjuring the Proteſtant religion in 1593, the papal abſolution for him was obtained by d'Oſſat; which was deemed a maſter-ſtroke of his abilities. The favour was ſtrongly oppoſed both by the Spaniards and the princes of the houſe of Lorrain, and alſo by the Hugonots, who could not bear the thoughts of their beloved prince's being reconciled to the ſee of Rome; but every difficulty was conquered by the artful management of this miniſter, who diſſipated all the ſcruples of Clement VIII. a pope by nature extremely diffident: ſo that the affair was reſolved on before the arrival of James Davi, afterwards cardinal Du Perron, who indeed, by the figure that he made, quickened the execution [c]. The king, in conſideration of this ſervice, nominated D'Oſſat, in 1596, to the biſhopric of Rennes, to which the bull was ſigned gratuitouſly by the pope. Sept. 1597, he was appointed counſellor of ſtate, on which occaſion he took the oath before the duke of Luxemburg, then the French ambaſſador at Rome; who, having leave to return home in 1598, the ſuperintendency of the French affairs was committed to D'Oſſat, till another ambaſſador ſhould be appointed: and, May the following year, he was created a cardinal. The king had ſolicited this favour for ſome time, to which his low birth was made an objection. Nor indeed was his fortune ſtill equal to this high ſtation; but he reſolved not to lay aſide the modeſty and temperance he had hitherto obſerved, and in that ſpirit refuſed a coach and horſes, together with a red damaſk bed, which were ſent him three weeks after his promotion by cardinal de Joyeuſe, in whoſe houſe he had received the compliments of the cardinals upon his election. The legacy, however, already mentioned of cardinal d'Eſte happened unexpectedly to be paid to him the following year, 1600: and it came ſo ſeaſonably, that, as he himſelf declared, he ſhould otherwiſe have been almoſt ruined. Some time after, the pope gave him the abbey of Nant in Rouerge. Upon cardinal de Joyeuſe returning to France this year, he was appointed vice-protector of the French nation; and in that quality did all ſorts of good offices to ſuch as had occaſion to apply to him. All theſe preferments were highly agreeable to Henry IV. who the ſame year added to them the biſhopric of Bayeux, the revenues of which were better than thoſe of Rennes. This however he reſigned in 1603, finding the affairs of his ſovereign would not permit him to reſide in his dioceſe. But he was taken from theſe important affairs, and from the world, March 1604, in his 68th year. His corpſe was interred in the church of St. Lewis at Rome, where there is a monument erected to his memory.

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[c] The verbal proceſs of the king's abſolution is given in "Du Perron's "Letters." The penance decreed by the Holy See on this occaſion was in this manner: While the "Miſerere" was ſung in preſence of the pope and conſiſtory, Du Perron and D'Oſſat, the king's proxies, being proſtrate with their faces to the earth, received each at every verſe a ſtroke of a ſwitch over his head, ſhoulders, and back, down to the feet, from the beginning of the pſalm to the end: but D'Oſſat declares, they felt the blows no more, than if a fly had crept over their cloaths. D'Oſſat's Letters, fol. 1721.

Father Tarquinio Galucci made his funeral oration, or panegyric; the ſum of which is, that he united the moſt exact probity with the moſt conſummate policy, and therefore was univerſally eſteemed. He was a man, ſays Perrault, of an incredible penetration; and he laid his meaſures with ſuch true diſcernment, and executed them with ſuch diligence, that it is ſcarce poſſible to mark a ſingle falſe ſtep in the numerous affairs which he negociated. Wicquefort [D], ſpeaking of his abilities, obſerves, that he had given proofs of his ſkill in negociations, in that which he tranſacted with the grand duke of Tuſcany, for the reſtitution of the iſland of If; in that with pope Clement VIII. in order to reconcile Henry IV. to the church of Rome; in that of the invalidity of the ſaid king's marriage with queen Margaret of Valois, which had been valid near thirty years; in that of the diſpenſation with regard to the marriage between Catherine of Bourbon, ſiſter to Henry, with the duke of Bar, a Papiſt, then a Proteſtant [E]; and in ſeveral other very important and delicate affairs. His diſpatches, continues this writer, are as uſeful to an ambaſſador, who hopes to ſucceed in his employment, as the Bible and the Corpus Juris to ſuch lawyers and divines as would ſucceed in their reſpective profeſſions [F]. Theſe letters

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[D] De l'Ambaſſadeur, lib. ii. § 10. 17.

[E] This was the laſt important negociation he tranſacted at the court of Rome.

[F] In one of his letters to Henry IV. he informs him, that the pope had a deſign to raiſe Arabella Stuart to the throne of England, and to marry her to cardinal Farneſe, brother to the duke of Parma; and, ſays he, as in every thing there muſt be ſome ſhew of juſtice, it is pretended, that theſe two princes are by their mothers ters of our miniſter were firſt publiſhed under the title of "Lettres du Cardinal D'Oſſat;" at Paris, 1624, folio, and have been enlarged and publiſhed at ſeveral times and places ſince. They were publiſhed at Paris 1697, 4to, with his life, and notes by Amelot de la Houſſaie [G]; and, laſtly, in 1708 at Amſterdam, 12mo, five volumes. This is the beſt and moſt ample edition.

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mothers ſide deſcended from the true and lawful kings of England *; and for this reaſon have ſome right to that crown. Letter 199. This particular is not mentioned in any of the hiſtories of England. In another letter upon the acceſſion of king James, he obſerves, that the Spaniards, who were vexed at it more than any body elſe, would be the moſt forward to congratulate him, which the event ſhewed, as is well known, was a true preſage.

[G] This ingenious editor remarks, that D'Oſſat's ſtyle is nervous, and that of a perſon formed by nature for negociations: ſo his diction is wholly conſecrated to the uſe of the cabinet.

* They were deſcended from the daughter of a baſtard of Edward IV.

OSTADE (ADRIAN VAN), an eminent Dutch painter, was born at Lubeck in 1610, and came to Haerlem very young, to ſtudy under Frank Hals, who was then in eſteem as a painter. Oſtade formed under him a good taſte in colouring, adopted the manner of the country, and ſettled there. Nature guided his pencil in every thing he undertook: he diverted himſelf with clowns and drunkards, whoſe geſtures and moſt trifling actions were the ſubjects of his deepeſt meditations. The compoſitions of his little pictures are not more elevated than thoſe of Teniers, Brower, and the other Flemings: they are always ſmoakings, alehouſes, or kitchens. He is perhaps one of the Dutch maſters who beſt underſtood the chiaro oſcuro: his figures are very lively, and he often painted them in the landſkips of the beſt painters among his countrymen. Nothing can excel his pictures of ſtables; the light is ſpread ſo judiciouſly, that the ſpectator is ſurprized. All that one could wiſh in this maſter, is a lighter ſtroke in his deſigning, and not to have made his figures ſo ſhort. He exerciſed his art ſeveral years at Haerlem with great reputation and ſucceſs, till the approach of the French troops alarmed him in 1672; ſo that, in the reſolution to return into his own country, to ſecure himſelf againſt all hazards from the events of war, he ſold his pictures, furniture, and other effects. Arriving at Amſterdam to embark, he met with a lover of painting, who engaged him to accept a lodging in his houſe. Oſtade, obliged by his civilities, quitted the project of his voyage, and worked ſeveral years in making that beautiful ſet of coloured

deſigns,

deſigns, which has ſince paſſed into the cabinet of Jonas Witzen; where there are ſeveral inns, taverns, ſmoaking-houſes, ſtables, peaſants houſes, ſeen from without, and often within, with an uncommon underſtanding of colour and truth, beyond expreſſion. The pictures of this maſter are not equal; the middling ones, which are aſcribed improperly to him, are of his brother Iſaac, who was his diſciple, and painted in the ſame taſte, without being able to attain the excellence of Adrian. He was born at Lubec, and lived uſually at Haerlem, where death ſurprized him very young, denying him time to perfect himſelf.

The city of Amſterdam loſt Adrian Van Oſtade in 1685, aged 75, very much regretted by all true lovers of painting. His prints, graved by his own hand in aqua fortis, large and ſmall, make a ſet of fifty-four pieces. Vicher, and Synderhoef, and others, have alſo engraved after him.

OSTERVALD (John Frederic), a celebrated Proteſtant miniſter, born at Neufchatel in 1663, of an ancient family, became a paſtor in 1699. He formed a ſtrict friendſhip with Turretin of Geneva, and ſoon after with Werenfels of Baſil; and the union of theſe three divines, which was called "The triumvirate of Swiſs theologians," laſted to their deaths. Oſtervald's talents, virtues, and zeal to form diſciples and eſtabliſh diſcipline, made him a perfect model for Proteſtant miniſters. He was the author of many excellent works for the purpoſe; the principal of which are, 1. "Catéchiſme, ou Inſtruction dans la Religion Chretienne." This catechiſm has been tranſlated into German, Dutch, and Engliſh. Prefixed to it was an "Abridgement of the Sacred Hiſtory," which was tranſlated and printed in Arabic, in order to be ſent to the Eaſt Indies, by the care of the Society for the Propagation of the Goſpel, at London, of which Oſtervald had been admitted a member. 2. An edition of the "French Bible of Geneva, in folio." 3. "Sermons;" and many treatiſes upon piety and morality. He died in 1747. He had a ſon, paſtor of the Engliſh church at Baſil, who maintained with honour the reputation of his father; and publiſhed a piece, much eſteemed by the Reformed, called "Les Devoirs des Communians."

OTHO VENIUS, a Dutch painter of great eminence, was deſcended of a conſiderable family in Leyden, and born in 1556. He was carefully educated by his parents in the belles lettres, and at the ſame time learned to deſign of Iſaac Nicolas. He was but fifteen, when the civil wars obliged him to leave his country. He retired to Liege, finiſhed his ſtudies, and there gave the firſt proofs of the beauty of his mind. He was particularly known to cardinal Grooſbeck, who gave him letters of recommendation when he went to Rome, where he was entertained by cardinal Maduccio. His genius was ſo active, that he at once applied himſelf to philoſophy, poetry, mathematics, and painting. He became a great proficient in deſigning, under Frederico Zuchero. He acquired an excellence in all the parts of painting, eſpecially in the knowledge of the claro obſcuro; by which means he came to be accounted one of the moſt ingenious and moſt univerſal men of his age. He lived at Rome ſeven years, during which time he performed ſeveral rare pieces; and, then paſſing into Germany, was received into the emperor's ſervice. After this the duke of Bavaria and the elector of Cologn employed him: but all the advantages he got from the courts of foreign princes could not detain him there. He had a deſire to return into the Low Countries, whereof Alexander Farneſe, prince of Parma, was then governor. He drew the prince's picture armed cap-à-pée, which confirmed his reputation in the Netherlands. After the death of that prince, Venius returned to Antwerp, where he adorned the principal churches with his paintings. The archduke Albert, who ſucceeded the prince of Parma in the government of the Low Countries, ſent for him to Bruſſels, and made him maſter of the mint, a place which took up much of his time; yet he found ſpare hours for the exerciſe of his profeſſion. He drew the archduke and the infanta Iſabella's portraits at large, which were ſent to James I. of Great Britain: and, to ſhew his knowledge of polite learning, as well as of painting, he publiſhed ſeveral treatiſes, which he embelliſhed with cuts of his own deſigning [A]. Lewis III. made him very fair offers to tempt him into his ſervice; but he would never leave his own country, ſatisfying himſelf with the character and employments he held there. He was the firſt, after Polydore Caravaggio, who reduced the claro obſcuro to a principle of the art of painting. Rubens perfected what he began, and the whole

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[A] As "Horace's Emblems;" "The Life of Thomas Aquinas;" and "The Emblems of Love, both divine and profane;" all finiſhed with great art and grace.

Flemiſh ſchool learned it of him. Venius died at Bruſſels, 1634, in his 78th year. He had two brothers, Gilbert, who was a graver, and Peter a painter. He had alſo the honour of breeding up the famous Rubens in his art.

OTT (Henry), a noted divine of Zurich in Switzerland, was born in 1617. His father, who was a miniſter in the country, put him to board at Zurich with the celebrated Breitinger, whoſe advice was very ſerviceable to him. In 1636, he was ſent to ſtudy at Lauſanne, and went ſome time after to Geneva and Groningen, in the company of Hottinger; and, having made prodigious improvements under the profeſſors Gomar and Alting, he paſſed to Leyden and Amſterdam. Here he applied himſelf to rabbinical learning, and the oriental languages, for five years; at the end of which, he made the tour of England and France, in his way to his own country. Soon after his arrival, he was preſented to the church of Dietlickon, of which he continued miniſter for twenty-five years. He was nominated profeſſor of eloquence in 1651, of Hebrew in 1655, and of eccleſiaſtical hiſtory in 1668. He held a literary correſpondence with ſeveral learned men, till his death, which happened in 1682.

The following is a complete liſt of his works: "Franco-Gallia;" "Oratio de cauſa Janſenitica;" "Quæſtio, an et quando Petrus fuit Romæ;" "The Grandeur of the Roman Church, in Latin, with Remarks;" "Ὀνοματολογία, ſeu nomina hominum propria;" "Annales Anabaptiſtici;" "Examinis perpetui in annales Cæſaris Baronii, centuriæ tres;" "Vindiciæ hujus tractatus adverſus Abbatem Reding;" "Oratio in commendationem ſtudii Hebraici;" "De reſurrectione;" "Baronii examinis continuatio ad xiii ſeculum uſque;" "De magia licita et illicita;" "De alphabetis et ratione ſcribendi omnium nationum;" "Univerſa poeſis philologice tractata, &c."

Dictionaire Alemand of Baſil.

OTWAY (Thomas), an eminent dramatic writer, was the ſon of a clergyman of Woolbeding in Suſſex; in which county he was born, at a place called Trotting, March 1651. He had his education firſt at Wincheſter ſchool, and then at Chriſt Church college in Oxford, where he was entered a commoner in 1669: but, leaving the univerſity without any degree, he went to London; and, applying himſelf to the playhouſes, both wrote and acted in plays for a ſupport. Shadwell was a friend to him [A]. After ſome time, he procured a patron in Charles Fitz-Charles earl of Plymouth, one of the natural ſons of Charles II. and obtained a cornet's commiſſion in a new-raiſed regiment deſtined for Flanders. He accordingly went thither with the reſt of the forces, in 1677; but not being cut out for a ſoldier, returned the following year in very indigent circumſtances, ſo that he was obliged to take up his pen again for a ſuſtenance [B]. He continued writing plays and poems till his death, which happened April 14, 1685, "in a manner," ſays Dr. Johnſon, "which I am unwilling to mention. Having been compelled by his neceſſities to contract debts, and hunted, as is ſuppoſed, by the terriers of the law, he retired to a public houſe on Tower-hill, where he died of want, or, as it is related by one of his biographers, by ſwallowing, after a long faſt, a piece of bread which charity had ſupplied. He went out, as is reported, almoſt naked, in the rage of hunger, and finding a gentleman in a neighbouring coffee-houſe, aſked him for a ſhilling. The gentleman gave him a guinea; and Otway going away bought a roll, and was choaked with the firſt mouthful. All this, I hope, is not true; but that indigence, and its concomitants, ſorrow and deſpondency, brought him to the grave, has never been denied."

Dryden had ſome pique againſt him, probably on account of his friend Shadwell; and in that humour ſpoke frequently of him with contempt, but changed his note at laſt, and declared in his favour [C]. Langbaine obſerves very well, "That his genius in comedy leaned a little too much to libertiniſm; but that in tragedy he made it his buſineſs for the moſt part to obſerve the decorum of the ſtage: that he was a man of excellent parts, and daily improved in his writing, but yet ſometimes fell into plagiariſm, as well as his cotemporaries, and made uſe of Shakſpeare to the advantage of his purſe at leaſt, if not his reputation [D]." It is univerſally agreed, that he excells in touching the tender paſſions in tragedy; of which his "Orphan" and "Venice Preſerved" contain the ſtrongeſt ſpecimens. Mrs. Barry, the celebrated actreſs, uſed to ſay,

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[A] Lord Rocheſter, in his "Seſſion of the Poets," calls him Shadwell's Zany.

[B] Athen. Oxon. vol. ii.

[C] Preface to his tranſlation of Du Freſnoy's Art of painting.

[D] Account of the Engliſh dramatic poets.

that, in her part of Monimia in the "Orphan," ſhe never ſpoke theſe three words, "Ah! poor Caſtalio!" without tears. Theſe two tragedies, and they only, are ſtill in poſſeſſion of the ſtage. His dramatic pieces, ten in number, are particularized in the "Biographia Dramatica." Beſides theſe, Otway made ſome tranſlations, and wrote ſeveral miſcellaneous poems. His whole works are printed in three volumes 12mo. 1757. In 1719 appeared a piece aſcribed to Otway, but certainly not written by him, called, "Heroic Friendſhip, a Tragedy." At the time of his death, however, he had made ſome progreſs in a play, as will appear from the following advertiſement, printed in "L'Eſtrange's Obſervator," Nov. 27, 1686: "Whereas "Mr. Thomas Otway, ſome time before his death, made "four acts of a play; whoever can give notice in whoſe "hands the copy lies, either to Mr. Thomas Betterton, or "to Mr. William Smith, at the theatre-royal, ſhall be "well rewarded for his pains."

Dr. Johnſon, Otway had not much cultivated verſification, nor much repleniſhed his mind with general knowledge. His principal power was in moving the paſſions, to which Dryden in his latter years left an illuſtrious teſtimony. He appears, by ſome of his verſes, to have been a zealous royaliſt; and had what was in thoſe times the common reward of loyalty; he lived and died neglected.

OUDIN (CASIMIR), a learned French monk, was born at Mezieres, in 1638. His father was a weaver, and deſigned to breed him to his own buſineſs; but, the ſon's inclination leading him to literature, he retired in 1656, againſt the will of his parents, among the Remonſtrants, paſſed his noviciate in the abbey of Verdun, and made his profeſſion in 1658. He was afterwards ſent into France, where he ſpent four years in the ſtudies of philoſophy and theology; and then applied himſelf particularly to eccleſiaſtical hiſtory, which was his favourite ſtudy. Thus employed, he had lain buried in obſcurity for twenty years, when an incident fell out, which produced him to the world. His ſuperiors having placed him, in 1678, in the abbey of Boucilly in Champagne, Lewis XIV. on a journey in 1680, coming to this abbey, ſtopped to take a dinner; and becauſe the monks were all afraid to appear, in order to make him the compliments and honours of the houſe, the office was undertaken by Oudin, who acquitted himſelf ſo well, that the king and court were ſurprized to find, in ſo ſavage and ſolitary a place, a perſon of ſo much addreſs and good ſenſe: and his majeſty, greatly pleaſed with his reception, ordered the abbey a purſe of fifty louis d'ors. Oudin's abilities being thus diſcovered, he was ſent, in 1684, by Michael Colbert, the principal and reformer-general of this order, to viſit the abbies and churches belonging to them, and to take from their archives whatſoever he found might be of uſe in his hiſtory. On this occaſion, he went to all the convents in the Netherlands, returned to France with a large heap of materials, and, in 1685, made the ſame reſearches in Lorrain, Burgundy, and Alſace. In 1688, he publiſhed "A Suplement of the Eccleſiaſtical Writers, omitted by Bellarmine;" a work which did him much honour [A.]

Niceron, tom. i. & x.

In 1690, he quitted France, and went to Leyden; where he embraced the Proteſtant religion, and was made under-librarian of the univerſity: and continued at Leyden till his death, which happened in 1717. He was the author, or rather collector, of ſome other ſmall things, among which are, "Veterum aliquot Galliæ & Belgiæ ſcriptorum opuſcula ſacra," &c.

[A] The title is, "Supplementum de ſcriptoribus vel ſcriptis eccleſiaſticis a Bellarmino omiſſis, ad annum 1460, vel ad artem typographicam inventam." He publiſhed afterwards a complete body of thoſe works, with the title of, "Commentarius de ſcriptoribus eccleſiæ antiquis illorumque ſcriptis, adhuc extantibus in celebrioribus Europæ bibliothecis, a Bellarmino, Poſſevino, Phil. Labbeo, Gul. Caveo, Ellio, Du Pin, &c." 3 vols. folio. This is his principal work: but, if we may believe Le Clerc, our author did not underſtand either Greek or Latin ſufficient for it.

OVERALL (John), a learned Engliſh biſhop, was born in 1559 [A], and, after a proper foundation in grammar learning, was ſent to St. John's college, Cambridge, and became a ſcholar there: but, afterwards removing to Trinity college, was choſen fellow of that ſociety. In 1696, he was appointed regius profeſſor of divinity, when he took the degree of D. D. and, about the ſame time, was elected maſter of Catherine-hall in the ſame univerſity [B]. In 1601, he was preferred to the deanry of St. Paul's, London, by the recommendation of his patron Sir Fulk Greville [C], and Queen Elizabeth; and, in the beginning of James's reign, choſen prolocutor of the lower houſe of con-

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[A] In the inſcription on his monument, he is ſaid to die in 1619, aged ſixty years.

[B] Carter's Hiſtory of Cambridge, under the learned men of St. John's, Trinity, and Catherine hall.

[C] Athen. Oxon. vol. i.

vocation. In 1612, he was appointed one of the firſt governors of the Charter-houſe hoſpital, then juſt founded by Thomas Sutton, Eſq. [D]. In April 1614, he was made biſhop of Litchfield and Coventry; and, in 1618, tranſlated to Norwich, where he died in May 1619. He was buried in that cathedral [E], where he lay unnoticed till ſome time after the reſtoration of Charles II. when Coſin, biſhop of Durham, who had been his ſecretary, erected a monument in 1669, with a Latin inſciption, in which he is declared to be, "Vir undequaque doctiſſimus, et omni encomio major [F]."

Wood obſerves, that he had the character of being the beſt ſcholaſtic divine in the Engliſh nation [G]; and Coſin, who perhaps may be thought to rival him in that learning, calls himſelf his ſcholar, and expreſly declares that he derived all his knowledge from him [H]. He is alſo celebrated by Smith, for his diſtinguiſhed wiſdom, erudition, and piety. In the controverſy, which in his time divided the Reformed churches, about predeſtination and grace, he held a middle opinion, inclining rather to Arminianiſm; and ſeems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of archbiſhop Laud. Overall had a particular friendſhip with Gerard Voſſius and Grotius; and was much grieved to ſee the love of peace, and the projects of this laſt great man to obtain it, ſo ill requited. He laboured heartily himſelf to accord the differences in Holland, upon what is known by the name of the Quinquarticular controverſy; as appears in part by his letters to the two learned correſpondents juſt mentioned, ſome of which are printed in the "Epiſtolæ præſtantium "virorum, &c."

But our biſhop is known in England chiefly by his "Convocation Book," concerning which the following account, from biſhop Burnet, will not, it is preſumed, be unacceptable: "This book," ſays that hiſtorian, "was "wrote on the ſubject of government, the divine inſtitu"tion of which was very poſitively aſſerted. It was read "in convocation, and paſſed by that body, in order to the "publiſhing of it; in oppoſition to the principles laid down "in the famous book of Parſons the Jeſuit, publiſhed under

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[D] Bearcroft's Hiſt. of Charter-houſe.

[E] Le Neve's Lives of the Proteſtant Biſhops.

[F] Life of Coſin, in Smith's Vitæ præſtantium virorum.

[G] Athen. Oxon. vol. i.

[H] Smith, as before.

“ the name of Doleman. But king James did not like a convocation entering into such a theory of politics, so he diſcouraged the printing of it, eſpecially ſince, in order to juſtify the owning of the United Provinces, who had lately thrown off the Spaniſh yoke, to be a lawful government, it was laid down; that when a change of government was brought to a thorough ſettlement, it was then to be owned and ſubmitted to as a work of the providence of God. Here it ſlept, till archbiſhop Sancroft, who had got the book into his own hands, and not obſerving the laſt-mentioned paſſage in it, reſolved to publiſh it in the beginning of king William's reign, as an authentic declaration the church of England had made in the point of non-reſiſtance. Accordingly, it was publiſhed in 4to, as well as licenſed by him, a very few days before he was under ſuſpenſion for not taking the oaths[1].”

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[1] Hiſt. of his own Times, vol. i.

OVERBURY (Sir Thomas), a polite Engliſh writer, memorable chiefly for his tragical end, was of an ancient family, and born in 1581, at Compton-Scorfen in Warwickſhire, the ſeat of Giles Palmer, Eſq; whoſe daughter was his mother. He had his ſchool learning there, and at the age of fourteen was entered a gentleman commoner of Queen's College in Oxford, where he applied himſelf diligently to his ſtudies; and, having acquired a competent ſtock of logic and philoſophy, had a bachelor of arts degree conferred on him, in 1598. Afterwards, he went to the Middle Temple, his father deſigning him for his own profeſſion, the law: but, his genius leading him to polite literature, the ſplendor and elegance of a court preſently engaged his whole attention; and it was not long, before he reſolved to puſh his fortune in it. Accordingly, about the time of the coronation of James I. in 1604, he commenced an acquaintance with Car, afterwards earl of Somerſet; and that gentleman, finding Overbury's accompliſhments very ſerviceable to his ambitious views, entered into the moſt intimate connexion with him. Every one knows, from what a low ſtation Car was raiſed, and that his ignorance in literature was one motive for king James's taking him into his favour; who propoſed not only to teach him Latin, but to make him as able a ſtateſman as the beſt of his miniſters; ſo that it is no wonder, if this favourite was glad to cultivate a familiarity with Overbury, whoſe uncommon

Athen. Oxon.

uncommon parts and learning could not but be of uſe to him.

Car, growing in a few years into high favour with the king, made uſe of it, in 1608, to obtain the honour of knighthood for Overbury: whoſe father he likewiſe procured, at the ſame time, to be made one of the judges for Wales. The year following, Sir Thomas made a tour through Holland, Flanders, and France, and publiſhed his "Obſervations" upon thoſe Travels the ſame year in 4to. In 1612, he aſſiſted his friend, then become viſcount Rocheſter, in his amour with the counteſs of Eſſex: but being afterwards diſpleaſed with his lordſhip's deſign of marrying her, he took the ſame liberty of opening his mind upon this, as he had always done upon other ſubjects, and declared with great warmth againſt the match. The courtier made no ſcruple of ſacrificing his friend to his miſtreſs; and diſcloſing all to the lady, his idol, it was immediately reſolved, that the ſucceſsful iſſue of their intrigue neceſſarily required the diſpatching of Sir Thomas. Accordingly, after ſome fruitleſs trials to that purpoſe, poiſoning was pitched on, as ſureſt in the attempt, and ſafeſt from a diſcovery, if they could get him into their power. With this view, the minion firſt obtained for him the offer of an embaſſy to Ruſſia from his majeſty; and, then prevailing on him to refuſe it, eaſily procured his impriſonment for a contempt of the king's commands. He was ſent to the Tower the 21ſt of April 1613, and all engines ſet at work to compaſs the villainous deſign. After ſome time, his father came to town, and petitioned the king for his diſcharge. He likewiſe applied to the viſcount, to whom ſeveral preſſing letters were alſo wrote by Sir Thomas himſelf; but all to no purpoſe. Sir Thomas had no ſuſpicion at firſt, that his impriſonment was his friend's contrivance; but, diſcovering it at length, by his delays to procure his liberty, he expoſtulated with him by letter in the ſevereſt manner, and even proceeded to threats. This terrified Rocheſter ſo much, that he charged the lieutenant of the Tower to look to Overbury well; for, if ever he came out, it would be his ruin, or one of the two muſt die. Mean while, many attempts by poiſon were made upon Overbury; none of which ſucceeded, till a glyſter was given him, Sept. the 14th, under a pretence of removing thoſe complaints, which, unknown to him, were occaſioned by their former male practices on him. He never ceaſed vomiting and purging, till he expired; and being of a ſtrong conſtitution, ſtruggled many hours in the agonies of death, which at length put an end to him about five the next morning. His corpſe, being exceedingly noiſome, was interred about three the ſame day in the Tower chapel. Immediately after his death, ſome ſuſpicion of the true cauſe of it was rumoured about; but the great perſonages concerned prevailed ſo far, as to make it believed that he died of the venereal diſeaſe. Nevertheleſs, the whole was diſcovered about two years after, when the under agents were all apprehended, tried, and executed. The favourite alſo, now earl of Somerſet, as well as his counteſs (for he had married the lady ſome time before), were both tried and condemned, but pardoned by the king the following year, 1616. The counteſs however underwent a much more miſerable fate in her death, occaſioned by a gangrene in that part, in which ſhe had almoſt beyond all example ſhameleſsly offended. Some curious particulars on this ſubject may be ſeen in the "Extracts from the MS. Journal of Sir Simonds D'Ewes." Biblioth. Topograph. No. XV.

Sir Thomas was the author of ſeveral works in verſe and proſe; all which have been reprinted, 1753, in 8vo. His character is repreſented by an hiſtorian of thoſe times, who, having related the occaſion and circumſtances of his death, proceeds in the following terms: "In this manner "fell Sir Thomas Overbury, worthy of a longer life and a "better fate; and, if I may compare private men with "princes, like Germanicus Cæſar; both by poiſon pro"cured by the malice of a woman, both about the 33d "year of their age, and both celebrated for their ſkill and "judgement in poetry, their learning, and their wiſdom. "Overbury was a gentleman of an ancient family, but had "ſome blemiſhes charged upon his character, either through "a too great ambition, or the inſolence of a haughty tem"per.——After the return from his travels, the viſcount "Rocheſter embraced him with ſo entire a friendſhip, that, "exerciſing by his majeſty's ſpecial favour the office of "ſecretary proviſionally, he not only communicated to Sir "Thomas the ſecrets, but many times gave him the packets "and letters unopened, before they had been peruſed by the "king himſelf: which, as it prevailed too much upon his "early years, ſo as to make him, in the opinion of ſome, "thought high and ambitious, yet he was ſo far from vio"lating his truſt and confidence, that he remains now one "example among others, who have ſuffered in their perſons "or their fortunes for a freedom of advice, which none but

Weldon's Court and character of king James.

“ſincere friends will give, and many are ſuch ill friends to themſelves as not to receive.”

Being never married, he left no iſſue; ſo that the family-eſtate came to his younger brother, whoſe ſon, Sir Thomas Overbury, was alſo the author of ſome pieces. Theſe are, 1. “A true and perfect Account of the Examination, Trial, Condemnation, and Execution of Joan Perry and her two Sons, for the ſuppoſed Murder of William Harriſon, written by way of Letter to Thomas Shirley, M. D. in London, 1676,” 4to. This is one of the moſt remarkable incidents in ſtory. Harriſon was not really murdered, but conveyed away alive by a gang of Mohocks, and carried to Turkey: where, coming into the hands of a phyſician, he acquired ſome ſkill in that faculty; and at length, after many years abſence, found means of getting away, and returned home, to the great aſtoniſhment of every body, ſince the ſufferers for his ſuppoſed death had actually confeſſed the murder. 2. “Queries propoſed to the ſerious Conſideration of thoſe, who impoſe upon others in Things of divine and ſupernatural Revelation, and proſecute any upon the Account of Religion; with a Deſire of their candid and Chriſtian Reſolution thereof;” printed in 1677. In anſwer to which there came out the ſame year, “Ataxiæ obſtaculum; an Anſwer to certain Queries, intituled, Queries propoſed, &c.” Upon this, Sir Thomas wrote a reply, intituled, 3. “Ratiocinium Vernaculum, or, a Reply to Ataxiæ Obſtaculum, &c.”

General Dictionary. **OUGHTRED** (William), an Engliſh divine, celebrated for his uncommon ſkill in the mathematics, was born, about 1573, at Eton in Buckinghamſhire; and, being bred a ſcholar upon the foundation of that ſchool, was elected thence, in 1592, to King's College in Cambridge; of which, after the regular time of probation, he was admitted perpetual fellow. He did not neglect the opportunity his education gave him, of improving himſelf in claſſical learning, as appears from ſome of his works, written in very elegant Latin; but, his genius leading him particularly to the mathematics, he applied himſelf chiefly to that ſtudy. He began at the fountain-head, and read all the ancient authors in the ſcience, as Euclid, Apollonius, Archimedes, Diophantus, and the reſt; in peruſing whoſe works, he did not content himſelf, as he tells us in the preface to his “Clavis,” with barely learning their propoſitions, but was diligent in looking into the ſagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonſtrations.

After he had been at Cambridge about three years, he invented an eaſy method of geometrical dialling; which, though he did not publiſh it till 1647, was yet received with ſo much eſteem, that Mr. afterwards Sir Chr. Wren, then a gentleman commoner of Wadham College in Oxford, immediately tranſlated it from the Engliſh into Latin. This treatiſe was added to the *ſecond* edition of his "Clavis," with this title, "A moſt eaſy Way for the Delineation of "plain Sun-dials, only by Geometry," &c. In 1599, he commenced maſter of arts, having regularly taken his bachelor's degree three years before. In 1600, he projected an horizontal inſtrument for delineating dials upon any kind of plane, and for working moſt queſtions which could be performed by the globe: which inſtrument was afterwards publiſhed, together with his "Circles of Proportion," in 1633, 4to, by William Forſter, who had been taught the mathematics by Oughtred, but was then himſelf a teacher of thoſe ſciences.

About 1603, he was preſented to the living of Aldbury, near Guildford in Surry; to which he repaired forthwith, and continued his mathematical purſuits, as he had done in college. The mathematical ſciences were the darling object of his life, and what he called "The more than Ely-"ſian Fields." He became extremely eminent in them; inſomuch that his houſe, we are told, was continually filled with young gentlemen, who came thither for his inſtructions. Lord Napier, in 1614, publiſhing at Edinburgh his "Mirifici logarithmorum canonis deſcriptio, ejuſque uſus "in utraque trigonometria, &c." it preſently fell into the hands of Mr. Briggs, then geometry-reader of Greſham College in London: and that gentleman, forming a deſign to perfect Lord Napier's plan, conſulted Oughtred upon it; who probably wrote his "Treatiſe of Trigonometry" about the ſame time, ſince it is evidently formed upon the plan of Lord Napier's "Canon." In proſecuting the ſame ſubject, he invented, not many years after, an inſtrument, called "The Circles of Proportion," which was publiſhed with the horizontal inſtrument mentioned above. All ſuch queſtions in arithmetic, geometry, aſtronomy, and navigation, as depended upon ſimple and compound proportion, might be wrought by it; and it was the firſt ſliding rule that was projected for thoſe uſes, as well as that of gauging.

In 1631, our author publiſhed, in a ſmall octavo, "Arithmeticæ in numeris et ſpeciebus inſtitutio; quæ tum logiſticæ tum analyticæ, atque totius mathematicæ clavis eſt." About 1628, the earl of Arundel living then at Weſt-Horſely, though he afterwards bought a houſe at Aldbury, ſent for Oughtred to inſtruct his ſon Lord William Howard in the mathematics; and this "Clavis" was firſt drawn up for the uſe of the young nobleman. In this little manual, although intended for a beginner, were found ſo many excellent theorems, ſeveral of which were entirely new, both in algebra and geometry, that it was univerſally eſteemed, both at home and abroad, as a ſurprizing rich cabinet of mathematical treaſures: and the general plan of it has been ſince followed by the very beſt authors upon the ſubject; by Sir Iſaac Newton, in his "Arithmetica Univerſalis," and in Mr. Maclaurin's "Algebra," printed 1748. There is in it, particularly, an eaſy and general rule for the ſolution of quadratic equations, which is ſo complete, as not to admit of being farther perfected: for which reaſon it has been tranſcribed, without any alteration, into the elementary treatiſes of algebra ever ſince. It is no wonder, therefore, that the "Clavis" became the ſtandard book with tutors, for inſtructing their pupils in the univerſities; eſpecially at Cambridge, where it was firſt introduced by Seth Ward, afterwards biſhop of Saliſbury. It underwent ſeveral editions, to which the author ſubjoined other things.

Notwithſtanding all Oughtred's mathematical merit, he was, in 1646, in danger of a ſequeſtration by the committee for plundering miniſters; in order to which, ſeveral articles were depoſed and ſworn againſt him: but, upon his day of hearing, William Lilly, the famous aſtrologer, applied to Sir Bulſtrode Whitlocke and all his old friends; who appeared ſo numerous in his behalf, that though the chairman and many other Preſbyterian members were active againſt him, yet he was cleared by the majority. This Lilly tells us himſelf, in the "Hiſtory of his own Life," where he ſtyles Oughtred the moſt famous mathematician then of Europe. "The truth is," continues this writer, "he had "a conſiderable parſonage; and that alone was enough to "ſequeſter any moderate judgement: beſides, he was alſo well "known to affect his majeſty." He died in 1660, aged 86, and was buried at Aldbury. Collier, in his "Dictionary," tells us, that he died about the beginning of May 1660; for that, upon hearing the news of the vote at Weſtmin-

Page 59, edit. 1715.

ſter, which paſſed for the Reſtoration of Charles II. he expired in a ſudden extacy of joy. David Lloyd, in his "Memoirs," has given the following ſhort character of him: "That he was as facetious in Greek and Latin, as ſolid in arithmetic, geometry, and the ſphere of all meaſures, muſic, &c; exact in his ſtyle as in his judgement; handling his tube and other inſtruments at eighty, as ſteadily as others did at thirty; owing this, as he ſaid, to temperance and archery; principling his people with plain and ſolid truths, as he did the world with great and uſeful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained ſecure in his privacy, prudence, meekneſs, ſimplicity, reſolution, patience, and contentment." He had one ſon, whom he put an apprentice to a watchmaker, and wrote a book of inſtructions in that art for his uſe.

Page 608, edit. 1668.

He left behind him a great number of papers upon mathematical ſubjects; and, in the moſt of his Greek and Latin mathematical books, there were found notes in his own hand-writing, with an abridgement of almoſt every propoſition and demonſtration in the margin, which came into the muſeum of the late William Jones, Eſq; F. R. S. Theſe books and manuſcripts then paſſed into the hands of his friend Sir Charles Scarborough the phyſician; the latter of which were carefully looked over, and all that were found fit for the preſs, printed at Oxford, 1676, under the title of, "Opuſcula Mathematica hactenus inedita." This collection contains the following pieces; 1. "Inſtitutiones mechanicæ." 2. "De variis corporum generibus gravitate et magnitudine comparatis." 3. "Automata." 4. "Quæſtiones Diophanti Alexandrini, libri tres." 5. "De triangulis planis rectangulis." 6. "De diviſione ſuperficiorum." 7. "Muſicæ elementa." 8. "De propugnaculorum munitionibus." 9. "Sectiones angulares." In 1660, Sir Jonas Moore annexed to his arithmetic, then printed in octavo, a treatiſe, intituled, "Conical ſections; or, The ſeveral ſections of a cone; being an analyſis or methodical contraction of the two firſt books of Mydorgius, and whereby the nature of the parabola, hyperbola, and ellipſis, is very clearly laid down. Tranſlated from the Papers of the learned William Oughtred."

OVIDIUS (Publius Naso), one of the fineſt poets of the Auguſtan age, was the ſon of a Roman knight, and

Ciofanus in vit. Ovid. J. Maſſon in vit. Ovid. Bayle's Dict. in Ovid. Cruſius's Lives of the Roman poets, vol. I.

born at Sulmo, a town in the country of the Peligni. He was born in the year of Rome 710; that memorable year, when the conſuls, Hirtius and Panſa, were ſlain in the battle of Mutina againſt Antony. From his youth, his inclinations lay towards poetry; which, however, upon his father's intreaties, he forſook, and ſtudied the law, forming himſelf to the bar. How his father diſſuaded him from poetry, is pleaſantly deſcribed by himſelf:

Triſtium, lib. iv.

> Sæpe pater dixit, ſtudium quid inutile tentas?
> Mæonides nullas ipſe reliquit opes.

Alluding to the meanneſs of Homer's circumſtances. He ſtudied eloquence under thoſe eminent maſters, Arellius Fuſcus and Porcius Latro, whoſe characters are finely drawn by Seneca, who alſo mentions Ovid's improvements under them; inſomuch that he determined ſeveral private cauſes very judiciouſly, and frequently pleaded with great force of eloquence in the court of the centumviri. He was likewiſe made one of the triumviri, who were magiſtrates of great authority, and tried capital cauſes.

Soon after he had put on the *toga virilis*, which was done at ſeventeen, Auguſtus honoured him with the *latus clavus*, an ornament only worn by perſons of quality; but, upon the death of his elder brother, by which he came to an eaſy fortune, he bad adieu to law and the bar, and devoted himſelf entirely to the Muſes. His fine parts were ſoon diſtinguiſhed by the Roman wits, and introduced him to Tibullus, Severus, Sabinus, Flaccus, &c. all men of quality and polite letters: and the learned Hyginus is ſaid likewiſe to have been his intimate friend. He ſoon diſcovered a genius adapted to all kinds of poetry; in which he might have excelled, if he had had but calmneſs and application, to correct the luxuriance of a moſt fertile fancy. He was exceedingly amorous in his youth, and addicted beyond meaſure to venereal pleaſure: he informs us himſelf of the qualifications, with which nature had endowed him for it, and the uſe he made of them:

Amor. Lib. iii. Eleg. 7.

> Exigere a nobis anguſta nocte Corinnam,
> Me memini numeros ſuſtinuiſſe novem.

He found himſelf freſh and gay in the morning, after paſſing a whole night in amorous embraces; and wiſhed to die in the actual fruition of that pleaſure. Bayle ſays, it was almoſt

moſt his only vice; and it is very well it was, ſince he ſeems to have known no bounds in tranſgreſſing. He did not content himſelf with loving, and making conqueſts in the way of gallantry, but he likewiſe taught the art of loving, and of being beloved; that is, he reduced into a ſyſtem a moſt pernicious ſcience, of which nature gives us but too many leſſons, and which only tends to the diſhonour of families. This poet's writings on love are the obſceneſt pieces we have remaining of antiquity: not that we find in them the obſcene expreſſions of Catullus, Horace, Martial, and Juvenal, or the ſcandals of the ſin againſt nature, of which theſe poets ſpeak ſo freely; but the delicacy, the well-choſen terms which Ovid excelled in, render his works the more dangerous, ſince by this means they repreſent, in a very intelligible and elegant manner, all the moſt laſcivious tricks and impurities of love. Nor does he write in all this upon the credit of others, but from his own practice. It is true, that in his "Apology," which he compoſed in the place of his exile, he proteſts he had not committed the actions he deſcribed, and that his head had a greater ſhare in theſe deſcriptions than his heart: but he is hardly to be credited in this, ſince it is not eaſy to conceive that any man, who had not been deeply immerſed in lewdneſs, ſhould have been able to deſcribe its various tricks and habits in the manner he has done.

In the mean time, he found leiſure from his gallantries, to indulge his paſſion for poetry; and wrote ſeveral things of various kinds. He wrote "Heroic Epiſtles," and "Faſti." He wrote a poem "De Piſcibus," which Oppian is ſaid to have imitated in his "Halieutics;" and ſome ſay other things, which are loſt. There was alſo a tragedy of his compoſing, called "Medea;" much commended by Quintilian, and generally admired by the ancients as an excellent piece. His laſt work before his baniſhment was the "Metamorphoſes," which is in many reſpects his fineſt work, although it did not receive his laſt hand. It was chiefly from this work, that he expected immortality; but, finding himſelf condemned to baniſhment, he threw it into the fire, either out of ſpite, or becauſe he had not put the finiſhing hand to it. Some copies which had been taken of it, were the cauſe of its not being loſt. Ovid lived moſtly at Rome, near the capitol, or only retired to his fine gardens a little out of the town in the Appian way; though he had another villa in his native country. He married young, and had three wives, two of which he ſoon repudiated after marriage; his laſt wife Perilla, who remained inviolably faithful to him even after he was baniſhed, he tenderly loved, and has frequently celebrated her beauty and virtue.

Thus the poet paſſed the better part of his life, in a full enjoyment of his friends and the Muſes; when, by ſome indiſcretion in his conduct, or by an accidental diſcovery of ſome paſſages at court, he incurred the diſpleaſure of Auguſtus; and by him was baniſhed at fifty years of age to Tomi, a town in Pontus, ſituated on the Black Sea. He was baniſhed for writing looſe verſes, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himſelf, that this was rather the pretence than real cauſe of his exile. He ſays, in ſeveral parts of his works, that the cauſes of his miſery were two: his having compoſed books on "the Art of Love," and his having ſeen ſomething. He does not tell us what it was he ſaw, but gives us to underſtand, that his books contributed leſs to his diſgrace, than that did; and on his complaining to Love, that, after labouring to enlarge his empire, he obtained nothing for his reward but baniſhment, Love anſwers, "You know very well, that was not the "thing which did you moſt harm."

De Ponto, Lib. iii. Ep. 3.

> Utque hoc, ſic utinam defendere cætera poſſes,
> Scis aliud, quod te læſerit, eſſe magis.

He compares himſelf to Actæon, who had undeſignedly ſeen Diana naked, and ſuffered for it:

Triſtium, Lib. ii. v. 103.

> Cur aliquid vidi? cur noxia lumina feci?
> Cur imprudenti cognita culpa mihi eſt?
> Inſcius Actæon vidit ſine veſte Dianam:
> Præda fuit canibus non minus ille ſuis.

Various conjectures have been made upon what it was he ſaw. Some have perſuaded themſelves, that he ſurpriſed Auguſtus in a flagrant crime with his daughter Julia; and this perſuaſion they ground upon a paſſage of Suetonius, where the emperor Caligula is ſaid to have declared his mother to have ſprung from the inceſtuous commerce of Auguſtus with Julia. But Suetonius ſays nothing to countenance this report of Caligula; rather otherwiſe, for he calls it "inſectatio Auguſti:" nay, Suetonius does not ſay, that there was any report of ſuch a commerce, which, if there had, he certainly would have done; for he took a particular pleaſure in relating ſuch anecdotes. Others again have fancied, that he

In vit. Calig. c. 23.

he himſelf had been too familiar with that wanton princeſs: but this ſuppoſition is attended with inſuperable difficulties, and plainly inconſiſtent with all he has hinted about the cauſe of his exile, which was not love, but ſomething he had ſeen; ſo that we, like others before us, muſt be content to leave this matter juſt as we find it.

But let the fault be what it would, Auguſtus continued inexorable; nor could his moſt ſubmiſſive importunities and flattering addreſſes, although often repeated, get him recalled, or ſo much as removed to a better place of baniſhment. He praiſed the emperor with ſuch extravagance, as bordered even upon idolatry; and made an idol of him literally, as ſoon as he heard of his death: for he not only wrote his elogy; but conſecrated a chapel to him, where he went every morning to invocate him. The ſucceſſor, no doubt, had his ſhare in this adoration, and was probably the real motive to it: but all would not do; the court continued as inexorable under Tiberius as before, and the unhappy Ovid died in exile, at near ſixty years of age. His death, according to Apuleius, happened the ſame day with that of Livy. He was, as he has deſcribed himſelf, of a pale complexion, middle ſtature, ſlender and not large-limbed, yet ſtrong and nervous. He was greatly honoured and reſpected by the Barbarians, who made a general mourning at his death, and buried him in a ſtately monument before the gates of their city. He wrote an infinite number of verſes in his exile, of which remain his "Triſtium," and "Epiſtles ex "Ponto:" and, as Cowley remarks, one may ſee, by the ſtyle of theſe, very unlike that of his "Metamorphoſes," the humble and dejected ſpirit with which he wrote. The cold of the country, and his own deſpair, had benumbed his faculties; and though it is indeed Ovid that writes at Tomi, yet how much changed from Ovid who wrote at Rome!

His works are well known, and his poetical talents have with juſtice ranked him among the firſt of Roman poets. It is allowed, that he was the beſt-bred gentleman of all the geniuſes of the age he lived in. No man, as Scaliger ſays, ever did or can imitate the eaſineſs of Ovid's ſtyle: his great fault was, that he had too much wit, and too much luxuriancy of fancy, which he either knew not how, or had not patience, to correct. The moſt celebrated of the elegiac writers were, Tibullus, Propertius, and Ovid: Tibullus is elegant and polite, Propertius high and noble, but Ovid

Blount's Cenſura authorum.

Auguſt. hiſt. ſcriptores.

more natural and moving. The ſix books of his “Faſti,” which he ſent to Germanicus, contain variety of choice learning. Selden calls this poet “a great canon “lawyer,” merely from theſe books; as giving the beſt account of the religion and feſtivals of the old Romans. The “Epiſtles” are reckoned the moſt polite part of his works: Rapin calls them “the flower of the Roman wit.” His “Art of Love,” and “Amorous Poems,” are finely written, but infinitely pernicious to morals. The emperor Ælius Verus was ſo delighted with his “De arte amandi,” that he often read it in bed, and laid it under his pillow, when he went to ſleep: it is much to be feared, that many others have done the ſame. Cioſanus ſays, Ovid was ſo exquiſitely ſkilled in the Latin tongue, that if the Roman language was utterly loſt, and nothing left but his works, they alone would be ſufficient to retrieve it. He is much nearer the truth than thoſe critics, who have deſpiſed the Latin of this poet, as if he were as corrupt in his ſtyle, as in his morals. Theſe, as Bayle ſays, would have met with a ſorry reception from Alphonſo, king of Naples; who, being with his army in the neighbourhood of Sulmo, aſked if it is certain that Ovid was born there? and, being informed it was, ſaluted the town, and paid his acknowledgements to the genius of the country, which had produced ſo great a poet. He added, that he would willingly reſign part of his territories, to call to life again that man, whoſe memory was dearer to him than the poſſeſſion of Abruzzo.

The beſt editions of “Ovid” are, that of Daniel Heinſius by Elzevir, 1629, three vols. 12mo; that in uſum Delphini, 1688, four vols. 4to; that of Leyden, 1702, three vols. 8vo; and that of Burman, Leyden, 1714, four vols. 4to.

Memoirs of the Life of Dr. Owen, prefixed to his ſermons, tracts, &c. 1721, folio.

OWEN (Dr. JOHN), an eminent Engliſh divine among the Independents, and ſometimes ſtyled the Prince, the Oracle, and the Metropolitan of that ſect, was born in 1616, at Hadham in Oxfordſhire, of which place his father was vicar. He had his ſchool learning at Oxford; and, being a boy of extraordinary parts, made ſo quick a proficiency, that he was admitted into Queen's College at twelve years of age, under Dr. Barlow, afterwards biſhop of Lincoln. He took his firſt degree in arts in 1632, and his ſecond in 1635: but being ſoon after diſſatisfied with the new ſtatutes of archbiſhop Laud their chancellor, he refuſed to comply with them. Upon this, his friends forſook him, as infected with Puritaniſm; and, from the reſentment of the Laudean party, his ſituation in the college became by degrees ſo uneaſy, that he was forced to leave it in 1637. This he eſteemed a ſuffering for conſcience ſake; and hence gave way to unfavourable thoughts of the church eſtabliſhment.

Athen. Oxon. vol. ii.

He had hitherto been educated by an uncle, a gentleman of a fair eſtate in Wales, who had a deſign alſo to make him his heir: but, all ſupplies from him being diſcontinued, ſomething was to be done for a ſupport. Accordingly he took orders, and became chaplain, firſt to Sir Robert Dormer of Aſcot in Oxfordſhire, being tutor at the ſame time to his eldeſt ſon; and next to John Lord Lovelace of Hurley in Berkſhire. He was in this laſt gentleman's ſervice at the breaking out of the civil wars, when he openly avowed the cauſe of the Parliament; and this conduct was ſo vehemently reſented by his uncle, a zealous Royaliſt, that he abſolutely diſcarded him, and left his eſtate to another. Lord Lovelace, however, though ſiding with the king, yet continued to uſe his chaplain with great civility; but going at length to the king's army, Owen went up to London, and ſhortly after was perfectly converted to the principles of the Nonconformiſts.

In 1642, came out his book, called, "A Diſplay of Arminianiſm," which met with ſuch a reception, that it laid the foundation of his future advancement. The committee for purging the church of ſcandalous miniſters paid ſuch a regard to it, that White their chairman ſoon after ſent a ſpecial meſſenger to the author; with a preſentation to the living of Fordham in Eſſex, which he accepted, and took a wife ſoon after. He had been at Fordham about a year and a half, when, upon a report that the ſequeſtered incumbent was dead, the patron, who had no kindneſs for Owen, preſented another to the living; upon which the earl of Warwick, being patron of the church of Coggeſhall, a market town about five miles diſtant, very readily gave him that living. Hitherto he had followed the Preſbyterian way; but he had not been long at Coggeſhall, when he declared on the ſide of independency: and he formed a church there upon theſe principles, which continued long in a flouriſhing ſtate, and was in good condition ſo lately as 1721.

His fame began now to ſpread through the city and country; and the Independent party prevailing, he was ſent for to preach before the Parliament, on one of their faſt days, April

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29, 1646. When Colcheſter was beſieged in 1648, Fairfax, quartering ſome days at Coggeſhall, became acquainted with our miniſter; and upon the ſurrendry of the town to the Parliament forces, he preached the thankſgiving ſermon there upon that occaſion. He was again required to preach before the houſe of commons, Jan. 31, 1648-9, the day after the murder of king Charles; and afterwards on Feb. the 28th, being the day of humiliation for the intended expedition to Ireland. Cromwell, who had never heard Owen preach before, was preſent at this laſt diſcourſe, and was extremely pleaſed with it. Our preacher deſigned to go to his cure at Coggeſhall within two days, but thought himſelf obliged, to make his compliments to Fairfax firſt. While he was waiting for admiſſion, in comes Cromwell, who at ſight came directly up to him; and, laying his hand familiarly on his ſhoulder, ſaid, "Sir, you are the perſon that I "muſt be acquainted with." Owen replied, "that will "be more to my advantage than yours, Sir." "We ſhall "ſoon ſee that," ſays Cromwell; and, taking him by the hand, led him into Fairfax's garden, and from that time held a moſt intimate friendſhip with him, as long as he lived.

For the preſent, Cromwell deſired his company into Ireland, and that he would reſide there in the college of Dublin; which he did, but returned in about half-a-year. Sept. 1650, he went, by Cromwell's appointment, into Scotland; but returned alſo from thence, after about half-a-year's ſtay at Edinburgh. By an order of Parliament, ſoon after, he was promoted to the deanery of Chriſt-church; whither he went to reſide in 1651. Cromwell was now the chancellor of the univerſity; and, Sept. 1652, nominated our dean his vice-chancellor. He was created doctor of divinity by diploma, Dec. 1653. In the Protector's Parliament, which met Sept. 3, 1654, our vice-chancellor offered himſelf a candidate for the univerſity; and to remove the objection of his being a divine, it is ſaid, he renounced his orders, and pleaded that he was a layman. Accordingly, he was returned; but, his election being queſtioned by the committee of elections, he ſat only a ſhort time in the houſe. He was continued in the poſt of vice-chancellor for five years, by which office he had it in his power to ſhew his diſlike to the habits and other forms, required by the Laudean ſtatutes. He exerted this power to the utmoſt; nevertheleſs, it muſt be obſerved, in juſtice to him, that he gave many inſtances of moderation. Though he was often urged to it, yet

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yet he never moleſted the meeting of the Royaliſts at the houſe of Dr. Willis the phyſician; where divine ſervice was performed, according to the liturgy of the church of England, not far from his own lodgings at Chriſt-church. In his office alſo of commiſſioner for ejecting ſcandalous miniſters, for ſuch he was, he frequently over-ruled his brethren in favour of ſuch Royaliſts as were eminently deſerving; and particularly in the caſe of Dr. Edward Pococke.

Richard Cromwell ſucceeding his father as chancellor in 1657, Owen was removed from the vice-chancellorſhip; as he was alſo from Richard's favour, when he became protector the following year. This blow came from the preſbyterians, who were exceeding bitter againſt him. Burnet relates an extraordinary piece of behaviour in Owen, upon the death of Oliver. He tells us, that Tillotſon, happening to be at Whitehall on a faſt-day of the houſehold, about a week after, went out of curioſity into the preſence chamber, where the ſolemnity was kept; and ſaw there on one ſide of the table the new Protector, with the reſt of his family, and on the other ſix preachers, among whom were Dr. Owen, Dr. Goodwin, Mr. Caryl, and Mr. Sterry: with whoſe ſallies of enthuſiaſm Tillotſon was much diſguſted, God being in a manner reproached with the late Protector's ſervices, and challenged for taking him away ſo ſoon. Goodwin, who had pretended to aſſure them in a prayer, a few minutes before he expired, that he was not to die, had now the confidence to ſay to God, “Thou haſt deceived us, “and we are deceived:” and Sterry, praying for Richard, uſed words next to blaſphemy, “Make him the brightneſs “of the father's glory, and the expreſs image of his perſon.” No particular expreſſion of Owen is recorded; yet no one can doubt of his boldneſs, after the peruſal of his “Sermon “upon the death of Ireton,” whom he canonizes for a ſaint, and compares with the prophet Daniel, although he was a dark, unrelenting, bloody villain.

Hiſt. of his own times.

At the dawn of the Reſtoration in 1659, he was ejected from the deanry of Chriſt-church: however, he had taken care to provide himſelf a comfortable retreat at Stadham, having a little before purchaſed a good eſtate with an handſome houſe upon it. He employed his talents in preaching, as oft as he had opportunity; and in writing books, ſome of which had a real uſe and value. One of theſe, intituled, “Animadverſions on Fiat Lux,” in 1662, coming to the hands of lord Clarendon, ſo much pleaſed him, that he ſent for Owen by Sir Bulſtrode Whitelocke; and, acknowledging the ſervice done to Proteſtantiſm by this book, offered to prefer him in the church, if he would conform: but Owen refuſed the condition. It would be wrong, however, to form a judgement of the book upon this compliment, ſince it is more than probable, that the chancellor acted herein from principles of policy. Nevertheleſs, it muſt be confeſſed, that Owen had uncommon parts and learning; and what would have ſufficed to have made him an uſeful and valuable man in his generation, if they had not been employed in the cauſe of fanaticiſm and rebellion. Yet he had moderation enough in his temper, to draw reſpect and eſteem from perſons of oppoſite principles; and he had alſo friends among nobility and biſhops; among the latter of whom were Wilkins biſhop of Cheſter, and Barlow biſhop of Lincoln, formerly his tutor. Some years before he died, he was often ill, and even kept his chamber and bed; yet, whenever he was able to ſit up, would be continually writing. He had lived in London, almoſt ever ſince the Reſtoration; but, his infirmities growing upon him, he went to Kenſington for the benefit of the air, and ſpent ſome time there. From thence he removed to Ealing, to a houſe of his own, where he died Aug. 24, 1683, in his 67th year.

He was a very voluminous writer; his works amounting to ſeven volumes in folio, twenty in quarto, and about thirty in 8vo. They are now ſeldom to be ſeen, much leſs read. His character is repreſented differently, according to the affections of the deſigner. Wood, after cenſuring him in many reſpects, declares however, that, "to ſpeak impartially, he was a perſon well ſkilled in the tongues, Rabbinical "learning, and Jewiſh rites and cuſtoms; that he had a "great command of his Engliſh pen, and was one of the "genteeleſt and faireſt writers who have appeared againſt "the church of England."

OWEN (JOHN), in Latin called Audoënus, an Engliſh epigrammatiſt, was born at Armon in Caernarvonſhire; and, being bred at Wincheſter ſchool, was choſen thence a ſcholar of New College in Oxford, of which he became fellow in 1582. He proceeded LL. B. in 1690: but, quitting his fellowſhip the next year, taught ſchool at Tryleigh near Monmouth; and, about 1594, was choſen maſter of the free ſchool founded by Henry VIII. at Warwick. He conſtantly laboured under that epidemical diſeaſe of the poets, indigence; which too proceeded from the ordinary cauſe, of having more wit than wiſdom. He had a rich uncle, upon whom lay his chief dependance, who was either a Papiſt, or at leaſt Popiſhly inclined: yet Owen's genius being peculiarly turned for epigrams, he was not able to reſiſt the charm of the following ſatirical diſtich upon that religion:

> "An fuerit Petrus Romæ ſub judice lis eſt:
> "Simonem Romæ nemo fuiſſe negat."
>
> Whether at Rome Peter e'er was or no,
> Is much diſputed ſtill, I trow:
> But Simon's being there, on neither ſide
> Was ever doubted or denied.

This he printed, among others, in 1606, at London; whence the book, coming quickly into the inquiſitor's hands at Rome, was put into the "Index Expurgatorius:" whereupon the uncle ſtruck him out of his will, and reſolved to take no more notice of him [A]. However, he found a patron in his relation and countryman Williams, biſhop of Lincoln, and lord keeper of the great ſeal, who contributed to ſupport him ſeveral years during his life; and after his death, which happened in 1622, erected a monument to his memory, with his buſt in braſs, crowned with laurel, on the pillar next to the conſiſtory ſtairs in St. Paul's cathedral, London, where he was interred [B]. Under the buſt is an hexaſtic epigram, from which we learn, that his perſon was little, as well as his fortune, but not ſo his fame.

His epigrams firſt came out in the following order of time: 1. "Epigram. lib. 3. ad Mariam Nevill comitis Dorceſtriæ "filiam dicati, 1606," 8vo, printed twice that year. 2. "Epigram. liber ſingularis, ad doctiſſimam heroinam D. "Arabellam Stuart." 3. "Epigram. lib. 3. ad Hen. "principem Cambriæ duo; ad Carolum Ebor. unus." 4. "Epigram. ad tres Mæcenates, libri tres, &c." 5. "Monaſtica quædam Ethica et Politica veterum ſapientum:" all which, coming out as ſucceſſive additions to the ſeveral editions of the three firſt books, were at length publiſhed in one volume 8vo. and 12mo. both in England and foreign countries. A ſelect number of them were tranſlated into Engliſh verſe by John Vicars, uſher of Chriſt-church hoſpital, London, and publiſhed in 1619. Thomas Beck alſo, of the

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[A] Moreri tells us, that this ſtory is treated as a fable by La Monnoye, who defends Owen againſt Baillet's virulence, in reſpect to his obſcenities; remarking, that they are nothing in compariſon of thoſe of Aretin, Franes, Molza, and Bernia: all which Baillet had paſſed in ſilence, under the articles of thoſe authors.

[B] Dugdale's Hiſt. of St. Paul's.

Inner Temple, gent. tranſlated 600 of them into Engliſh verſe, which were printed with Martial "de Spectaculis," or the rarities to be ſeen in Rome, and with the moſt ſelect epigrams of Sir Thomas More; to which is annexed a century of heroic epigrams, all publiſhed under the title of "Parnaſſi Puerperium, London, 1659," 8vo. Laſtly, Thomas Harvey engliſhed moſt, or all of them. There is alſo a Spaniſh tranſlation of them, printed under this title, "Agadezas du Juan Owen traduzidas par Fr. de la Torre, "Madrid, 1674, and 1682," in two vols. 4to. Laſtly, a French tranſlation of a ſelect number of them, intitled, "Les Epigrams d'Owen, traduis en François par N. le B. "[Brun]," was printed at Paris in 1709, 12mo.

OZANHAM (James), an eminent French mathematician, was deſcended from a family of Jewiſh extraction, but which had long been converts to the Romiſh faith; and ſome of whom had held conſiderable places in the parliaments of Provence. He was born at Boligneux in Breſſia, in 1640; and being a cadet, though his father had a good eſtate, it was thought proper to breed him to the church, in order to qualify him for ſome ſmall benefices which belonged to the family. Accordingly he took the tonſure, and ſtudied divinity four years: but this was purely in obedience to his father; upon whoſe death, he devoted himſelf entirely to the mathematics, which had ever been his inclination. Some mathematical books, which fell into his hands, firſt excited his curioſity; and, genius concurring, he made ſo great a progreſs without any maſter, that, at fifteen, he wrote a treatiſe of that kind. He now reſolved to ſtick to mathematics without a patrimony; and, for a ſupport, therefore, went to teach them at Lyons. The project ſucceeded very well there, and after ſome time his generoſity procured him a better reſidence. Among his ſcholars were two foreigners, who, being diſappointed of ſome bills of exchange for a journey to Paris, expreſſed their uneaſineſs to him. He aſked them how much would do, and being told fifty piſtoles, he lent them the money immediately, even without their note for it. Upon their arrival at Paris, mentioning this generous action to Mr. Dagueſſeau, father of the chancellor, this magiſtrate was touched with it; and engaged them to invite Ozanham to Paris, with a promiſe of his favour. The opportunity was eagerly embraced; and he was ſcarcely arrived at that city, when his mother falling ſick deſired to ſee him. He haſtened to her, but found her dead: ſhe had deſigned to make him her heir, but was prevented by her eldeſt ſon. Our cadet therefore returned to Paris, and broke off all correſpondence with a family, of which he enjoyed nothing but the name.

The buſineſs of teaching the mathematics brought him in a conſiderable income; but he wanted prudence for ſome time to make the beſt of it. He was young, handſome, and ſprightly; loved both gaming and gallantry, which continually drained his purſe. Among others, he had a love intrigue with a woman, who lodged in the ſame houſe with him, and ſet herſelf out for a perſon of condition. She and her gallant were not ſparing of his louis-d'ors to ſupport it. However, this expence in time led him to think of matrimony; and thus, being born under an unthriving planet, he married a woman with almoſt no fortune. It is true, ſhe made amends for that defect by her modeſty, virtue, and ſweet temper; ſo that though the ſtate of his purſe was not amended, yet he had more home-felt enjoyment than before, being indeed completely happy in her as long as ſhe lived, and made very much otherwiſe by her death in 1701. Neither did this misfortune then come ſingle: for the war breaking out at the ſame time, on account of the Spaniſh ſucceſſion, ſwept away all his ſcholars, who, being foreigners, were obliged to leave Paris. Thus he ſunk into a very melancholy ſtate; under which indeed he received ſome relief, from the honour of being admitted this ſame year an eleve of the Royal Academy of Sciences.

He ſeems to have had a pre-ſentiment of his death from ſome lurking diſorder within, of which there appeared no outward ſymptoms. In that perſuaſion he refuſed to engage with ſome foreign noblemen, who propoſed to be his ſcholars; alleging, that he ſhould not live long enough to carry them through their intended courſe. Accordingly, he was ſeized ſoon after with an apoplexy, which carried him out of the world in leſs than two hours, April 3, 1717, aged 77. He was of a mild and calm diſpoſition, a cheerful and pleaſant temper, endeared by a generoſity almoſt unrivalled. His manners were irreproachable after marriage; and he was ſincerely pious, and zealouſly devout, ſtudiouſly avoiding to meddle in theological queſtions. He uſed to ſay, that it was the buſineſs of the Sorbonne doctors to diſcuſs them, of the Pope to decide them, and of a mathematician to go ſtraight to heaven in a perpendicular line. He left no iſſue; for though his wife brought him no leſs than a dozen children,

Bayle et L'Avocat.

yet they all died young. We ſhall inſert a liſt below of his books, which at that time were all eſteemed [A].

[A] Theſe are, 1. "La geometrie "pratique, &c. 1584," 12mo. 2. "Tables des Sinus, Tangentes et Secantes, &c. avec une traité de trigonometrie, &c. 1685," 8vo. 3. "Traité des lignes du premier genre de la conſtruction des equations, "et de lieux geometriques, &c. 1687," 4to. 4. "L'uſage de compas de proportion, &c. augmenté d'un traité "de la diviſion des champes, 1688;" 8vo. 5. "L'uſage de l'inſtrument "univerſel pour reſoudre promptement et très exactement tous le "problemes de la geometrie pratique "ſans aucun calcul, 1688," 12mo. 6. "Dictionaire mathematique, &c. "1690," 4to. 7. "Methode generale pour tracer les cadrans, &c. "1673," 12mo. 8. "Cours de mathematiques, &c. 1693," 8vo. 5 vols. 9. "Traité de la fortification, "&c. 1694," 4to. 10. "Recreations "mathematiques & phyſiques, &c. "1694," 2 vols. and again with additions in 1724, 8vo. 4 vols. 11. "Nouvelle trigonometrie, &c. 1699," 12mo. 12. "Methode facile pour "arpenter meſurer toutes ſortes de "ſuperficies, &c. 1699," 12mo. 13. "Nouveaux elemens d' Algebre, &c. "Amſt. 1702," 8vo. recommended by Leibnitz in "Journal des Sçavans" of 1703. 14. "La perſpective theoretique et pratique, 1711," 8vo. 15. "Le geographie et coſmographie, &c. "1711," 8vo. He alſo publiſhed "Les élémens d'Euclide, par le P. "Deſchales, 1709." 12mo. "Geometrie pratique du Pierre Boulanger "augmentée de pluſieurs notes, & "d'un traité de l'arithmetique par geometrie, 1691," 12mo. "Traité de "la ſphere du monde, par Boulanger," 12mo. Our author has likewiſe the following pieces in the "Journal des "Scavans:" 1. "Demonſtration de "ce theorem: Que la ſomme ou la "difference de deux quarrè quarrez ne "peut être un quarré-quarré, Journal of May 1680." 2. "Reponſe à "un problême propoſé par M. Comiers, "Journal of Nov. 17, 1681." 3. "Demonſtration d'un problême touchant les racines fauſſes et imaginaires, "Journal of the 2d and 9th of April "1685." 4. "Methode pour trouver "en nombres la racine cubique et ſur "ſolide d'un binome quand il y en a "une, Journal of April 9, 1691." Laſtly, in the "Memoires des Trevoux," he has this piece, "Reponſe aux principaux Articles, qui "ſont dans le 23me Journal de Paris "de l'ann. 1703, touchant la premiere "partie de ſon Algebre," inſerted in the "Memoirs of Decemb. 1703."

Biog. Dram. p. 345. OZELL (JOHN), a writer to whoſe induſtry, if not to his genius, the world lies under very conſiderable obligations, received the firſt rudiments of his education from Mr. Shaw, an excellent grammarian, and maſter of the free-ſchool at Aſhby de la Zouch, in Leiceſterſhire. He afterwards completed his grammatical ſtudies under the rev. Mr. Mountford, of Chriſt's Hoſpital, where, having attained a great degree of perfection in the dead languages, viz. the Latin, Greek and Hebrew, it was next the intention of his friends to have ſent him to the univerſity of Cambridge, there to finiſh his ſtudies, with a view to his being admitted into holy orders. But Mr. Ozell, averſe to the confinement of a college life, and perhaps diſinclined to the clerical profeſſion, and deſirous of being ſooner brought out into, and ſettled in the world, than the regular courſe of academical gradations would permit, ſolicited and obtained

him

an employment in a public office of accounts, with a view to which he had taken previous care to qualify himſelf by a moſt perfect knowledge of arithmetic in all its branches, and a great degree of excellence in writing all the neceſſary hands. Notwithſtanding, however, this grave attention to buſineſs, he ſtill retained an inclination for, and an attention to, even polite literature, that could ſcarcely have been expected; and, by entering into much converſation with foreigners abroad, and a cloſe application to reading at home, he made himſelf maſter of moſt of the living languages, more eſpecially the French, Italian, and Spaniſh, from all which, as well as from the Latin and Greek, he has favoured the world with many valuable tranſlations. His plays, though all tranſlations, are very numerous, there being included in them a complete Engliſh verſion of the dramatic pieces of that juſtly celebrated French writer, Moliere, beſides ſome others from Corneille, Racine, &c. the titles of which are to be found in the "Biographia Dramatica."

Mr. Ozell had the good fortune to eſcape all thoſe viciſſitudes and anxieties in regard to pecuniary circumſtances, which too frequently attend on men of literary abilities; for, beſides that he was, from his earlieſt ſetting out in life, conſtantly in the poſſeſſion of very good places, having been for ſome years auditor-general of the city and bridge accounts; and, to the time of his deceaſe, auditor of the accounts of St. Paul's cathedral and St. Thomas's Hoſpital; all of them poſts of conſiderable emolument; a gentleman who was a native of the ſame country with him, who had known him from a ſchool-boy, and it is ſaid lay under particular obligations to his family, dying when Mr. Ozell was in the very prime of life, left him ſuch a fortune as would have been a competent ſupport for him, if he ſhould at any time have choſen to retire from buſineſs entirely, which however it does not appear he ever did. He died Oct. 15, 1743, and was buried in a vault of a church belonging to the pariſh of St. Mary Aldermanbury; but in what year he was born, and conſequently his age at the time of his death, are particulars that we do not find on record.

That Mr. Ozell was rather a man of application than genius, is apparent from many circumſtances; nor is any thing, perhaps, a ſtronger proof of it, than the very employment he made choice of; ſince it has been much oftener ſeen, that men of brilliant talents have quitted the more ſedentary avocations they have fortuitouſly been bred to, than that they have fixed on any ſuch by their own election; and perhaps our author is the only inſtance of a perſon, even of a turn to the heavier and more abſtruſe branches of literature, who ever choſe to bury the greateſt part of his hours behind the deſk of a compting-houſe. Notwithſtanding this obſervation, however, Mr. Ozell's abilities, if leſs entertaining, were not perhaps leſs uſeful to the world than thoſe of other writers; for, though he produced nothing originally his own, yet he has cloathed in an Engliſh habit ſeveral very valuable pieces; and, though his tranſlations may not, perhaps, have all that elegance and ſpirit which the originals poſſeſs, yet, in general, it muſt be confeſſed that they are very juſt, and convey, if not the poetical, at leaſt the literal meaning of their reſpective authors: and indeed, it were rather to be wiſhed, that this writer had confined himſelf to the tranſlation of works of a more ſerious nature, than have engaged in thoſe of humour and genius, which were qualities he ſeemed not to poſſeſs himſelf, and therefore could not do juſtice to in others. Moliere, more particularly, is an author of that ſuperior genius, that it would require abilities almoſt equal to his own, to tranſlate him in ſuch a manner as to give him, in the cloathing of our own language, the perfect air and manner of a native.

Mr. Ozell ſeems to have had a more exalted idea of his own abilities than the world was willing to allow them, for, on his being introduced by Mr. Pope into the "Dunciad" (for what cauſe, however, does not appear), he publiſhed a very extraordinary advertiſement, ſigned with his name, in a paper called "The Weekly Medley," Sept. 1729, in which he expreſſes his reſentment, and at the ſame time draws a compariſon, in his own favour, between Mr. Pope and himſelf, both with reſpect to learning and poetical genius. The advertiſement at length may be ſeen in the notes to the "Dunciad." But though we cannot readily ſubſcribe to this ſelf-aſſumed preference, yet, as Mr. Coxeter informs us that his converſation was ſurprizingly agreeable and his knowledge of men and things conſiderable, and as it is probable that, with an underſtanding ſomewhat above the common rank, he poſſeſſed a conſiderable ſhare of good-nature, we readily allow, that a perſon of this character might be much more amiable than one of a greater brilliancy of parts, if deficient in theſe good qualities.

PACE

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PACE (Richard), a very learned Engliſhman, was born about 1482, probably at Wincheſter; and educated at the charge of Thomas Langton, biſhop of that dioceſe, whom he ſerved as amanuenſis. The biſhop, pleaſed with his proficiency, and particularly delighted with his genius for muſic, ſent him to Padua, to improve himſelf: where he met with Cuthbert Tonſtal, afterwards biſhop of Durham, and William Latimer, by whoſe inſtructions he was much profited. Upon his return home, he ſettled at Queen's College in Oxford, of which his patron Langton had been provoſt; and ſoon after was taken into the ſervice of Dr. Chriſtopher Bainbridge, who ſucceeded Langton in the provoſtſhip, and became a cardinal. From the ſervice of the cardinal he was ſent for to court; his accompliſhments rendering him very acceptable to Henry VIII. who made him ſecretary of ſtate, and employed him in matters of high concern. Though much immerſed in political affairs, he went into orders: in the beginning of 1514, he was admitted a prebendary in the church of York; and, the ſame year, promoted to the archdeaconry of Dorſet. Theſe preferments were conferred upon him, while he was employed in foreign embaſſies by the king, who likewiſe made him dean of St. Paul's, London, upon the death of Colet in 1519: he was alſo made dean of Exeter about the ſame time. In 1521 he was made a prebendary in the church of Sarum: and, upon the demiſe of Leo X. was ſent to Rome, to ſolicit the Papal chair for cardinal Wolſey; but a Pope was elected before his arrival there.

This proved the epoch of his troubles; for, being employed, not long after, ambaſſador to Venice, he fell under the diſpleaſure of Wolſey, for which two reaſons are aſſigned: firſt, That he had ſhewed a readineſs to aſſiſt Charles duke of Bourbon with money, for whom the cardinal had no great affection; and, ſecondly, That he had not forwarded the cardinal's deſigns of obtaining the Papacy. Wolſey, inflamed againſt him, took ſuch courſes, that, for the ſpace almoſt of two years, he had neither writing from the king nor council how to proceed in his buſineſs at Venice, nor any allowance for his diet, although he had ſent letters very often for the ſame to England. Upon this, and eſpecially ſome private intimations concerning the cardinal's uſage of him, he took it ſo much to heart, that he became bereft of his ſenſes. As ſoon as his frenzy, and the reaſon thereof, was made known to the king, he was ordered home; and, being carefully attended by phyſicians at the king's command, was reſtored in a ſhort time to his ſenſes, and ſtudied the Hebrew language, with the aſſiſtance of Robert Wakefield. In theſe lucid intervals he was introduced to the king at Richmond, who expreſſed much ſatiſfaction at his recovery; and admitted him to a private audience, in which he remonſtrated againſt the cardinal's cruelty to him. But the cardinal was too hard for him; and, being urged by the king to purge himſelf of the charge, he ſummoned Pace before him. Here he ſat in judgement with the duke of Norfolk and others, who condemned Pace, and ſent him to the Tower of London; where he was confined for two years, till diſcharged at length by the king's command.

He reſigned his deanries of St. Paul and Exeter a little before his death; and, retiring to Stepney for his health, died there, 1532, not quite 50. He publiſhed ſeveral pieces [A].

There is an elegant and juſt character of him by Leland, written upon his return from Venice. He was much eſteemed

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[A] The titles of which are as follows: 1. "De fructu qui ex doctrina percipitur liber. Baſil. 1517." dedicated to Dr. Colet. It was written by our author at Conſtance, while he was ambaſſador in Helvetia; but, inveighing much againſt drunkenneſs as a great obſtacle to the attaining of knowledge, the people there ſuppoſing him to reflect upon them, wrote a ſharp anſwer to it. Eraſmus was alſo highly incenſed at ſome paſſages in this piece, and calls it an indiſcreet performance; and a ſilly book, in which Pace had, between joſt and earneſt, repreſented him as a beggar, and a beggar hated by the clergy. He bids Sir Thomas More exhort Pace, ſince he had ſo little judgement, rather to confine himſelf to the tranſlation of Greek writers, than to venture upon works of his own, and to publiſh ſuch mean and contemptible ſtuff. Eraſm. epiſt. 275, and Ep. 287. 2. "Oratio nuperrimè compoſita et fœdere percuſſo inter Henricum Angliæ regem, et Francorum reg. Chriſtianiſſ. in æde Pauli Lond. habita, 1518." 3. "Epiſtolæ ad Eraſmum, &c. 1520." Theſe epiſtles are in a book, intituled, "Epiſtolæ aliquot eruditorum virorum." 4. "Exemplum literarum ad regem Hen. 8. an. 1526," inſerted in a piece, intituled, "Syntagma de Hebræorum codicum interpretatione," by Robert Wakefield. He wrote a book againſt the unlawfulneſs of the king's marriage with Katharine, in 1527. He alſo made ſeveral tranſlations: among others, one from Engliſh into Latin "Biſhop Fiſher's Sermon," preached at London on the day upon which the writings of M. Luther were publicly burnt, Camb. 1521. A tranſlation from Greek into Latin of Plutarch's piece, "De commodo ex inimicis capiendo."

by the learned men of his time, eſpecially Sir Thomas More and Eraſmus. The latter had a great opinion of Pace for his candour and ſweetneſs of temper; ſo that he was much afflicted at his misfortunes, and could never forgive the man that cauſed them. Stow gives him the character of a right worthy man, and one that gave in council faithful advice: learned he was alſo, ſays that antiquary, and endowed with many excellent parts and gifts of nature; courteous, pleaſant, and delighting in muſic; highly in the king's favour, and well heard in matters of weight. There is extant a remarkable letter of his to the king, written in 1527, wherein he very honeſtly gives his opinion concerning the divorce; and Fiddes obſerves, that he always uſed a faithful liberty to the cardinal, which brought him at laſt to confinement and diſtraction. Life of Wolſey.

PACHYMERUS (George), an eminent Greek, flouriſhed about 1280, under the reign of Michael Paleologus, and Andronicus his ſucceſſor. He was a perſon of high birth, and had acquired no leſs knowledge in church-affairs by the great poſts he had among the clergy of Conſtantinople, than of ſtate-matters by the firſt employments he held in the court of the emperor: ſo that his "Hiſtory of "Michael Paleologus and Andronicus" is the more eſteemed, as he was not only an eye-witneſs of the affairs of which he writes, but had alſo a great ſhare in them. This hiſtory was publiſhed, with a Latin tranſlation and notes, by Poſſin a Jeſuit, in 1666. Pachymerus compoſed alſo ſome Greek verſes; but they were little eſteemed, and never printed.

PACUVIUS (Marcus), an ancient tragic poet, who was in high reputation at Rome about 154 years before Chriſt. According to ſome writers, he was ſiſter's ſon to Ennius; while others tell us, he was grandſon to that poet by his daughter. Pacuvius was fond of painting, and deſigned tolerably well. He publiſhed ſeveral theatrical pieces before his death, which happened at Tarentum, when he had paſſed his 90th year. He wrote his own epitaph, which is preſerved in Aulus Gellius, and is underwritten. We have nothing left of him, but ſmall fragments.

Adoleſcens, tamen etſi properas, hoc te ſaxum rogat
Ut ei ad ſe adſpicias: deinde quod ſcriptum eſt legas,
Hic ſunt poëtæ Marcei Pacuviei ſita
Oſſa. Hoc volebam neſcius ne eſſes. Vale.

PAGAN (Blaise Francois Compte de), an eminent French mathematician, was born at Avignon in Provence, March 3, 1604; and took the profeſſion of a ſoldier at fourteen, having been bred to it with extraordinary care. In 1620, he was engaged at the ſiege of Caen, in the battle of Pont de Ce, and the reduction of the Navareins, and the reſt of Bearn; where he ſignalized himſelf, and acquired a reputation above his years. He was preſent, in 1621, at the ſiege of St. John d'Angeli, as alſo that of Clarac and Montauban, where he loſt his left eye by a muſket-ſhot. At this ſiege he had another loſs, which he felt with no leſs ſenſibility, viz. that of the conſtable of Luynes, who died there of a ſcarlet fever. The conſtable was a near relation to him, and had been his patron at court. However, he did not ſink under the misfortune, but on the contrary took freſh ſpirits from the neceſſity of truſting ſolely to himſelf. Accordingly, there happened after this time neither ſiege, battle, nor any other occaſion, in which he did not ſignalize himſelf by ſome effort of courage and conduct. At the paſſage of the Alps, and the barricade of Suza, he put himſelf at the head of the forlorn hope, conſiſting of the braveſt youths among the guards; and undertook to arrive the firſt at the attack, by a private way which was extremely dangerous; when, having gained the top of a very ſteep mountain, he cried out to his followers, "See the way to glory!" He ſlipt along this mountain; and, his companions following him, they came firſt to the attack, as they wiſhed to do. They immediately began a furious aſſault; and, the army coming up to their ſupport, they forced the barricades. He had afterwards the pleaſure of ſtanding on the left hand of the king, when his majeſty related this heroic action to the duke of Savoy with extraordinary commendations, in the preſence of a very full court. When the king laid ſiege to Nancy in 1633, our hero had the honour to attend his ſovereign, in drawing the lines and forts of circumvallation. In 1642, his majeſty ſent him to the ſervice in Portugal, in the poſt of field-marſhal; but it was the ſame year, that he had the misfortune to loſe his eye-ſight by a diſtemper.

However, as ſoon as he found himſelf diſabled from ſerving his country with his conduct and courage, he re-aſſumed with greater vigour than ever, the ſtudy of the mathematics and fortification; and, in 1645, gave to the public his "Treatiſe of Fortification." It was allowed by all, who underſtood the ſcience, that nothing had then appeared finer and better upon that ſubject; and whatever improvements have been made ſince, they have been derived in a manner from this treatiſe, as concluſions from their principles. In 1651, he publiſhed his "Geometrical Theorems," which ſhew a perfect knowledge of all parts of the mathematics. In 1655, he printed a paraphraſe, in French, of the "Account," in Spaniſh, of the "River of the Amazons;" by father de Rennes, a Jeſuit; and we are aſſured, that, blind as he was, yet he drew the chart of that river, and the parts adjacent, which is ſeen in this work. In 1657, he publiſhed "The "Theory of the Planets; cleared from that multiplicity of "excentric circles and epicycles, which the aſtronomers "had invented to explain their motions." This work diſtinguiſhed him among the aſtronomers, as much as that of fortification did among the engineers; and he printed, in 1658, his "Aſtronomical Tables," which are very ſuccinct and plain. But as few great men are without their foible, ſo that of Pagan was a prejudice in favour of judicial aſtrology; and, though he is more reſerved than moſt others, yet what he wrote upon that ſubject muſt not be put among thoſe productions which do honour to his underſtanding. He was beloved and viſited by all perſons illuſtrious for rank, as well as ſcience; and his houſe was the rendezvous of all the polite and worthy both in city and court. He died at Paris, Nov. 18, 1665, having never been married. The king ordered his firſt phyſician to attend him in his illneſs, and gave ſeveral marks of the extraordinary eſteem which he had for his merit.

His character is that of an univerſal genius; and, having turned himſelf entirely to the art of war, and particularly to the branch of fortification, he made extraordinary progreſs in it. He underſtood mathematics, not only better than is uſual for a gentleman whoſe view is to puſh his fortune in the army, but even to a degree of perfection above that of the ordinary maſters who teach that ſcience. He had ſo particular a genius for this kind of learning, that he obtained it more readily by meditation, than by reading authors upon it; and accordingly ſpent leſs time in ſuch books, than he did in thoſe of hiſtory and geography. He had alſo made morality and politics his particular ſtudy; ſo that he may be ſaid to have drawn his own character in his "Homme Heroique," and to have been one of the completeſt gentlemen of his time. Louis XIII. was heard to ſay ſeveral times, that the Count de Pagan was one of the moſt worthy, beſt turned, moſt adroit, and moſt valiant men in his kingdom.

That branch of his family, which removed from Naples to France in 1552, became extinct in his perſon.

PAGI (ANTHONY), a famous Cordelier, and one of the ableſt critics of his time, was born at Rogna, a ſmall town in Provence, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and profeſſed himſelf there in 1641. After he had finiſhed the uſual courſe of ſtudies in philoſophy and divinity, he preached ſome time, and was at length made four times provincial of his order. Theſe occupations did not hinder him from applying to chronology and eccleſiaſtical hiſtory, in which he excelled. He gave the public a learned "Diſſertation upon the Conſular "Office," wherein he pretends to have diſcovered the rules, according to which the Roman emperors took the dignity of conſul, at ſome certain times more than others [A]: but theſe rules appear to be ſuſpected. His moſt conſiderable work is "A Critique upon the Annals of Baro-"nius;" where following that learned cardinal year by year, he hath rectified an infinite number of miſtakes, both in chronology, and in facts. He publiſhed the firſt tome of this work, containing the four firſt centuries, at Paris, in 1689; with a dedication to the clergy of France, who allowed him a penſion. The whole work was printed after his death in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew father Francis Pagi, of the ſame order [B]. It is carried to the year 1198, where Baronius ends. Pagi was greatly aſſiſted in it by the Abbé Longuerue, who alſo wrote the eloge of our author, which is prefixed to the Geneva edition. This critique is of infinite utility; but the author, too fond of ſtriking out ſomething new, hath given a chronology of the Popes of the three firſt centuries, which is not approved by the learned. He hath alſo prefixed a piece concerning a new chronological period, which he calls "Græco-Roman," and makes uſe of it for adjuſting all the different epochas; but this is not without its inconveniences. Our author wrote ſome other things, but of no account, before his death, which happened at Aix in Provence, 1699. His character is that of a very able hiſtorian and chronologer; a

Du Pin, Bib. des Auteurs eccleſ. & Niceron, tom. i.

[A] This was inſerted in the Journal des Sçavans, Nov. the 11th, 1686, under the title of "Diſſerta-"tion ſur les conſulats des empereurs "Romains."

[B] Another edition came out at Geneva in 1727, reviſed by Francis Pagi's nephew, in which there is alſo inſerted a "Diſſertation Hypa-"thique."

learned and candid critic, mild and moderate in his expreſſions. His ſtyle is ſimple and plain, as beſt ſuits with a chronological narration. He held a correſpondence with ſeveral learned men, as Stillingfleet, Spanheim, Cuper, Dodwel, the cardinal Noris, &c.

PAGI (Francis), nephew of the preceding, was born at Lambeſe in Provence, 1654. The extraordinary inclination that appeared in his infancy for polite learning, induced his parents to ſend him to ſtudy among the prieſts of the Oratory at Toulon; where he ſoon made ſo great a proficiency, that his uncle, Anthony Pagi, ſent for him to Aix, where he then reſided. The converſation of his uncle inſpired him with a deſire of conſecrating himſelf to God; and accordingly he entered into the order of the Cordeliers, and made his profeſſion. After having taught philoſophy in ſeveral convents, he deſired to return to his uncle at Aix; and, obtaining leave from his ſuperiors for that purpoſe, he continued ſeveral years applying himſelf very aſſiduouſly to improve by his uncle's inſtructions. By this means he became capable of aſſiſting that great man in his "Critique "upon Baronius's Annals;" and, after his death, of publiſhing that work, which he had not entirely finiſhed. Father Francis afterwards laid the plan of another work, which he publiſhed under this title: "Breviarium Hiſtorico-chronologico-criticum, illuſtriora pontificum Romanorum "geſta, conciliorum generalium acta, nec non complura "tum ſacrorum rituum, tum antiquæ eccleſiæ diſciplinæ, "capita complectens." The author of this piece is very zealous for the Ultramontane theology, and every thing which exalts the authority of the pope. A fall which happened to him in March 1712, occaſioned great pains, with which he was afflicted during the remainder of his life, ſo that he could not finiſh this work; the fourth volume being publiſhed in 1727, ſix yeas after his death, which happened Jan. 21, 1721, aged 66.

Niceron, tom. vii.

PAGNINUS (Sanctes), an Italian, illuſtrious for his ſkill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an eccleſiaſtic of the order of St. Dominic. He was deeply and accurately ſkilled in the Latin, Greek, Hebrew, Chaldee, and Arabic tongues; yet was ſuppoſed to excel particularly in the Hebrew. He applied himſelf to examine the vulgar tranſlation of the Scriptures; and believing it to be either not of

Blount's Cenſura authorum.

Jerome, or greatly corrupted, he undertook to make a new one from the preſent Hebrew text; in which he meant to imitate St. Jerome, who ſet about making a new tranſlation, at a time when the church would admit no other but the "Septuagint." This deſign of Pagninus, ſo very ſoon after the reſtoration of letters, ſeemed a bold one; yet ſuch was the reputation of the man, that it was approved by Pope Leo X. who promiſed to furniſh him with all neceſſary expences for completing the work: and beſides, we find at the beginning of this tranſlation, which was printed at Lyons in 1527, two letters of the ſucceeding popes, Hadrian VI. and Clement VII. which licenſed the printing of it. Pagninus, in his "Letter to pope Clement," for the printing of this tranſlation, openly declares, that the Vulgar edition, as it is at preſent, is not St. Jerome's; yet adds, that he has kept in his tranſlation as much of it as he could. It appears by a letter of Picus Mirandula to Pagninus, that he had ſpent five-and-twenty years upon this tranſlation. It is the firſt modern tranſlation of the Bible from the Hebrew text; and the Jews who read it affirmed, that it agreed entirely with the Hebrew, and was as faithful and more exact than the ancient tranſlations. The great fault of Pagninus was, that he adhered too cloſely and ſervilely to the original text; and this ſcrupulous attachment made his tranſlation, ſays father Simon, "obſcure, barbarous, and full of ſoleciſms. He imagined, that to make a faithful tranſlation of the Scriptures, it was neceſſary to follow exactly the letter, according to the ſtrictneſs of grammar. This, however, is quite contrary to his pretended exactneſs, becauſe two languages ſeldom agree in their ways of ſpeaking; and therefore, inſtead of expreſſing the original in its proper purity, he defaces and robs it of all its ornaments." Father Simon nevertheleſs allows the great abilities and learning of Pagninus; and all the later commentators and tranſlators of the Scriptures have agreed in giving him his juſt commendation. Huetius, though he ſeems to think father Simon's criticiſm of him juſt and well grounded, yet makes no ſcruple to propoſe his manner as a model for all tranſlators of the ſacred books: "Scripturæ interpretandæ rationis utile nobis exemplar propoſuit Sanctus Pagninus."

Vid. Opera P. Mirandulæ.

Critique comment. ſur le V. Teſt. liv. xi. ch. 20.

Huet. de claris interpretibus.

He afterwards tranſlated the "New Teſtament" from the Greek, as he had done the "Old" from the Hebrew, laying the "Vulgar" all the while before him; and dedicated it to pope Clement VII. He was alſo the author of an "Hebrew Lexicon," and an "Hebrew Grammar;" which Buxtorf, who calls him "Vir linguarum Orientalium peritiſſimus," made great uſe of in compiling his. He died in 1536, aged 70. Though he appears to have lived and died a good Catholic, yet Luther ſpoke of him and his tranſlations in terms of the higheſt applauſe. J. Buxtorf in Epiſt. ded. ad Lexic. Hebraic.

PALÆMON (Q. RHEMMIUS), a celebrated grammarian at Rome, in the reign of Tiberius, was born of a ſlave at Vienza. It is ſaid he was firſt brought up in the buſineſs of a weaver; but, attending his maſter's ſon to ſchool, he made uſe of the opportunity to procure an inſight into learning, and acquired ſo much ſkill therein, that he obtained his freedom, and became a teacher or preceptor at Rome. It cannot be denied that he was a learned man, ſince he is recorded as ſuch by Juvenal [A]. He had alſo an excellent memory, a ready elocution, and a knack of making verſes extempore. Theſe qualities were the cauſe that, notwithſtanding his debauched courſe of life, which was ſuch that nobody was more unworthy to have the preceptorſhip of youth, yet he held the firſt rank among thoſe of his profeſſion. But his arrogance ſurpaſſed his merit: he had the confidence to aſſert, that learning was born when he was born, and would die when he died [B]; and that Virgil had inſerted his name in his "Eclogues" by a certain prophetic ſpirit: for that he, Palæmon, would infallibly become one day ſole judge and arbiter of all poetry. He was exceſſively prodigal and laviſh, for the gratification of his voluptuous humour; inſomuch that neither the immenſe ſums he gained by teaching, nor the great profit he made, both by cultivating his lands, and in the way of traffic, proved a ſufficient fund to ſupport his extravagancies. We have ſome fragments only left of his writings. Suetonius. Pliny. Voſſius.

[A] Quis gremio Enceladi doctique Palæmonis affert,
Quantum grammaticus meruit labor?
Sat. 7.

[B] To this ſpeech it is, perhaps, that we owe the famous epitaph upon Raphael by cardinal Bembo:

Ille hic eſt Raphael, timuit quo ſoſpite vinci,
Rerum magna Parens, et moriente mori:

happily imitated by Pope in the inſcription upon the monument of Sir G. Kneller in Weſtminſter Abbey.

PALAPRAT (JOHN), a French writer, was born at Tolouſe in 1650, and afterwards member of the academy of the Jeux Floraux in the ſame town. He was diſtinguiſhed among the poets for his talents that way; ſo that he Moreri.

carried the prize ſeveral times at the Jeux Floraux. He had ſcarcely attained his 25th year, when he was created capitoul: and, in 1684, he was made chief judge of the conſiſtory. In 1686, he went to Rome, where he made his court to the queen of Sweden, but did not incline to ſettle at Rome; and, going thence to Paris, reſided there for the moſt part of his life afterwards. At his firſt coming, he wrote eight pieces for the ſtage, which, together with the ſame number of diſcourſes upon ſeveral ſubjects, were printed at Paris in 1711. We have alſo of his a ſmall collection of poems on various ſubjects. He died at Paris in 1721. Supplement de Paris, 1736.

PALEARIUS (Aonius), an excellent writer in the 16th century, was born at Veroli, in the Campagna di Roma, and deſcended of noble and ancient families by both his parents. He applied himſelf early to the Greek and Latin languages, in which he made a great progreſs, and then proceeded to philoſophy and divinity. The deſire he had of knowledge prompted him to travel through the greateſt part of Italy; and he put himſelf under the moſt famous profeſſors in every place he viſited. His longeſt reſidence was at Rome, where he continued for ſix years, till that city was taken by Charles V. when the diſorders committed by the troops of that prince leaving no hopes of enjoying tranquillity, he reſolved to depart, and retire to Tuſcany. He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowneſs of his fortune would not admit of this. On his arrival in Tuſcany, he choſe Siena for his abode, to which he was induced by the pleaſantneſs of the ſituation, and the ſprightlineſs and ſagacity of the inhabitants: and accordingly, he ſold his eſtate at Veroli, in the reſolution never to ſee any more a place where, though he was born, yet he was not beloved. He purchaſed a country-houſe in the neighbourhood of Siena, called Ceciniana; and pleaſed himſelf with the fancy of its having formerly belonged to Cecina, one of Cicero's clients. Here he propoſed to retire on his leiſure days, and accordingly embelliſhed it as much as poſſible. At Siena, he entered likewiſe into matrimony with a young woman, of whom he was paſſionately fond all his life after. She brought him four children, two boys and two girls. He was alſo profeſſor of polite letters, and had a great number of pupils.

But his career was diſturbed by a quarrel he had with one of his colleagues, who grew impatient to ſee his own reputation eclipſed, by the ſuperior luſtre of Palearius. We are not told the particular point upon which the conteſt commenced; but it is certain, that our profeſſor was defended by Peter Aretin, who, perhaps more to revenge his own cauſe, or gratify a detracting humour, than from any reſpect for Palearius, compoſed, againſt his envious rival, an Italian comedy or farce, which was acted upon the ſtage at Venice. And ſo poignant was the ridicule, that the ſubject of it thought proper to quit Siena, and retire to Lucca. Hither he was followed ſome time after, though with much reluctance, by Palearius; concerning which we have the following account: Anthony Bellantes, a nobleman of Siena, being impeached of ſeveral miſdemeanors, employed Palearius to plead his cauſe. Accordingly, Palearius made ſo excellent a ſpeech before the ſenate of that city in his defence, that he was acquitted and diſmiſſed; but, the ſame nobleman having ſome time after accuſed certain monks of robbing his grandmother, employed his advocate again to ſupport the charge. The monks accuſed, making oath of their innocence, were cleared by the court; but this did not ſatisfy them. They were incenſed at the proſecution, and reſolved vengeance upon the head of the defender of it. In this ſpirit they flew to their uſual weapon, the tongue; aſperſed him both in their ſermons, and on all other occaſions, as an impious wretch, unfit to be harboured in a Chriſtian country [A]. Palearius, however, defended himſelf with ſo much ſtrength of reaſon and eloquence, that the accuſations were dropt [B]. Yet finding himſelf ſtill expoſed to vexatious perſecutions, he grew tired, and chagrined to that degree, that he accepted of an invitation to teach polite literature at Lucca.

He had a handſome gratuity, and was only to attend his ſcholars one hour in the twenty-four: yet it was entirely owing to the expences of his family, that he engaged in this employ, which he declares was harſh, grievous, and even odious to him. His wife loved parade and ſhew, and his children followed her example. He had paſſed ſome years at Lucca, before he obtained the offer of ſeveral immunities, and a handſome ſtipend from the magiſtrates of Milan. He

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[A] The monks declared him a heretic, becauſe he diſapproved ſeveral ſuperſtitious practices; neither did they approve of the book he had written on the "Death of Chriſt."

[B] The affair was amicably concluded, that all the copies ſhould be burnt of his "Apology;" where he had maintained, that thoſe German doctors who followed Luther deſerved commendation on certain accounts; and that the Inquiſition was inſtituted to put men of learning to death.

gladly complied with ſo many marks of their eſteem for him, and ſeemed now to be ſettled there in peace for life. But the event proved otherwiſe. Paul V. who had been a Dominican monk, coming to the pontificate in 1566, had a mind to diſtinguiſh his entrance upon that dignity with ſome remarkable puniſhment of hereſy, and for that purpoſe ordered the cauſe of Palearius to be re-heard. Whereupon this learned perſon, and indeed very honeſt man, when he leaſt ſuſpected any ſuch proſecution, was arreſted at Milan, and carried to Rome; where he was eaſily convicted of having ſaid, "That the German doctors who followed Luther were to be commended, in reſpect to ſome points; and that the court of the Inquiſition was erected for the deſtruction of men of learning [c]." Accordingly he was condemned to be burnt, and the ſentence was executed the ſame year 1566. He was greatly reſpected by the moſt eminent ſcholars of his time, ſuch as, Bembus, Sadoletus, Sfondratus, Philonardus, cardinals; Benedictus Lampredius, Anthony Flaminius, and Andreus Alciatus; beſides others, whoſe names may be ſeen in the catalogue to the laſt edition of his "Letters," containing the names of his literary correſpondents.

He was the author of ſeveral works. The piece of the immortality of the ſoul, "De immortalite animæ, libri tres [d]," is his maſter-piece; ſome account of which, together with a liſt of his other works, may be ſeen in the note.

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[c] Notwithſtanding the former agreement, yet three copies of his "Apology" were preſerved; one of which he kept himſelf, his adverſary kept another, and the third was in the hands of Peter Victorius. The copy which remained in the accuſer's poſſeſſion was made uſe of to convict him. At the time when Palearius wrote this "Apology," he ſeems to have been a good Proteſtant, but did not ſay all he thought. See the liſt of his works.

[d] In it he eſtabliſhes the doctrine of the ſoul's immortality againſt Lucretius; for which reaſon Daniel Paræus annexed it to his edition of that poet, at Francfort, 1631, Svo. Sadolet beſtows high encomiums upon this poem, in a letter to Palearius. It was printed by Gryphius in 1536, in 16mo; and is inſerted in our author's works. Theſe are, "Epiſtolarum, libri 4." "Orationum, lib. 3." "Actio in pontifices Romanos et eorum aſſeclas, ad imperatorem Rom. reges et principes Chriſtianæ reipublicæ ſummos Oecumenici concilii præſides, cum de conſilio Tridentino habendo deliberaretur." He drew up this piece, with a deſign to get it preſented by the emperor's ambaſſadors to the council of Trent. It is a regular plan in defence of the Proteſtants, and was publiſhed at Leipſic in 1606. See "Acta Erudita," for Jan. 1696, p. 44. "Poëmata:" theſe are ſome poems, printed at Paris in 1576. His works came out under this title, "Aonii Palearii opera, Amſt. 1696," 8vo. In the preface is given a circumſtantial account of the author's life. They were reprinted, Jenæ 1728, 8vo. There is alſo a piece extant, with the following title; "Dialogo intitulato grammatico Overo delle falſe Eſercitationi, delle ſcuole (da Aonio Paleario) Perugia 1717," mentioned in "Bibl. Mencheniana," p. 750, Leip. 1717, 8vo. He alſo wrote a "Diſcourſe upon the Paſſion of Chriſt," in Italian, which is loſt; but the pl of it is in his "Orations," p. 90, 91,

PALFIN (John), a ſurgeon of eminence, was born at Ghent in Flanders; and, being made anatomiſt and reader in ſurgery in that city, was much diſtinguiſhed by his lectures, as well as practice. He wrote upon ſeveral ſubjects with good learning and judgement [A]. He died at Ghent, in an advanced age, 1730. He had an intimate connection with Davaux, a celebrated ſurgeon at Paris; and Heiſter, in his book of "Surgery," quotes a treatiſe upon the ſame ſubject, written in the German tongue, by Palfin. Supplement de Paris.

PALINGENIUS (Marcellus), a famous Italian poet, who flouriſhed in the 16th century, and was born at Stellada in Ferrara, upon the bank of the Po. We are told by ſome, that his true name was Pierre Angelo Manzolli, of which "Marcello Palingenio" is the anagram [A]. He is chiefly known by his "Zodiacus Vitæ," a poem in twelve books. He ſpent ſeveral years in compoſing it, and dedicated it to Hercules II. of Eſte, duke of Ferrara. Some ſay he was phyſician to that prince, but this will admit of a doubt; at leaſt it is certain he was not ſo when he wrote the dedication to his "Zodiack." This poem brought him into troubles and perſecutions. He ſpoke in it with great freedom againſt monks and church abuſes; and he was inſerted in the "Index librorum prohibitorum," for a Lutheran heretic of the firſt claſs, and as an impious author. It is thought, he carries too far the objections of libertines and ſcoffers at religion; otherwiſe his work is interſperſed with judicious maxims, in which light it may be reckoned a truly philoſophical ſatire againſt immorality and prejudice. In the cloſe of the dedication, he declares himſelf a good Catholic, ſo far as to ſubmit all his opinions to the cenſure of the church; and this declaration might perhaps have ſe-

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[A] His works are, "An Oſteology, or Deſcription of the Bones," in Flemiſh, tranſlated by himſelf into French; "An Account of the Diſſection of two monſtrous Infants joined together," in Flemiſh; "A Deſcription of the Parts of Generation in a Woman; together with Licetus's Treatiſe of Monſters, and a Diſſertation of the Circulation of the Blood in a Fœtus, againſt M. Mery, of the Academy of Sciences at Paris;" "The Anatomy of the Human Body, &c." in Flemiſh, tranſlated by the author into French, with additions and alterations.

[A] Perhaps Palingenius is not the name of his family, but that name turned into Greek, according to the cuſtom of thoſe times.

cured him against the Inquiſition, had the affair related only to ſome particular tenet: but this ſort of ſubmiſſion does not extend to principles of impiety, which Palingenius was, not without reaſon, ſuſpected to teach. In his third book, for inſtance, he inculcates the doctrine of Epicurus without the leaſt reſerve. He publiſhed this book in 1536, and again at Baſil in 1537 [B]; and ſeems not to have lived long after that date. Gyraldus, who wrote about 1543, relates, that, after his burial, his body was ordered to be dug up, in order to be burnt; which execution was prevented by the ducheſs of Ferrara, who, it is thought, had received him at her court among the Lutherans.

Bayle and Moreri.

PALLADIO (ANDREW), a celebrated Italian architect in the 16th century, was a native of Vicenza in Lombardy. He was one of thoſe, who laboured particularly to reſtore the ancient beauties of architecture, and contributed greatly to revive true taſte in that ſcience. As ſoon as he had learned the principles of that art from George Triſſinus, a learned man, who was a Patrician, or Roman nobleman, of the ſame town of Vicenza, he went to Rome; where, applying himſelf with great diligence to ſtudy the ancient monuments, he entered into the ſpirit of their architects, and poſſeſſed himſelf with all their beautiful ideas. This enabled him to reſtore their rules, which had been corrupted by the barbarous Goths. He made exact drawings of the principal works of antiquity which were to be met with at Rome; to which he added "Commentaries," which went through ſeveral impreſſions, with the figures. This, though a very uſeful work, yet is greatly exceeded by the four books of architecture, which he publiſhed in 1570. The laſt book treats of the Roman temples, and is executed in ſuch a manner, as gives him the preference to all his predeceſſors upon that ſubject. It was tranſlated into French by Roland Friatt, and into Engliſh by ſeveral authors. Inigo Jones wrote ſome excellent remarks upon it, which were publiſhed in an edition of Palladio by Leoni, 1742, in 2 vols. folio.

Moreri
L'Advocat.

PALLADIUS, biſhop of Helenopolis in Bithynia, and afterwards of Aſpona, was by nation a Galatian, and born at

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[B] It was alſo publiſhed under this title, "Palingenii Marcelli Zodiacus "vitæ emendatus et auctus, Rott. "1722;" a French tranſlation by M. de la Monnerieck, was printed in Holland in 1731; and again with notes in 1733. An imitation of it was written by Barthius, and intituled, "Zodiacus vitæ Chriſtianæ, &c. Francf. "1623," 8vo.

at Cappadocia. He became an Anchorite in the mountain of Nebria in 388, and was made a biſhop in 401. This prelate was a faſt friend to St. John Chryſoſtom, whom he never forſook during the time of his perſecution, not even in his exile. He went to Rome, ſome time after the death of that ſaint; and at the requeſt of Lauſus, governor of Cappadocia, compoſed the hiſtory of the Anchorites, or Hermits, and intituled it "Lauſiaca," after the name of that lord, to whom he dedicated it in 420, when it was written; being then in the 20th year of his epiſcopacy, and 53d of his age. For the reſt, Palladius was accuſed of being an Origeniſt. It is true, he was an enemy to St. Jerome, of whom he does not ſpeak very favourably, and was intimately connected with Ruffinus; but perhaps no good proof can be drawn thence of his Origeniſm. He had been the diſciple of Evagrias of Pontus, and was even ſuſpected to adhere to the ſentiments of Pelagius. He died in the fifth century, but what year is not known. His "Hiſtory" was publiſhed in Greek by Meurſius at Amſterdam, in 1619, and in Latin in the "Bibliotheca Patrum:" but he ſeems not to have been the writer of the "Life of St. "John Chryſoſtom, in Greek and Latin, by M. Bigot," printed in 1680.

PALLAVICINI (Ferrante), a conſiderable Italian wit, was deſcended from a branch of this noble family, ſeated in Placentia; where he was born about the cloſe of the 16th century. He gave ſtrong marks of an elevated genius from his infancy, and ſoon acquired a maſterly knowledge in the rudiments of claſſical learning. After which he was ſent to complete his education in the monaſtery of Auguſtin friars at Milan, where he took the habit, lived in great eſteem, improved himſelf in piety as well as learning, and raiſed great expectations of making a figure: but, being of an amorous complexion, he engaged in an intrigue with a young courtezan of Venice, whoſe charms proved irreſiſtible; and, in order to have the full enjoyment of them without reſtraint, he obtained leave from his general to make the tour of France. Accordingly, he made a ſhew of ſetting out for that country, but this was only a blind to cover his real deſign. He never once left Venice, and lived privately there, inchanted in the arms of his Venus: and having too ready a talent at inventing fictions, he impoſed upon his friends, by ſending them frequently, in letters, feigned accounts of his travels through France; informing them at the ſame time of ſeveral things tranſacted in that court, which he learned from the advices of many conſiderable perſons with whom he correſponded.

All this while the money flew with expanded wings, ſo that it was not long before he found his purſe well drained. In this exigence he naturally had recourſe to his wits for ſupplies. He wrote for the bookſellers; and compoſed ſeveral pieces, more for the ſake of lucre than any fondneſs for authorſhip. Among other things, he wrote a collection of letters, moſtly of a ſatirical kind, which he called, "The Courier robbed of his Mail." The work appeared at firſt in ſuch a caſt, as could not give much offence, except to the Spaniards, againſt whom he had ſome grudge. Accordingly, the piece was licenſed by the inquiſitors; but, falling into the hands of the ſecretary of the republic of Venice, who at that time was the licenſer of books, he could not be prevailed on to give his Imprimatur, though great intereſt was employed for that purpoſe; neither would he return the manuſcript. This enraged Pallavicini ſo much, that, had not his raſhneſs been reſtrained by his friends, he would have purſued the affair to his own ruin.

At length he got an opportunity of travelling into Germany with duke Amalfi in the character of his chaplain. This trip, as might be expected, had no ſalutary effect either upon his wit or his morals. On the contrary, finding himſelf, from the manners of the Germans, more at liberty, he indulged his genius and paſſions with greater freedom; and, after a reſidence there of ſixteen months with the duke, he returned to Venice, with a face marked all over with blotches like the Evil, and a ſpirit reſolved to ſacrifice to his reſentment at the riſk of his life. He was determined to have his full meaſure of revenge againſt the ſecretary of the republic, for keeping his manuſcript juſt mentioned; and with him he joined the family of the Barberini, Pope Urban VIII. and his nephews, becauſe they endeavoured, at the inſtigation of the Jeſuits, to get all his manuſcripts forbid the preſs. In this rancorous ſpirit he caſt his "Courier" into a new model, and enlarged it with many letters and diſcourſes. Thus new fabricated, he offered it to a bookſeller, who undertook to get it printed; but our author was betrayed by a pretended friend, who was a ſpy, and informed againſt him to the archbiſhop of Vitelli, then the Pope's nuncio at Venice, juſt as the work was finiſhed at the preſs: at the ſame time, this treacherous friend bought the whole impreſſion; and, upon the nuncio's complaints, Pallavicini was impriſoned. In this condition he found a friend in one of his miſtreſſes, who, ſeeing him abandoned by moſt of his patrons, not only ſupported him, but found means to convey letters to him, by which ſhe gave him ſuch informations as enabled him to make a proper defence, and recover his liberty.

But a war having broke out in the mean time between the Barberini and the duke of Parma, our author, to revenge himſelf upon the ſuppoſed inſtruments of his impriſonment, wrote a piece, intituled, "The tinkling Inſtrument to call "together the Barberini Bees;" and dedicated it in terms of the higheſt contempt to the nuncio Vitelli. The nuncio, finding in the preſent turn of the times, that little notice was taken of his complaints on the occaſion, procured, by a conſiderable bribe, one Charles Morſu, a Frenchman of a vile character, who pretended to paſs for a gentleman, to enſnare Pallavicini: to which end, the traitor uſed his utmoſt endeavours to inſinuate himſelf into his friendſhip, and at length exhorted him to go with him to France. He declared, that his fortune would be made by the extraordinary encouragement which was given to men of letters by cardinal Richelieu; and, to colour the deceit, he produced feigned letters from the cardinal, inviting our author to France, and expreſſing a deſire he had to eſtabliſh in Paris an Academy for the Italian tongue, under the direction of Pallavicini. Pallavicini accepted the propoſal; and now, faſcinated by the proſpect of gain, ſuffered himſelf to be led like an ox to the ſlaughter, whitherſoever Morſu thought proper. He left Venice much againſt the advice of his friends, and went firſt to Bergamo; where he ſpent a few days with ſome of his relations, by way of giving ſome entertainment to Morſu. Then they ſet out for Geneva, to the great ſatisfaction of our author, who propoſed to get ſome of his works printed there, which he had not been able to do in Italy [c]. But this guide, inſtead of conducting him to Paris, took the road to Avignon; where, croſſing the bridge of Soraces, in the county of Venaiſſin, they were ſeized by a gang of ſbirri, or ſheriffs officers, on pretence of carrying contraband goods, and confined. Morſu was ſoon diſcharged, and liberally rewarded [D]; but Pallavicini, being carried to Avignon, was thrown into priſon there: and, notwithſtanding on his examination concerning ſome papers found upon him, he made a very artful defence, yet all was to no purpoſe. The ſentence was already brought from Rome, and he was to undergo a trial only for form's ſake. To this end, being put into a dark dungeon, he made another effort to eſcape. He curried favour ſo well with his keeper, as to procure wax candles to be allowed him, under pretence of amuſing himſelf with reading; and when he had got a number of theſe tapers, he ſet fire one night to the priſon door, in hopes of getting off by that means; but the ſtratagem not ſucceeding, he was confined much cloſer, and treated with great inhumanity. After a year's ſuffering, he was brought out to his trial, in which he made an excellent defence, and flattered himſelf with the hopes of being acquitted. He had even begun a whimſical piece on the ſubject of melancholy; but he was ſentenced to die, and accordingly loſt his head on a ſcaffold in the flower of his age.

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[c] The titles of theſe were, "La "Bacata;" "La lettere delle Beſtie;" "Ragionementi de Beati;" "La "Biſpoſta all' Antibaecatata del Pa"dro Tomaſo," with ſome centuries of love-letters, and other compoſitions; but they all periſhed with their author at Avignon.

He was of a mixed character; on the one hand, of ſo heedleſs and profuſe a diſpoſition, that, had he poſſeſſed an immenſe eſtate, he would have ſpent it all. He was never engaged in a virtuous paſſion, being inflamed to a prodigious degree with the love of the meaneſt proſtitutes. On the other ſide, no one could be more ſincere and faithful in his friendſhips; no man was ever a greater prey to treachery; inſomuch, that when upon his releaſe out of priſon in Venice, he was told that a wretch had betrayed him, he could never be prevailed upon to believe it, ſaying, "How "can this be, ſince he declared himſelf my friend, and I "made him privy to all my concerns!" It was his cuſtom, while he wore a religious habit, to ſtudy or write two or three hours in bed every morning. The reſt of the day he ſpent either in the company of idle perſons, or elſe with the ladies: but, after he had entirely left the monaſtic life, upon pretence of ſecuring himſelf from the ſnares of his enemies, he lived in a very irregular manner. He was a fine genius, and had a great facility in writing; and, till

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[D] We are told that Morfu was the ſon of a Paris bookſeller, called de Breſche, and that he was killed there ſeveral years after by one of Pallavicini's friends. He had enjoyed with impunity the rewards of his villany. Moreri.

corrupted by the commerce of mean lewd women, he wrote pieces worthy of immortality. Though he did not ſpend much time and pains in compoſing, or reviſing what he had compoſed, frequently ſending to the preſs the firſt exertions of his genius, yet nature had given him ſo noble a vein of eloquence, which he had greatly improved by peruſing the beſt authors, that his firſt thoughts were equal to the moſt laboured compoſitions [E]. Notwithſtanding his great reputation, he uſed to ſpeak modeſtly of himſelf; but his works are tinctured too ſtrongly with envy, malice, and gall. He made but a mean figure in converſation; and, when with perſons of worth and diſtinction, would often retire to a corner of the room, and ſeem quite wrapt up in thought: never exerting his wit and humour, after his return from Germany, but when in the company of ſome mean

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[E] The titles of his works are as follow: "La Taliclea;" "La Suſanna;" "Il Giuſeppe;" "Il Sanſone;" "L'Ambaſciatore Invidiato," under the name of "Alcinio;" "Lupa;" "La Pudicilia Scherita;" "La Rhetorica della puttane;" "Il Corriere Scaligiato;" and the continuation of it; "La Baccinata par le Ani Barberici;" "Il Dialogo traduo ſoldati del Duca di Parma;" "La diſgracia del Conte d'Olivarez." "La Rete di Vulcano;" "L'Anima;" "Vigiliæ I and II;" and a letter written in his laſt impriſonment. The whole printed in two volumes, together with a piece inſcribed to him, and intituled, "Divortio celeſte;" a French tranſlation of which was printed at Amſterdam in 1696, being a moſt entertaining piece. "Jeſus Chriſt," ſays he, "obſerving, that the church of Rome, his ſpouſe, was become a proſtitute to the luſts of many Roman pontiffs, and particularly to Urban VIII. reſolves to cohabit no longer with an adultereſs, but to divorce himſelf from her. However, in order to proceed with circumſpection, and for an example to others, he reſolves firſt to cauſe an exact enquiry to be made into the conduct of the ſpouſe in queſtion, and commiſſions St. Peter to deſcend upon earth for the purpoſe. Accordingly, Peter viſits Lucca, Parma, Venice, and, laſtly, the eccleſiaſtical ſtate, and the city of Rome: whence, having been an eye-witneſs to the abuſes, and heard of the diſſoluteneſs of the church, he returns to heaven; and there, the complaints of Chriſt being fully proved, the divorce is ſolemnly pronounced. From this ſeparation of Chriſt from his ſpouſe, it follows, that no more lawful ſons are born; that is, men, ſincerely good and holy: as, on the contrary, by the commerce in which ſhe had been engaged with adulterers, there ſprung a race of Chriſtian baſtards; that is, hypocrites, among whom are included the Jeſuits and others, who, under a ſpecious appearance of ſanctity, are the moſt wicked and perverſe generation upon earth. Immediately upon the publication of this divorce, Luther, Calvin, and others, go and offer their reſpective churches to Chriſt as a ſpouſe for him: but Chriſt, conſidering the injuries he had received from his Romiſh ſpouſe, reſolves to lead a life of celibacy, rather than marry among perfidious mortals." The whole is divided into three parts: the firſt treats of the diſſolute practices of the adultereſs; the ſecond, of the baſtards of the church of Rome; and the third, of the aſſemblies of the other churches at the nuptials of Chriſt: but the firſt book is only publiſhed. Mr. Monnoye denies Pallavicini to be the author of this piece, in notes in "Opuſcula Colometii."

women. Upon the whole, it is difficult to determine, whether vice or virtue was moſt predominant in his character. His death gave birth to a dialogue, intituled, "Anima erranti di Ferrante Pallavicini, or the wandering Ghoſt of Pallavicini." Beſides his life at the head of his works in two volumes, there is another prefixed to the "Divortio celeſte," at Amſterdam in 1696.

PALLAVICINI (Sforza), an eminent cardinal, was the ſon of the marquis Alexander Pallavicini and Frances Sforza, and born at Rome in 1607. Although the eldeſt ſon of his family, yet he choſe the eccleſiaſtical life; and his conduct was ſo exemplarily regular, that he was early appointed one of thoſe prelates who aſſiſt in the aſſemblies called congregations at Rome: theſe were, that "del buon governo," of good government; and that "del immunità eccleſiaſtica," of the immunities of the church. He was alſo received into the famous academy of humouriſts, among whom he often ſat in quality of preſident. He was likewiſe governor of Jeſi, and afterwards of Orvietto and Camerino, under Pope Urban VIII. But all theſe advantages did not hinder him from renouncing the world, and entering into the ſociety of the Jeſuits, where he was admitted in 1638. As ſoon as he had completed his noviciate, he taught philoſophy, and then theology. At length Innocent X. nominated him to examine into divers matters relating to the pontificate, and Alexander VII. created him a cardinal in 1657. This pontiff was an old friend of Pallavicini, who had been ſerviceable to him, when he came to Rome with the name of Fabio Chigi. Pallavicini had even contributed to advance his temporal fortune, and had received him into the academy of the humouriſts; in gratitude for which Chigi addreſſed to him ſome verſes, printed in his book, intituled, "Philomathi Muſæ juveniles." When Pallavicini obtained a place in the ſacred college, he was alſo appointed at the ſame time examiner of the biſhops; and he was afterwards a member of the congregation of the Holy Office, i. e. the Inquiſition, and of that of the council, &c. His promotion to the cardinalate wrought no change in his manner of life, in which he obſerved a ſtrict regularity even to the day of his death, which happened, 1667, in his 60th year.

He compoſed a "Hiſtory of the Council of Trent," in oppoſition to that by father Paul. The hiſtory is well written in Italian, and he has made good remarks upon it. His great fault is, that he expatiates too much upon the controverſy; which, however, ſeems neceſſary to the deſign he propoſed to himſelf, of defacing the bad impreſſions which he thought might be made by Paul's hiſtory [A].

Moreri. L'Avocat.

[A] We have alſo ſome other pieces of his compoſing; as, "Trattato della "Stile" "Del Bene;" "Vindicatione Soc. Jeſ. &c."

PALSGRAVE (JOHN). This learned and ancient writer flouriſhed in the reigns of Henry VII. and Henry VIII. He received his grammatical learning at London, where he was born. He ſtudied logic and philoſophy at Cambridge, at which univerſity he reſided till he had attained the degree of batchelor of arts, after which he went to Paris, where he ſpent ſeveral years in the ſtudy of philoſophical and other learning, took the degree of *maſter* of arts, and acquired ſuch excellence in the French tongue, that, in 1514, when a treaty of marriage was negociated between Louis XII. king of France, and the princeſs Mary, ſiſter of king Henry VIII. of England, Mr. Palſgrave was choſen to be her tutor in that language. But Louis XII. dying almoſt immediately after his marriage, Palſgrave attended his fair pupil back to England, where he taught the French language to many of the young nobility, obtained good church preferment, and was appointed by the king one of his chaplains in ordinary. In 1531, he ſettled at Oxford for ſome time, and the next year was incorporated maſter of arts in that univerſity, as he had before been in that of Paris, and a few days after was admitted to the degree of batchelor of divinity. At this time he was highly eſteemed for his learning; and, what is very remarkable, though an Engliſhman, he was the firſt author who reduced the French tongue under grammatical rules, or that had attempted to fix it to any kind of ſtandard. This he undertook, and executed with great ingenuity and ſucceſs, in a large work which he publiſhed in that language at London, intituled, "L'Eclairciſſement de la Language François," containing three books, in a thick *folio*, 1530, to which he has prefixed a large *introduction* in Engliſh; *ſo* that the French nation ſeems to ſtand indebted to our country originally for that univerſality which their language at preſent poſſeſſes, and on which they ſo greatly pride themſelves. He tranſlated into the Engliſh a Latin comedy called "Acolaſtus," written by one Will. Fullonius (an author then living at Hagen in Holland).

Biographia Dramatica.

When Mr. Palſgrave was born, or to what age he lived, are particulars which we have not been able to trace; yet, from the concurrence of various facts, we cannot ſuppoſe him to have been much leſs than ſixty years of age at the time of his publiſhing the above-mentioned tranſlation, which was in the year 1540.

PAMELIUS (James), a learned Fleming, was the ſon of Adolphus, counſellor of ſtate to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and a good critic. Obtaining a canonry in the church of Bruges, he collected a library, and formed a deſign of giving good editions of the fathers: but the civil wars obliged him to retire to St. Omer, of which place the biſhop made him archdeacon. Some time after, Philip II. king of Spain named him to the provoſtſhip of St. Saviour at Utrecht, and after that to the biſhopric of St. Omer: but, as he went to Bruſſels to take poſſeſſion of it, he died at Mons in Hainault. His death happened in 1587. He was the author of ſome works, but is chiefly known for his critical labours upon "Tertullian and Cyprian;" of both which writers he publiſhed editions, and prefixed lives. "The commentaries of this author upon Tertullian," ſays Dupin, "are both learned and uſeful; but he digreſſes too much from his ſubject, and brings in things of no uſe to the underſtanding of his author:" and he paſſes much the ſame judgement of his labours upon Cyprian. All the later editors of theſe two fathers have ſpoken well of Pamelius, and have tranſcribed his beſt notes into their editions.

Blount's Cenſura Authorum.

Bilioth. des Auteurs Eccl. tom. i. Tertullian.

Ibid. Cyprian.

PANARD (Charles-Francis), a French poet, born at Couville near Chartres in 1691; where he remained a long time in obſcurity, upon ſome ſmall employment. At length, the comedian Le Grand, having ſeen ſome of his pieces, went to find him out, and encouraged him; and Marmontel called him the Fontaine of the place. Panard had many qualities of Fontaine; the ſame diſintereſtedneſs, probity, ſweetneſs and ſimplicity of manners. He knew, as well as any man, how to ſharpen the point of an epigram; yet always levelled it at the vice, not the perſon. He had a philoſophic temper, and lived contented with a little. He died at Paris in 1765: his works, under the title of "Théâtre & Oeuvres diverſes," had been printed, 1763, in 4 vols. 12mo. They conſiſt of Comedies, Comic Operas, Songs, and all the various kinds of ſmaller Poetry.

PANCIROLLUS (Guy), the ſon of Albert Pancirollus, a famous lawyer in his time, and deſcended from an illuſtrious family at Reggio, was born there in 1523. He learned Latin and Greek under Sebaſtian Carrado and Baſſiano Lando, and made ſo ſpeedy a proficiency in them, that his father thought him fit for the ſtudy of the law at fourteen. He taught him the firſt elements of that faculty himſelf; and Guy ſtudied them inceſſantly under his father for three years, but without neglecting the belles lettres. He was afterwards ſent into Italy, in order to complete his law-ſtudies under the profeſſors of that country. He went firſt to Ferrara; and, having there heard the lectures of Paſcalo and Hyppolitus Riminaldi, paſſed thence to Pavia, where he had for his maſter the famous Andrew Aleiſt. Afterwards he was under Marianus Cocinus at Bologna, and Marcus Mantua and Julius Oradini at Padua. Here he finiſhed his courſe, having ſpent ſeven years in it; during which he had diſtinguiſhed himſelf in public diſputations on ſeveral occaſions: and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in 1547, while only a ſtudent, ſecond profeſſor of the Inſtitutes in the univerſity of Padua. This nomination obliged him to take a doctor's degree, which he received from the hands of Marcus Mantua. After he had filled this chair for ſeven years, he was advanced to the firſt of the Inſtitutes in 1554, but did not ſit long in this: for Matthew Gibraldi, ſecond profeſſor of the Roman law, dying in 1556, Pancirollus ſucceeded him, and held this poſt for fifteen years. At length he grew out of humour with the univerſity, on account of ſome diſreſpects which he thought were ſhewn to him; and reſolved to leave it upon the firſt occaſion that offered. Such a one happened in 1571, when, upon the death of Aimon Craveta, firſt profeſſor of the Roman law at Turin, Emanuel Philibert duke of Savoy offered him that place, with a ſalary of a thouſand pieces of gold, which Pancirollus gladly accepted: nor had he any reaſon to repent of this change; for the prince ſhewed him all imaginable reſpect, as did alſo his ſon Charles Emanuel, who augmented his appointments with a hundred pieces. The republic of Venice ſoon became ſenſible of the loſs ſuſtained by his departure, and were deſirous to repair their fault, by naming him to the place of Ceſalo, who died in 1580: but Pancirollus found himſelf too well ſeated at Turin, to give way to their applications.

However, he was obliged to comply at laſt: for the air of Piemont proved ſo noxious to him, that he loſt one eye almoſt entirely, and was in danger of loſing the other. The dread of ſuch a diſaſter induced him to hearken to propoſals, that were made afreſh to him in 1582; and a ſalary of a thouſand ducats being offered to him, with the chair he had ſo much wiſhed for, engaged him to return to a town he had quitted only out of chagrin. The duke of Savoy did his utmoſt to keep him, and for that purpoſe offered him a penſion of fourteen hundred pieces of gold; but the fear of growing blind carried it againſt all other conſiderations. However, the city of Turin, willing to give him ſome marks of their eſteem, at his departure, preſented him with his freedom, accompanied with ſome pieces of ſilver plate. He returned then to Padua, where he profeſſed the law a ſecond time, till the year 1599; when he died, aged 76, having had his ſtipend augmented to the ſum of twelve hundred ducats. He was interred at St. Juſtin in Padua, after funeral ſervice had been performed for him in the church of St. Anthony; where Francis Vidua of that univerſity pronounced his funeral oration. His works are inſerted below [A].

[A] The titles of the principal are: "Notitia dignitatum tum orientis "tum occidentis, ultra Arcadii Honoriique tempora, et in eum Guidi "Pancirolli Commentarium;" "De "magiſtratibus municipalibus & corporibus artificum libellus," "De "rebus bellicis;" "De quatuordecim "regionibus urbis Romæ earumque "edificiis, tam publicis quam privatis "libellus;" "Theſaurus variarum "lectionum utriuſque juris in tre "libros diſtributus, utriuſque imperii, Conſilia;" "De claris legum "interpretibus;" "De origine & "auctoritate Juriſconſultorum;" "De "Numiſmatis Antiquis;" "De Juris "Antiquitate; &c." "Adoleſcentiæ "Chriſtianæ dicati ex Italico B. Guil. "Baldeſano Latine facti."

PANTÆNUS, a Stoic philoſopher born in Sicily, taught that philoſophy in the reign of Commodus, from A. D. 18, in the famous ſchool of Alexandria; where from the time of St. Mark, founder of that church, there had always been ſome divine, who explained the holy Scriptures. The Ethiopians having requeſted Demetrius, biſhop of Alexandria, to ſend a proper perſon to inſtruct them in the Chriſtian religion, he ſent Pantænus; who gladly undertook the miſſion, and acquitted himſelf very worthily in it. It is ſaid, that he found the Ethiopians already tinctured with the verities of the Chriſtian faith, which had been declared to them by St. Bartholomew; and that he ſaw the goſpel of St. Matthew in Hebrew, which had been left there by that apoſtle [A]. Pantænus, upon his return to Alexandria, continued to explain the ſacred books under the reign of Severus and Antoninus Caracalla, and did more ſervice to the church by his diſcourſes than by his writings. However, he compoſed ſome "Commentaries" upon the Bible, which are loſt. He firſt ſtarted the remark, which has been followed by all the interpreters of the propheſies ſince, "That they are often expreſſed in indefinite terms, and "that the preſent tenſe is frequently uſed both for the "preterite and future tenſes." It is Theodoret who relates this. We may form a judgement of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus, Origen, and all thoſe have obſerved, who were trained up in the ſchool of Alexandria. Their commentaries abound with allegories: they frequently leave the literal ſenſe, and find almoſt every where ſome myſtery or other; in the explaining of which, they uſually ſhew more erudition than judgement.

[A] St. Jerome ſays, that Pantænus brought it away with him, and that it was ſtill to be ſeen in his time in the Alexandrian library; but this ſtory is not generally credited, ſince no good reaſon can be given, why St. Bartholomew ſhould leave a Hebrew book with the Ethiopeans.

PANVINIUS. See ONUPHRIUS.

Euſ. Hiſt. Du-Pin Nouvelle Biblioth. des Auteurs Eccleſiaſt.

PAPIAS, biſhop of Hierapolis, a city of Phrygia in Aſia Minor, near to Laodicea, was the diſciple of St. John the Evangeliſt, or of another of that name: but Irenæus ſays poſitively, that he was the diſciple of St. John the Evangeliſt; for Polycarpus was his diſciple, and he ſays, Papias was Polycarpus's companion. Papias wrote five books, intituled, "The Expoſitions of the Diſcourſes of the Lord;" which were extant in the time of Trithemius. But now there are only ſome fragments of them left in ancient and modern authors. He made way for the opinion ſeveral of the Ancients held touching the temporal reign of Chriſt, who they ſuppoſed would come upon earth a thouſand years before the day of judgement, to gather together the Elect, after the Reſurrection, into the city of

Jeruſalem, and let them there enjoy all imaginable pleaſure for thoſe thouſand years. Irenæus, who was of the ſame judgement, relates a fragment he took out of Papias's Fourth Book, where he endeavours to prove that opinion from a paſſage in Iſaiah; and Euſebius, after having quoted a paſſage taken out of Papias's Preface, adds, "That that author relates divers things which he pretended he had by unwritten tradition; ſuch as were the laſt inſtructions of our Lord Chriſt, which are not ſet down by the Evangeliſts, and ſome other fabulous hiſtories, amongſt which number, his opinion ought to be placed touching the perſonal reign of Chriſt upon earth after the Reſurrection. The occaſion of his falling into that error," ſays Euſebius again, "was his miſunderſtanding of the diſcourſes and inſtructions of the Apoſtles, as not thinking that thoſe ſort of expreſſions ought to bear a myſtical ſenſe; and that the Apoſtles had them only for illuſtrations, for he was a man of a mean genius, as his books manifeſt, which yet was the occaſion that ſeveral of the Ancients, and among the reſt, Irenæus, maintained this opinion by the authority of Papias."

PAPIN (Isaac), ſome time a miniſter of the church of England, and afterwards reconciled to that of Rome, was the author of ſome pieces which made a great noiſe in the 17th century, and publiſhed an account of his own life; in which he tells us, he was born at Blois in 1657, and deſcended from a family of the Reformed religion. He paſſed through his ſtudies in divinity at Geneva. That univerſity was then divided into two parties upon the ſubject of Grace, called "Particulariſts" and "Univerſaliſts," of which the former were the moſt numerous and the moſt powerful. The Univerſaliſts deſired nothing more than a toleration; and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earneſtly to grant that favour. But Turretin gave little heed to it, and M. de Maratiz, profeſſor at Groning, who had diſputed the point warmly againſt Mr. Daille, oppoſed it zealouſly; and ſupported his opinion by the authority of thoſe ſynods who had determined for intolerancy. There happened alſo another diſpute upon the ſame ſubject, which occaſioned Papin to make ſeveral reflections. M. Pajon, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different a different manner from the Reformed in general, and Jurieu in particular; and though the ſynod of Anjou in 1667, after many long debates upon the matter, diſmiſſed Pajon, with leave to continue his lectures at Saumur, yet his intereſt there was none of the ſtrongeſt; ſo that his nephew, who was a ſtudent in that univerſity in 1633, was preſſed to condemn the doctrine, which was branded with the appellation of Pajoniſm. Papin declared, that his conſcience would not allow him to ſubſcribe to the condemnation of either party; whereupon the univerſity refuſed to give him a teſtimonial in the uſual form. All theſe diſagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman Catholic religion with leſs diſlike than before. In this diſpoſition he wrote a treatiſe, intituled, "The faith reduced to its juſt bounds;" wherein he maintained, that, as the Papiſts profeſſed that they embraced the doctrine of the holy Scriptures, they ought to be tolerated by the moſt zealous Proteſtants. He alſo wrote ſeveral letters to the Reformed of Bourdeaux, to perſuade them that they might be ſaved in the Romiſh church, to which they were reconciled.

This work, as might be expected, drew upon him a great party among the Proteſtants; to avoid whoſe fury, he croſſed the water to England in 1686, where James II. was endeavouring to re-eſtabliſh Popery. There he received deacon's and prieſt's orders from the hands of Turner, biſhop of Ely; and, in 1687, publiſhed a book againſt Jurieu. This exaſperated that miniſter ſo much, that, when he knew Papin was attempting to obtain ſome employ as a profeſſor in Germany, he diſperſed letters every where in order to defeat his applications; and, though he procured a preacher's place at Hamburgh, Jurieu found means to get him diſmiſſed in a few months. About this time his "Faith reduced to juſt "Bounds" coming into the hands of Bayle, that writer added ſome pages to it, and printed it: but the piece was aſcribed by Jurieu to our author, who did not diſavow the principal maxims laid down in it, which were condemned in a ſynod. Mean while, an offer being made him of a profeſſor's chair in the church of the French refugees at Dantzick, he accepted it: but after ſome time, it being propoſed to him to conform to the ſynodical decrees of the Walloon churches in the United Provinces, and to ſubſcribe them, he refuſed to comply; becauſe there were ſome opinions aſſerted in thoſe decrees which he could not aſſent to, particularly that doctrine which maintained that Chriſt died only for the elect. Thoſe who had invited him to Dantzick, were highly offended at his refuſal; and he was ordered to depart, as ſoon as he had completed the half year of his preaching, which had been contracted for. He was diſmiſſed in 1689, and not long after embraced the Roman Catholic religion; putting his abjuration into the hands of Boſſuet, biſhop of Meaux, Nov. 15, 1690.

Upon this change, Jurieu wrote a paſtoral letter to thoſe of the Reformed religion at Paris, Orleans, and Blois; in which he pretended that Papin had always looked upon all religions as indifferent, and in that ſpirit had returned to the Roman church. In anſwer to this letter, Papin drew up a treatiſe, "of the Toleration of the Proteſtants, and of the "Authority of the Church." The piece, being approved by the biſhop of Meaux, was printed in 1692: the author afterwards changed its title, which was a little equivocal, and made ſome additions to it; but, while he was employed in making collections to complete it farther, and finiſh other books upon the ſame ſubject, he died at Paris the 19th of June 1709. His widow, who alſo embraced the Roman Catholic religion, communicated theſe papers, which were made uſe of in a new edition printed at large in 1719, 12mo. M. Pajon of the Oratory, his relation, publiſhed all his "Theological works, 1723," in 3 vols. 12mo: they are all in French, and very ſolidly written.

PAPINIAN, a celebrated lawyer in the third century, who was advocate of the treaſury or exchequer, and afterwards præfectus-prætorio under the emperor Severus. This Emperor had ſo high an opinion of his worth, that at his death he recommended his ſons Caracalla and Geta to his care: but the firſt, having murdered his brother, enjoined Papinian to compoſe a diſcourſe, to excuſe the murder to the ſenate and people. Papinian could not be prevailed on to comply with this: but on the contrary anſwered boldly, that it was eaſier to commit a parricide than to excuſe it; and to accuſe an innocent perſon, after taking away his life, was a ſecond parricide. Caracalla was ſo much enraged at this anſwer, that he ordered the lawyer to loſe his head, which he accordingly did, in 212, aged 37; and the inhumanity was carried ſo far, as to drag his body through the ſtreets of Rome. He had a great number of diſciples, and compoſed ſeveral works: among thoſe, twenty-ſeven books of "Queſtions in the Law;" nineteen books of "Reſponſes "or Opinions;" two of "Definitions;" two others upon

"Adultery;" and a ſingle book upon the "Laws of Ediles." His reputation was ſo great, that he is called "the honour "of juriſprudence, and the treaſure of the laws."

PAPPUS, an eminent philoſopher of Alexandria, is ſaid by Suidas to have flouriſhed under the emperor Theodoſius the Great, who reigned from A. D. 379 to 395. His writings ſhew him to have been conſummate in the ſcience of mathematics. Many of his works are loſt, and the greater part of what are extant continued long in manuſcript. Of his books of "Mathematical Collections," which are extant in Greek from the middle of the 2d to the end of the 8th book, nothing had been publiſhed, except ſome "Lemmata" of the 7th book, by Marcus Meibomius, in his "Dialogue "upon proportions," printed in 1655; the twelve laſt "Propoſitions" of the 2d book, by Dr. Wallis, at the end of his "Ariſtarchus Samius," 1688, 8vo; part of the "Preface" to the 7th book, by David Gregory, in the "Prolegomena" to his Euclid, 1703; the entire "Preface," by Edmund Halley, before his "Apollonius," 1706, 8vo. The 3d, 4th, 5th, 6th, 7th, and 8th books of theſe "Mathematical Collections" had only been publiſhed in a Latin verſion made by Fr. Commandinus. Merſennus exhibited a kind of abridgement of them in his "Synopſis Ma"thematica, Paris 1644," in 4to: but this contains only ſuch propoſitions as could be underſtood without figures. At length, the whole works of Pappus were publiſhed at Bologna, 1660, in folio, by Carolus Manoleſſius, who ſeems to have uſed all proper means to make his edition complete and perfect: for he tells us, that he conſulted and employed, as well thoſe who excelled in the Greek tongue, as thoſe who were deep in mathematical knowledge; and it is certain that, without an uncommon ſkill in both, no good edition of Pappus could be prepared.

Fabric. Bibl. Græc. vol. viii.

Suidas relates, that Pappus wrote a "Commentary upon "four books of Ptolemy's Magna Conſtructio;" but what we have remaining under his name, and may be found in the Baſil edition of 1538, is only a "Commentary" upon part of the fifth book.

PAPYRIUS MASSON (JOHN), a learned Frenchman, and celebrated advocate in Parliament, was born in 1544. His father, though a tradeſman, reſolved to breed his ſon to learning, and put him to the Jeſuits college with that intent; but, dying not long after, his mother Antoinette Girinet purſued her huſband's deſign. Before the youth had finiſhed his ſtudies among the Jeſuits of Billon in Auvergne, being invited by his uncle to Lyons, he made him a viſit there; but returning in a ſhort time to Billon to proſecute his ſtudies, took a fancy for the ſociety of Jeſus. He reſolved to enter into it; and, going to Rome, took the habit in that city, where he acquired a conſiderable reputation by a funeral ſpeech, before a crowded audience, on the death of a cardinal. From Rome he went to Naples, where he taught two years in the Jeſuits college; and then, returning to France, he taught ſome months at Tournon, after which he went to Paris. He firſt taught polite literature, and next proceeded to teach philoſophy in the college of Clermont. However, it was not long before he quitted the Jeſuits, and went to teach in the college of Du Pleſſis; which he likewiſe quitted at twenty-ſix years of age, in order to apply himſelf to ſomething more elevated. In this ſpirit he fixed upon the law, and ſtudied it under Balduinus at Angers. Having ſpent two years there, he returned to Paris, and was ten years librarian to Philip Harault du Chiverni, chancellor of the duke of Anjou. In 1576, he was admitted an advocate in Parliament, where he pleaded only one ſingle cauſe of any moment, which he carried. However, he did not quit the bar and practice; for he was made referendary in chancery, and deputy to the proctor-general of the Parliament of Paris, which places he held till his death in 1611. He was a married man, but had no iſſue. His temper was eaſy and pleaſant; and he was ſincere and generous above his fortune. Thuanus, who was his friend, wrote an account of his life in Latin. He was a voluminous writer; but his capital work was, "Annalium Francorum, "lib. iv." in which are many recondite and curious things. The bulk of his other productions are, "Eloges upon diſtinguiſhed Perſonages."

PARACELSUS, Aureolus Philippus Theophraſtus Bombaſt de Hohenheim, a famous phyſician, was the ſon of Wilhelmus Hohenheim, a learned man, and licentiate in phyſic, though a ſlender practitioner, but poſſeſſed of a noble library, being himſelf the natural ſon of a maſter of the Teutonic order. He was born in 1493, at a village called Einſidlen in Switzerland, about two German miles from Zurich. At three years of age he is ſaid to have been mutilated and made an eunuch by a ſow: accordingly we always find him a bitter enemy to women; and he is perhaps the only great man upon record without a paſſion for the ſex, though his picture, as taken from the life, repreſents him with a beard. He was inſtructed by his father in phyſic and ſurgery, wherein he made great proficiency; but as he grew up, he was captivated with the ſtudy of alchymy, which occaſioned his father to put him under the care of Trithemius, abbot of Spanheim, a man of great renown in thoſe days. Having learned many ſecrets from Trithemius, he removed to Sigiſmund Faggerus of Schwatz, a famous German chymiſt; who at that time, partly by his own induſtry, and partly by a multitude of ſervants and operators retained for the purpoſe, made daily improvements in the art. And here he aſſures us he learned ſpagyric operations effectually; after which he applied to all the moſt eminent maſters in the alchymical philoſophy, who concealed nothing from him, and from whom, as he himſelf relates, he learned his ſecrets.

But, not content with this, he viſited all the univerſities of Germany, Italy, France, and Spain, in order to learn phyſic; and then he took a journey to Pruſſia, Lithuania, Poland, Walachia, Tranſilvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied indifferently to phyſicians, barbers, old women, conjurers, and chymiſt both good and bad; from all which he gladly picked up any thing that might be uſeful, and then enlarged his ſtock of ſure and approved remedies. He alſo learned from Baſil Valentine's writings, the doctrine of the three elements, which, concealing the author's name, he adopted as his own, and publiſhed under the appellation of "Salt, "Sulphur, and Mercury."

In the 20th year of his age, making a viſit to the mines in Germany, he travelled into Ruſſia, where being taken priſoner on the frontiers by the Tartars, he was carried before the Cham, and afterwards ſent with that prince's ſon on an embaſſy to Conſtantinople, where, in his 28th year, he tells us, he was let into the ſecret of the philoſopher's ſtone. He was alſo retained frequently as ſurgeon and phyſician in armies, battles, and ſieges. He ſet a high value on Hippocrates and the ancient phyſicians; but deſpiſed the ſcholaſtic doctors, and above all the Arabs. He made great uſe of remedies prepared of mercury and opium, wherewith he cured the leproſy, venereal diſeaſe, itch, ſlight dropſies, and other infirmities, which to the phyſicians of thoſe times (who were ignorant of mercury, and afraid of opium, as cold in the fourth degree) were utterly incurable.

By theſe cures he grew daily more celebrated and daring, eſpecially after recovering the famous printer Frobenius of Baſil, whoſe caſe appears to have been a violent pain in his heel, which upon Paracelſus's treatment removed into his toes, ſo that the patient could never ſtir them afterwards, though he felt no pain, and in other reſpects grew well; but ſoon after died of an apoplexy. By this cure he became acquainted with Eraſmus, and was well eſteemed by the magiſtracy of Baſil, who giving him a plentiful ſalary, made him profeſſor in 1527, where he continued to teach philoſophical phyſic two hours every day, ſometimes in Latin, but more frequently in High Dutch. He read lectures to explain his own books, "De compoſitionibus," "De gradibus," et "De Tartaro;" which according to Helmont abounded in idle drollery, and contained little ſolid ſenſe. Here, in a ſolemn manner ſeated in the chair, he burned the writings of Galen and Avicenna, declaring to his audience that he would even conſult the devil if God would not aſſiſt him; and this is agreeable to his expreſs declaration in ſeveral places of his works, that no one need ſcruple conſulting the devil to get ſecrets of phyſic out of him. He had many diſciples, with whom he lived in great intimacy. Three of theſe he maintained in diet and cloaths, and inſtructed in ſeveral ſecrets; though they afterwards ungratefully deſerted their maſter, and even wrote ſcandalous things of him, adminiſtring with great indiſcretion the medicines he had taught them, to the great diſadvantage of thoſe who employed them. He alſo retained ſurgeons and barbers in his family, to whom he communicated uſeful ſecrets; but all of them left him ſoon after, and turned his enemies. His only faithful diſciples were the Drs. Peter, Cornelius, Andrew, Urſinus, the Licentiate Pangratius, and Mr. Raphael, whom he ſpeaks of with commendation.

During his two years reſidence in this city, he cured a noble canon of Liechtemfels, who had been given over by the phyſicians, of a violent pain in the ſtomach, with only three pills of his Laudanum. The ſick canon had promiſed him 100 French crowns for the cure; but finding it ſo eaſily effected, he refuſed to pay, alleging with a jeſt, that Paracelſus had given him but three mouſe-turds. Upon this our phyſician cited his patient before a court of juſtice; where a judge, not conſidering ſo much the excellence of the art, as the quantity of labour and coſt, decreed him only a trifling gratification. With this Paracelſus was ſo exaſperated, that, loading them with reproaches of ignorance and injuſtice, he rendered himſelf in ſome meaſure guilty of treaſon, and thus thought beſt to quit the court, and make haſte home; from whence, by the advice of his friends, he privately withdrew out of the city, leaving his whole chymical apparatus to Johannes Oporinus. After this he continued rambling two years through the neighbouring parts of Alſatia, accompanied by Oporinus; and in the courſe of a diſſolute life, wrought many extraordinary cures, as we find related by Zwinger, who lived at the ſame time at Baſil, and often heard the account from Oporinus himſelf [A].

It happened one evening that Paracelſus was called upon to viſit a countryman dangerouſly ill near Colmar in Alſace; but, being ſet in for a drinking-bout [B] with ordinary company, he deferred viſiting the patient till next morning: when entering the houſe with a furious look, he aſked if the ſick perſon had taken any phyſic? as intending to adminiſter ſome of his laudanum. The by-ſtanders anſwered, that he had taken nothing but the ſacrament, as being at the point of death; at which Paracelſus in a rage replied, "If he has had recourſe to another phyſician, he "has no occaſion for me, and ran immediately out of doors." Oporinus, ſtruck with this piece of impiety, bid Paracelſus the laſt adieu; fearing the barbarity of his otherwiſe beloved maſter ſhould ſome time fall on his own head.

From this time he continued wandering from place to place, always intoxicated, and never changing his cloaths, nor ſo much as going into bed. Sept. 1541, being taken ill at a public inn at Saltſburg, he died after a few days ſickneſs in his forty-eighth year; though he had promiſed himſelf, by the uſe of his Elixir, that he ſhould live to the age of Methuſalem. He was buried in the hoſpital of St. Sebaſtian at Saltſburg, with an epitaph inſerted below [C].

[A] This Oporinus, who had been for ſome time his ſervant and amanuenſis, was a perſon of much learning, well ſkilled in the Greek and Latin tongues; who, poſſeſſed with the vain expectation of attaining his ſecrets, left his own family, and travelled with him for two whole years, without learning any one thing; till wearied out, he grew wiſe, and quitting Paracelſus, returned to Baſil.

[B] He was much addicted to drunkenneſs. Walterus tells us, that when he was in his cups, which often happened, he would threaten to ſummon a million of ſouls, in order to ſhew his power over them.

[C] Conditur hic Philippus Theophraſtus,
Inſignis medicinæ doctor, qui dira illa vulnera,
Lepram, podagram, hydropiſin, aliaque inſanabilia
Corporis contagia mirifica arte ſuſtulit;
Ac bona ſua in pauperes diſtribuendo collocandoque honoravit.

It is probable, that the bulk of the pieces publiſhed in his works are not his, but that his followers choſe to uſher in their performances under his name. In effect, they are ſo many, and ſo different from each other, that it is next to impoſſible they ſhould all come under the ſame hand; and yet, beſides the three books already mentioned, which he lectured upon in public, there are ſome others which ſeem to be genuine, whoſe titles are therefore inſerted below [D].

With reſpect to his merit as to medicine and alchymy, it muſt be owned that an arrogant aſſuming air infected all his writings, as well as his actions. It was common with him to promiſe mighty things with complete aſſurance upon ſlender and unequal grounds. A ſtrong inſtance of his weakneſs in this kind is his undertaking, by the mere uſe of his elixir, to prolong a man's life to the age of Methuſalem, and deliberating with himſelf to what period he ſhould protract his own. With the ſame vanity he aſſerts that he knew the univerſal medicine, and the body of chymiſts both of his own and our times have complimented him with the knowledge of it; but what effectually overthrows his pretenſions to ſuch a remedy, is his own dying at an immature age.

His real merit conſiſted, 1. In being well ſkilled in ſurgery, and practiſing it with great ſucceſs. 2. In underſtanding the common practice of phyſic as well as his contemporaries. 3. In being alone maſter of the powers, preparations, and uſes of metals. 4. In having the uſe of opium to himſelf, and working wonderful cures thereby; and 5. In being well acquainted with the virtues of mercury, in an age in which perhaps only he and Carpus knew any thing of the matter. As to his being poſſeſſed of the philoſopher's ſtone, there are no ſufficient proofs of it, and many ſtrong ones to the contrary.

The ſyſtem of Paracelſus was ſomewhat ſo uncommon and extravagant, that we muſt not conceal it from the reader. His firſt principle is the analogy which he ſuppoſes between the great world and the little world, or the body of

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[D] Theſe are, "De Peſte;" "De "mineralibus;" "De vita longa," and the "Archidoxa Medicinæ;" "De "ortu rerum naturalium;" "De "transformatione rerum naturalium;" "De vita rerum naturalium." The reſt are ſpurious, eſpecially his "Theo"logical Works." In ſurgery two books, one intituled, "The Great "Surgery," and the other, "The "Small Surgery." His works were printed at Geneva, 1658, in three vols. folio. This is the moſt complete edition; beſides, there is another edition at Baſil, 1589, in 12 vols. 4to. which ſome eſteem the beſt; and there is likewiſe another edition at Francfort in 12 vols. 4to.

man. In man, for inſtance, he diſcovers the motions of the ſtars, the nature of the earth, water, and air, all vegetables and minerals, all the conſtellations, and the four winds. He aſſerts that a phyſician ought to know what in man is called the dragon's tail, the ram, the polar axis, the meridian, the riſing and ſetting of the ſun; and if he is ignorant of theſe things, ſays our author, he is good for nothing. From the ſame author alſo and his followers, ſprings the opinion of a pretended and imaginary agreement between the principal parts of a man's body with the planets; as, of the heart with the Sun, of the brain with the Moon, of the ſpleen with Saturn, of the lungs with Mercury, of the kidneys and teſticles with Venus, of the liver with Jupiter, and the gall with Mars: as there are alſo ſeven metals or minerals which agree with theſe ſeven planets. Paracelſus alſo aſſures us, that in our Limbus, that is, the human body, are the heavens, the earth, and the properties of all animals: and he alſo aſſerts, that a true phyſician muſt be able to ſay, "This is a ſapphira in the body of man, this "mercury, this a cypreſs, and this a wall-flower." He eſtabliſhed a relation between diſeaſes and plants. He maintains a prima materia, or firſt matter, whence ſprings, among other things, the ſeeds of vegetables, animals, and minerals; and that generation is only the exit of each ſeed from darkneſs to light, in which they lay in the firſt matter. Beſides the four ordinary elements, fire, air, earth, and water, and three principles, ſalt, ſulphur, and mercury, he thought there was in all natural bodies ſomething of a celeſtial nature, which he calls quinteſſence, and which he deſcribes thus: "The quinteſſence is a ſubſtance which is cor-"poreally drawn from all bodies that increaſe, and from "every thing that has life; and this ſubſtance is diſengaged "from all impurity and mortality; it is of the higheſt ſubti-"lity, and ſeparated from all the elements." He adds, that "this quinteſſence is not of a different nature from the "elements, becauſe it is of itſelf an element." He calls it alſo by the ſeveral names of the philoſophical tincture, or philoſopher's ſtone, the flower, the ſun, heaven, and æthereal ſpirit. "This medicine," ſays he, "is an inviſible fire, "which devours all diſeaſes." However, as this quinteſſence was, he acknowledges, very rare, he found himſelf under a neceſſity of ſeeking for particular remedies. In order to diſcover which, one of the means is to obſerve the ſignature of things. Thus, for inſtance, they maintained that Euphraſia bore a mark, which indicated its virtues for diſorders of the eyes, and this mark is a ſmall black figure within the flower, which, they ſaid, repreſented the eye-ball; yet he depended chiefly upon metallic medicines, and even required that animal and vegetable ſubſtances ſhould be chymically prepared, as neceſſary to extract the poiſonous quality naturally in them.

He alſo believed that certain words and characters engraved on ſtones could cure ſome particular diſeaſes, which would not yield to any other remedies. He alſo maintained that a phyſician might have recourſe to magic for the cure of diſeaſes. It exceeds the bounds of this deſign to run out into a deſcription of the eſſency, the magiſteries, the elixirs, and other important ſecrets, which our author called "Magnalia Dei," as the quinteſſence, the azeth, and his laudanum. His ſurgery ſeems to have been more eſteemed than it deſerved. Upon the whole, in reading Paracelſus's works, it is eaſy to obſerve that he had a heated and diſordered imagination, full of the crudeſt notions; whence, it is no wonder, he gave into aſtrology, geomancy, chiromancy, and the cabala, which were extremely common and popular in thoſe ignorant ages. He ſays expreſsly that medicine muſt be joined to magic, or it cannot be ſucceſsful; by which he does not mean natural magic only, but declares that no one needs ſcruple getting certain ſecrets of phyſic from the devil; and boaſts of holding a converſation with Galen and Avicen at the gates of hell. In ſhort, he has uſed all poſſible means to perſuade the world that he was a real magician, ſo that if he has failed in the attempt, it is his misfortune. Indeed it has been the common opinion that he was one; though perhaps the truer opinion may be, that in ſome inſtances he was rather an impoſtor than a conjurer. However, among the bad things that his works are ſtuffed with, there are ſome which are good, and contribute to the improvement of phyſic. He was neither learned in the languages nor in philoſophy; he had but little erudition; he ſays himſelf that his library did not contain ten pages, and that he paſſed ten years without reading a book.

Moreri, Boerhaave, and Shaw.

PARDIES (Ignatius Gaston), a French Jeſuit, was the ſon of a counſellor in the parliament of Paris, where he had his birth in 1636. Having paſſed through the firſt part of his ſtudies, he entered into the order of the Jeſuits in 1652. He taught polite literature ſeveral years, and in that time compoſed many ſmall pieces both in proſe and verſe, with a diſtinguiſhed delicacy of thought and ſtyle:

but, as his genius and inclination led him more to the ſpeculative ſciences, he cultivated the belles lettres only to enable him to write in a good ſtyle upon thoſe ſciences. His particular ſtudy was to form a neat and conciſe expreſſion, in which he had the happineſs to ſucceed; for, except ſome few words bordering upon the provincial, his diſcourſe is elegant and perſpicuous, and his diction pure. At length he devoted himſelf entirely to mathematics and natural philoſophy, and read all the authors, both ancient and modern, in thoſe ſciences; ſo that he made himſelf maſter of the Peripatetic, as well as Carteſian philoſophy, in a ſhort time, and taught both with great reputation.

Notwithſtanding he embraced Carteſianiſm, yet he affected to be rather an inventor, than a diſciple of Des Cartes. In this ſpirit he ſometimes advanced very bold opinions in natural philoſophy, which met with oppoſers, who charged him with ſtarting abſurdities; but he had wit enough to give his notions a plauſible turn, ſo as to clear them ſeemingly from contradictions. He taught alſo mathematics in ſome places, and at laſt at Paris. He had from his youth a happy genius for that ſcience, and made a great progreſs in it by application. The glory which he acquired by his works raiſed the higheſt expectations of him, which were all cut ſhort by death. In 1673, he received an order from his ſuperiors to preach to, and confeſs the poor people of Bicetre in the Eaſter holidays. There was then ſomething malignant in the air of that place, which had produced divers diſorders among theſe poor creatures; and whether it was owing to contagion or fatigue, or both, Pardies returned to Paris ſtruck with death, and actually died, aged only 37. He wrote ſeveral things, the titles of which may be ſeen below [A].

[A] They are as follow: "Horologium Thaumauticum duplex, 1662," 4to; "Diſſertatio de motu et natura cometarum, 1665," 8vo; "Diſcourſe du mouvement local, 1670;" 12mo. "Elemens de geometrie, 1670" 12mo. This has been tranſlated into ſeveral languages. "Diſcours de la connoiſſance des bêtes, 1672," 12mo. Niceron obſerves, that this piece made our author paſs among the Peripatetics for a prevaricator; but he was in reality a Carteſian, although he affected in this piece to refute Carteſianiſm. "Lettre d'un philoſophe à un Carteſien de ſes amis, 1672," 12mo; "La Statique, ou la Science des forces mouvantes, 1673," 12mo; "Deſcription et explication de deux machines propres à faire des cadrans avec une grande facilité, 1673," 12mo. Part of his works were printed together, Lyons, 1725, 12mo. Our author had a diſpute alſo with Sir Iſaac Newton about his "New Theory of Light and Colours," in 1672. His letters are inſerted in Phil. Tranſ. for that year.

PARE' (David), a celebrated divine of the Reformed religion, was born, 1548, at Francolſtein in Sileſia, and put to the grammar ſchool there, apparently with a deſign to breed him to learning; but his father marrying a ſecond wife, this ſtepmother prevailed with him to put his ſon apprentice to an apothecary at Breſlau; and not content with that, he was taken thence, and at her inſtigation bound to a ſhoe-maker. However, he was not long abandoned to the ſhameful uſage of a ſtepmother; his deſtiny ordained better things for him: and many years had not paſſed, when his father reſumed his firſt deſign; and David was not above ſixteen, when he was ſent to the college ſchool of Hermſberg, in the neighbourhood of Francolſtein, to proſecute his ſtudies under Chriſtopher Schilling, a man of conſiderable learning, who was rector of the college. It was cuſtomary in thoſe times for young ſtudents, who devoted themſelves to literature, to aſſume a great name, inſtead of that of their family. Schilling was a great admirer of this cuſtom, and eaſily perſuaded his ſcholar to change his German name of Wongler for the Greek one of Paré; both denoting the ſame thing in the different languages. Young Paré, for ſo we muſt now call him, had not lived above three months at his father's expence, when he provided for his own ſupport, partly by means of a tutorſhip in the family, and partly by the bounty of Albertus Kindler, one of the principal men of the place. He lodged in this gentleman's houſe, and wrote an "Epicedium" upon the death of his eldeſt ſon, which ſo highly pleaſed the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his genius; ſetting him proper ſubjects, and rewarding him handſomely for every poem which he preſented to him.

Meanwhile, his maſter, not content with making him change his ſurname, made him alſo change his religious creed, with regard to the doctrine of the real preſence; turning him from a Lutheran to a Sacramentarian, as he alſo did the reſt of his ſcholars. This affair brought both maſter and ſcholar into a great deal of trouble. The firſt was driven from his ſchool, and the latter was near being diſinherited by his father; and it was not without the greateſt difficulty, that he obtained his conſent to go into the Palatinate, notwithſtanding he uſed an argument which is generally very prevailing, that he would finiſh his ſtudies there without any expence to his family. As ſoon as he was at liberty, he followed his maſter, who had been invited by the elector Frederic III. to be principal of his new college at Amberg.

The allowance Paré's father gave him for his journey was ſo ſhort, that he was obliged to beg on the road. He arrived at Amberg in 1566, and was ſent ſhortly after with ten of his ſchool-fellows to Heidelberg, where Zachary Urſin was profeſſor of divinity, and rector of the college of Wiſdom. The univerſity was at that time in a moſt flouriſhing condition, with regard to every one of the faculties; ſo that Paré had here all the advantages that could be deſired, for making the moſt conſiderable proficiency, both in the learned languages, and in philoſophy and divinity. He was received a miniſter in 1571, and in May that year ſent to exerciſe his function in a village called Schlettenbach. This was a difficult cure, on account of the conteſts between the Proteſtants and Papiſts at that time. The elector Palatine his patron had aſſerted his claim by main force againſt the biſhop of Spire, who maintained, that the right of nomination to the livings in the corporation of Alfeſted was veſted in his chapter. The elector allowed it, but with this reſerve, that ſince he had the right of patronage, the nominators were obliged by the peace of Paſſaw to preſent ſuch paſtors to him whoſe religion he approved. By virtue of this right, he eſtabliſhed the Reformed religion in that corporation, and ſent Paré into the pariſh of Schlettenbach. The Papiſts ſhut the doors againſt him; but they were broke open, and the images and altars pulled down: yet after all he could get nobody to clear away the rubbiſh.

However, he was going to be married there before winter, when he was called back to teach the third claſs at Heidelberg. He acquitted himſelf ſo well in that charge, that in two years time he was promoted to the ſecond claſs; but he did not hold this above ſix months, being made firſt paſtor of Hemſbach, in the dioceſe of Worms. Here he met with a much more tractable congregation than that of Schlettenbach: for, when the elector Palatine, as patron of the pariſh, reſolved to reform it, and cauſed the church doors to be broke open, Paré took care to have all the images taken down, and had them burnt with the people's conſent. Thus happily ſituated, he ſoon reſolved to be a lodger in a public houſe no longer; and in order to obtain a more agreeable home, he engaged in the matrimonial ſtate four months after his arrival, with the ſiſter of John Stibelius, miniſter of Heppenheim; and the nuptials were ſolemnized Jan. the 5th, 1574, publicly, in the church of Hemſbach, an object which had never before been beheld in that pariſh. However, the people were eaſily reconciled to the new practice, when they came to know what St. Paul teaches concerning the marriage of a biſhop [A]. Yet ſuch was the unhappy ſtate of this country, rent by the continual conteſts about religion, that no ſooner was Popery, the common enemy, rooted out, than new diſturbances aroſe, through the conteſts and animoſities between the Lutherans and Calviniſts, who ſhould have been friends. After the death of the elector Frederic III. his ſon Lewis, who was a very zealous Lutheran, eſtabliſhed every where in his dominions thoſe miniſters, in the room of the Sacramentarians. By this means Paré loſt his living at Hemſbach in 1577; on which occaſion he retired into the territories of prince John Caſimir, the elector's brother. Here he was miniſter at Ogerſheim, near Frankentale, three years, and then removed to Witrengen near Neuſtad; at which laſt place prince Caſimir, in 1578, had founded a ſchool, and ſettled there all the profeſſors that had been driven from Heidelberg. This rendered Witzingen ſo much more agreeable, as well as more advantageous: and, upon the death of the elector Lewis in 1583, the guardianſhip of his ſon, together with the adminiſtration of the Palatinate, devolved upon prince Caſimir; who reſtored the Calviniſt miniſters, and Paré obtained the ſecond chair in the College of Wiſdom at Heidelberg, Sept. 1584. He commenced author two years afterwards, by printing his "Method of the Ubiquitarian controverſy;" the title is, "Methodus Ubiquitariæ controverſiæ." He alſo printed the "German Bible," with notes, at Neuſtad, in 1589, which occaſioned a warm controverſy between him and James Andreas, a Lutheran of Tubingen.

In 1591, he was made firſt profeſſor in his college, and counſellor to the eccleſiaſtical ſenate the following year, and the year after that admitted doctor of divinity in the moſt ſolemn manner. He had already held ſeveral diſputes againſt the writers of the "Augſburg Confeſſion," but that of 1596 was the moſt conſiderable. Among other things, he produced a defence of Calvin, againſt the imputation of his favouring Judaiſm, in his "Commentaries upon ſeveral parts of Scripture." Afterwards he was promoted to the chair of divinity profeſſor for the Old Teſtament in his univerſity; by which he was eaſed of the great fatigue he had undergone for fourteen years, in governing the youth who were educated at the College of Wiſdom. Toſſanus,

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[A] In 1 Tim. iii. 2. and Titus i. 17.

profeſſor of divinity for the New Teſtament, dying in 1602, Paré ſucceeded to that chair, and a few years after he bought a houſe in the ſuburbs of Heidelberg. Herein, in 1607, he built in the garden an apartment for his library, which he called his "Pareanum:" he took great delight in it, and the whole houſe went afterwards by that name. The elector honoured it with ſeveral privileges and immunities; and Paré had two inſcriptions, one in German, and the other in Latin, put upon the frontiſpiece. At the ſame time his reputation, ſpreading itſelf every where, brought young ſtudents to him from the remoteſt parts of Hungary and Poland.

In 1617, there was kept an evangelical jubilee, in memory of the church's deliverance from Popery an hundred years before; for then it was, that Luther began to preach. The ſolemnity held three days, during which there were continual orations, diſputations, poems, and ſermons, on the occaſion. Paré alſo publiſhed ſome pieces upon the ſubject, which drew upon him the reſentment of the Jeſuits of Mentz: they wrote a ſharp cenſure of his work, and he publiſhed a ſuitable anſwer to it. The following year, 1618, at the inſtance of the States General, he was preſſed to go to the ſynod of Dort; but excuſed himſelf, on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehenſions he had of the ruin which his patron the elector Palatine would bring upon himſelf, by accepting the crown of Bohemia, put him upon changing his habitation. He terrified himſelf with a thouſand bad omens, grounded upon things he had ſeen, either awake or in ſleep; for he had great faith in dreams. When he ſaw the workmen employed in improving the fortifications of Heidelberg, he ſaid, it was ſo much labour loſt; and, conſidering the books he had written againſt the Pope and Bellarmin, he looked upon it as the moſt dreadful calamity that could happen to him, to fall into the hands of the monks: for which reaſon he gladly complied with thoſe, who adviſed him to provide in time for his own ſafety; and accordingly choſe for his ſanctuary the town of Anweil, in the duchy of Deux Ponts, near Landau; where he arrived, Oct. 1621, However, he left that place ſome months after, and went to Neuſtadt; nor did he ſtay long here, for he determined to return to Heidelberg, in order to fetch his laſt breath at his beloved Pareanum, and ſo to be buried near the profeſſors of the univerſity. Accordingly his wiſh was fulfilled; for he died at Pareanum in June 1622, and was interred with all the funeral honours which the univerſities in Germany are uſed to beſtow on their members.

He left a ſon named Philip, who wrote the life of his father. Though Paré was extremely watchful againſt innovations, yet he was not one of thoſe untractable divines, who will not yield the leaſt mite for the ſake of peace [B]. The "Irenicum" he publiſhed proves the contrary; yet it cannot be ſaid, that he had any great ſtock of toleration [C]. Our author's exegetical works have been publiſhed by his ſon at Francfort, 1647, in 3 vols. folio. Among theſe are his "Commentary upon St. Paul's Epiſtle to the Romans," in 1617, which gave ſuch offence to James I. of England, as containing ſome anti-monarchical principles, that he cauſed it to be burnt by the common hangman; and the univerſity of Oxford condemned it in the moſt diſgraceful manner [D].

[B] He uſed to ſay with Luther of ſuch turbulent reformers, "A doctore "glorioſo, et paſtore contentioſo, et in-"utilitatibus quæſtionibus, liberet ec-"cleſiam ſuam Dominus!"

[C] He extended this ſpirit againſt innovations to all the new ways of ſpeaking and teaching; and could not bear Peter Ramus, becauſe he had dared to remove the boundaries of our anceſtors.

[D] It was refuted by David Owen, a Welchman, who was D. D. and chaplain to John Ramſay viſcount Haddington, and earl of Holderneſs, in a piece intituled, "Anti-Paræus, ſive "determinatio de jure regio habita "Cantabrigiæ in ſcholis theologicis, "19 April, 1619, contra Davidem "Paræum, cæteroſque reformatæ re-"ligionis antimonarchos, Cantab. "1632," 8vo. He had before publiſhed "The Concord of a Papiſt and "Puritan, for the coercion, depoſi-"tion, and killing of kings, Camb. "1610," 4to.

PARE' (PHILIP), ſon of the preceding, one of the moſt laborious grammarians that Germany ever produced, was born at Hembach, May 24, 1576. He began his ſtudies at Neuſtadt, continued them at Heidelberg, and afterwards viſited foreign univerſities, at the expence of the elector Palatine. He was at the univerſity of Baſil, in 1599; and thence going to Geneva, ſtayed there a year: he viſited ſome other univerſities, being well received in all, on account of his own merit, and particularly his father's. Among others, he received great civilities from Iſaac Caſaubon at Paris. In 1612, he was made rector of the college of Neuſtadt, which poſt he held till the place was taken by the Spaniards in 1622; when he was ordered by thoſe new maſters to leave the country immediately, at which time his library was alſo plundered by the ſoldiers. He publiſhed ſeveral books in the grammatical way, and was remarkably fond of Plautus. This drew him into a diſpute with John Gruter, profeſſor at Heidelberg, in 1620, which was carried to that height of animoſity, that neither the deſolation which ruined both their univerſities and their libraries, and reduced their perſons to the greateſt extremities, nor even their baniſhment, proved ſufficient to quench the flame of their paſſion, or to reſtrain them from the fouleſt and moſt abuſive language [A]. Our author took in hand the cauſe of his late father againſt David Owen, which he anſwered in a piece intituled, "Anti-Owenus," &c. He was principal of ſeveral colleges, as he was of that at Hanau in 1645; and the dedication of his father's exegetical works ſhew him to be living in 1647, but how long afterwards does not appear. Beſides the pieces already mentioned, he wrote ſome commentaries upon the "Holy Scriptures," and other theological works.

[A] Paré publiſhed "Plautus," in 1609, with notes: alſo a "Lexicon Plautinum," in 1614; "Analecta Plautina," in 1617; a treatiſe "De imitatione Terentianæ, ubi Plautinum imitatus eſt," 1617; a ſecond edition of "Plautus," in 1619, and of the "Analecta Plautina," in 1620, and again in 1623. He alſo publiſhed a third edition of his "Plautus," in 1641. The "Prolegomena" which it contains of that poet's life, the character of his verſification, and the nature of his railleries, have been prefixed entire to the "Plautus in uſum Delphini." He publiſhed his anſwer to Gruter in 1620, with this title, "Provocatio ad ſenatum criticum pro Plauto et electis Plautinis." They grew both more and more hot, as appears by the long preface prefixed by our author to his "Analecta Plautina" in 1623, for which Gruter made repriſals, ſtyling him "an aſs, a mule, a boar, a ram, a goat, a ſtinking inhabitant of the grammatical den," &c. Beſides the pieces upon "Plautus," our author publiſhed "Calligraphia Romana, ſive Theſaurus phraſium linguæ Latinæ," in 1616, and "Electa Symmachiana," "Lexicon Symmachianum," "Calligraphia Symmachiana," in 1619.

PARE' (Daniel), ſon of the preceding, trod in the ſteps of his father, applied himſelf vigorouſly to the ſtudy of the claſſics, and publiſhed ſeveral laborious pieces; for which he was obliged to Voſſius, who had a great reſpect for him, and made it his buſineſs to procure bookſellers who would print his works [A]. He was unfortunately killed, by a gang of highwaymen, in the life-time of his father. He was a conſiderable maſter of Greek.

[A] Theſe are, "The Poems of Muſæus upon the loves of Hero and Leander, with Notes," in 1627. 2. "Mellificium Atticum," a thick 4to. being a collection of ſentences extracted from Greek authors. 3. "Medulla. Hiſtoriæ Eccleſiaſticæ," in 1631; to which he added "Notes, and a Lexicon upon Lucretius." 4. "Spicilegium ſubciſivium, or Notes upon Quintilian," publiſhed in the edition of that author at London, 1641, 8vo.

PARENT (UNSOINE), a French mathematician, was born at Paris in 1666. He ſhewed early a propenſity to mathematics. His method of ſtudy was to write remarks upon the margins of the books which he read; and he had filled ſome of theſe with a kind of commentary at the age of thirteen. At fourteen he was put under a maſter, who taught rhetoric at Chartres. Here he happened to ſee a Dodecoëdron, upon every face of which was delineated a ſun-dial, except the loweſt, whereon it ſtood. Struck immediately with the curioſity of theſe dials, he ſet about drawing one himſelf: but, having a book which only ſhewed the practical part without the theory, it was not till ſome time after, when his rhetoric-maſter came to explain the doctrine of the ſphere to him, that he began to underſtand, how the projection of the circles of the ſphere formed ſun-dials. He thence undertook to write a "Treatiſe upon Gnomonics," and the piece was rude and unpoliſhed enough: however, it was entirely his own, and not borrowed. About the ſame time he wrote alſo a book of "Geometry" in the ſame taſte, at Beauvois.

At length his friends ſent for him to Paris, to ſtudy the law; and, in obedience to them, he went through a courſe in that faculty. This was no ſooner finiſhed, than, urged by his paſſion for mathematics, he ſhut himſelf up in the college of Dormans, that nothing might call him away from his beloved ſtudy: and, with an allowance of leſs than 200 livres a year, he lived content in his retreat, from which he never ſtirred out but to go to the Royal College, in order to hear the lectures of M. de la Hire, or M. de Sauveur. As ſoon as he found himſelf able enough to teach others, he took pupils: and, fortification being a branch of mathematics which the war had brought into particular vogue, he turned his attention to that branch; but after ſome time began to entertain ſcruples about teaching what he had never ſeen, and knew by the force of imagination only. He imparted this delicateſſe to M. Sauveur; and that friend recommended him to the marquis d'Aligre, who luckily at that time wanted to have a mathematician with him. Parent made two campaigns with the marquis, whereby he inſtructed himſelf thoroughly in viewing fortified places; and he alſo drew a number of plans, though he had never learned to draw. From this time his life was ſpent in a continual application to the ſtudy of natural philoſophy, and the mathematics in all its branches, both ſpeculative and practical; to which he joined anatomy, botany, and chymiſtry, as contained in the liſt of curious arts. He had an activity which devoured every thing, and, beſides, was inceſſant and indefatigable. M. de Billettes being admitted in the academy of ſciences at Paris in 1699, with the title of their mechanician, nominated for his diſciple Parent, who excelled chiefly in mechanics. It was ſoon found in this ſociety, that he engaged in all the various ſubjects which were brought before them, and in fact had a hand in every thing. But this great extent of knowledge, joined to a natural impetuoſity, raiſed in him a particular ſpirit of contradiction, which he indulged upon all occaſions; ſometimes to a degree of precipitancy, and often with too little regard to decency. It is true that the ſame behaviour was ſhewn to him, and the papers which he brought to the academy were treated with ſeverity enough. He was charged with obſcurity in his productions; and indeed the fault was ſo notorious, that he perceived it himſelf, and could not avoid correcting it.

The king having, by a regulation in 1716, ſuppreſſed the claſs of ſcholars of the academy, which ſeemed to put too great an inequality betwixt the members, Parent was made a joint or aſſiſtant member for geometry: but he enjoyed this promotion only a ſhort time, being taken off by the ſmall-pox the ſame year, aged 50. He was author of a great many pieces, chiefly on mechanics and geometry.

Hiſt. de l'Academie des Sciences, 1716. Niceron, tome ii.

PARIS (Matthew), an Engliſh hiſtorian, was a Benedictine monk of the congregation of Clugny, in the monaſtery of St. Albans; and flouriſhed in the 13th century. He was an univerſal ſcholar; underſtood, and had a good taſte both in painting and architecture. He was alſo a mathematician, a poet, an orator, a divine, an hiſtorian; and what is ſtill more, and greater than all the reſt, he was a man of diſtinguiſhed probity. Such rare accompliſhments and qualities as theſe, did not fail of ſetting him very high in the eſteem of his contemporaries; and it is no wonder, that we find him employed in reforming ſome monaſteries, viſiting others, and eſtabliſhing the monaſtic diſcipline in all. He reproved vice without diſtinction of perſons, and did not even ſpare the Engliſh court itſelf: at the ſame time he ſhewed a hearty affection for his country, in maintaining its privileges againſt the encroachments of the Pope, and his creatures and officers, who plied all their engines to deſtroy and aboliſh them. Of this we have a clear, though unwilling, evidence in Baronius, who obſerves, that our author remonſtrated with too ſharp and bitter a ſpirit againſt the court of Rome; and that, except in this particular only, his hiſtory was an incomparable work [A]. Baronius ſpeaks here of his hiſtory, intituled, "Hiſtoria Major," conſiſting of two parts: The firſt, from the creation of the world to William the Conqueror; the ſecond, from that king's reign to 1250: which being the year of jubilee, he finiſhed his work with a Latin ſtanza in rhime [B]. He carried on this hiſtory afterwards to the year of his death in 1259. Riſhauger, a monk of the monaſtery of St. Albans, continued it to 1272 or 1273, the year of the death of Henry III. Paris made an abridgement of his own work, which he intituled, "Hiſtoria Minor." He alſo publiſhed ſome other pieces, an account of which may be ſeen in Bale and Pits.

PARKER (Matthew), the ſecond Proteſtant archbp. of Canterbury, a man of great merit and learning, was born at Norwich in 1504, and educated at Corpus Chriſti or Benet College, in Cambridge, of which houſe he was firſt bible-clerk, or ſcholar, and afterwards fellow. He was ſo conſpicuous for learning, that he was among other eminent ſcholars invited by cardinal Wolſey to Oxford, to furniſh and adorn his new magnificent foundation. This invitation he did not chooſe to accept; but, reſiding in his own college, purſued his ſtudies with the greateſt application for five or ſix years. In this time, having read over the fathers and councils, and acquired a complete knowledge of divinity, he became a licenſed and frequent preacher at court, at St. Paul's Croſs, and other public places and occaſions. In 1533, he was made chaplain to queen Anne Boleyne, who preferred him to the deanry of Stoke; and had ſuch a particular regard for him, and ſuch knowledge of his zeal for the Reformation, that, a little before her death, ſhe recommended her daughter Elizabeth to his pious care and inſtruction. He was afterwards chaplain to Henry

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[A] Baronius's words are, "Quam fuerit animo inſenſiſſimo in apoſtolicam ſedem, quivis poterit facile intelligere, niſi probra illa fuerint additamenta ejus, qui edidit; quæ ſi quis demat, aureum dixeris commentarium."

[B] The ſtanza runs thus:

Terminatur hic Matthei
Chronica. Jam jubilæi
Anni diſpenſatio,
Tempus ſpondet requiei:
Detur ergo quies ei,
Hic et cœli ſolio.

This work went through ſeveral editions, after the invention of printing; and in that of Zurich, p. 780, is this diſtich:

Siſte tui metas ſtudii, Mathei, quietas;
Nec ventura petas, quæ poſtera proferet ætas.

the VIIIth, and Edward the VIth. He held ſeveral livings ſucceſſively; and through the recommendation of Henry the VIII, “for his approved learning, wiſdom, and honeſty, as well as for his ſingular grace and induſtry in bringing up youth in virtue and learning,” was choſen maſter of Corpus Chriſti or Benet College; to which he afterwards became a ſpecial benefactor, and compiled for it a new book of ſtatutes. Happening to be in Norfolk during Ket's rebellion, he had the reſolution to go to the rebels camp, and to preach to them, exhorting them to temperance, moderation, and ſubmiſſion to the king. By Edward the VIth he was nominated to the deanry of Lincoln; and under theſe two princes lived in great reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, on account of his being married, as it was pretended: but the real cauſe was his zeal for the Reformation. His low circumſtances he endured with a cheerful and contented mind; and during his retirement, turned the book of pſalms into Engliſh verſe, and wrote “A Defence of the Marriage of Prieſts.”

Appendix to archbp. Parker's Life. book 1. No. 5.

Queen Elizabeth's acceſſion made a great change in his circumſtances; for he not only became free from all fear and danger, but was raiſed to the archbiſhopric of Canterbury. His great prudence, courage, conduct, experience, and learning, peculiarly qualified him for this important office, and to carry on the work of reformation with vigour to its perfect eſtabliſhment. He was conſecrated Dec. 17, 1559, in Lambeth chapel by Barlow, biſhop of Chicheſter; Scory, biſhop of Hereford; Coverdale, biſhop of Exeter; and Hodgkin ſuffragan biſhop of Bedford. We chooſe to mention this circumſtance ſo minutely, becauſe the Romaniſts invented a tale afterwards, that he had been conſecrated at the Nag's-head inn or tavern, in Cheapſide. But this notorious and improbable falſehood hath been fully confuted by Maſon [A], by Bramhall [B], and by Courayer [C], and withal diſproved by many Catholics, ſo that to believe it now-a-days requires more than even Popiſh credulity. Being thus conſtituted primate and metropolitan of the church of England, he took care to have the ſees filled with learned

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[A] Vindication of the church of England concerning the Conſecration and Ordination of Biſhops, 1613, folio.

[B] Conſecration of Proteſtant Biſhops vindicated.

[C] Defence of the Validity of Engliſh Ordinations, 1728, 3 vols. 8vo.

learned and worthy men: and soon after performed the metropolitical viſitation of his whole province. Though his means at this time could be but very ſlender, as he had been ſtripped for ſome years paſt of all his revenues, and expences rather than profits had yet accrued from his new preferment; yet ſuch was his liberal and generous diſpoſition, that he frankly remitted unto his whole clergy thoſe fees, that under the title of procurations are generally and juſtly at ſuch times demanded. And he encouraged them to the conſtant and diligent execution of their duty, in inſtructing the people committed to their charge, by his own example: for, as his important and public affairs would permit, he preached ſometimes in his own cathedral, and at other times in the towns and villages abroad; continuing conſtant in this painful practice, though labouring under many infirmities, the attendants of old age. He ſolicited the queen to remove crucifixes, lighted tapers, and images, out of churches, and particularly out of her own chapel. One of his main deſigns was to introduce uniformity both in habits and ceremonies; but he met with great oppoſition from the earl of Leiceſter and other courtiers, and from the whole body of Puritans, who have ſeverely reviled him on that account.

Able Redivivus, p. 528.

Being arrived to his 72d year, he died May 17, 1575, having filled the ſee of Canterbury above fifteen years.

PARKER (Samuel), a temporizing Engliſh clergyman, who, by that means, and the advantage of excellent parts and conſiderable learning, raiſed himſelf to the biſhopric of Oxford, was born, Sept. 1640, at Northampton, where his father John Parker then practiſed the law: John had been bred to that profeſſion, in one of the Temples at London; and, ſiding afterwards againſt the king, was preferred to be a member of the high court of juſtice in 1649, where he gave ſentence againſt the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's uſurpation, he was made an aſſiſtant committee-man for his county. In 1650, he publiſhed a book in defence of the new government [A], as a common-wealth, without a

Wood's Ath. Oxon.

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[A] The title of it is, "The Government of the People of England precedent and preſent;" the ſame, "Ad ſubſcribentes confirmandum, dubitantes informandum, opponentes conveniendum;" and underneath, "Multa videntur quæ non ſunt; multa ſunt quæ non videntur;" under that engraven two heads joined, with the motto, "Ut unita;" and beneath a ſheaf of arrows, with this device, "Vis unita fortior;" and to conclude, "Concordia parvæ res creſcunt, diſcordia dilabuntur."

king or houſe of lords. June 1655, when Cromwell was declared protector, he was appointed one of the commiſſioners for removing obſtructions at Worceſter-houſe in the Strand, near London, and was ſworn ſerjeant at law next day. Jan. 1659, he was appointed by the Rump-parliament one of the barons of the Exchequer; but, upon a complaint againſt him, was ſoon after diſplaced. However, he was again made regularly ſerjeant at law, by the recommendation of chancellor Hyde, at the firſt call after the return of Charles II.

In the mean time, he took care to have his ſon Samuel, the *ſubject* of the preſent article, educated among the Puritans in grammar learning at Northampton; whence, being ripe for the univerſity, he was ſent to Wadham college in Oxford, and admitted, in 1659, under a Preſbyterian tutor. Here, according to his former breeding, he led a ſtrict and religious life, entered into a weekly ſociety, then called the Gruellers [B], who faſted and prayed, and met at a houſe in Halywell, where he was ſo zealous and conſtant an attendant upon prayers, ſermons, and ſacraments, that he was eſteemed one of the moſt precious young men in the univerſity. He took the degree of B. A. Feb. 28, 1659-60. Upon the Reſtoration, he heſitated a little what ſide to take; but, continuing to talk publicly againſt Epiſcopacy, he was much diſcountenanced by the new warden Dr. Blandford [C]. Upon this he removed to Trinity-college, where, by the prevailing advice of Dr. Ralph Ruthwell, then a ſenior fellow of that ſociety, he was reſcued from the prejudices of an unhappy education, which he afterwards publicly avowed in print [D]. Hence he became a zealous Anti-puritan, and for many years acted the part of what was then called a true ſon of the church. In this temper, having proceeded M. A. in 1663, he entered into orders, reſorted frequently to London, and became chaplain to a nobleman; continuing to diſplay his wit in drolling upon his old friends the Preſbyterians, Independents, &c.

In 1665, he publiſhed ſome "Philoſophical Eſſays [E]," and was elected a member of the Royal Society: but he

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[B] Becauſe their chief diet was water gruel; and it was obſerved that he put more graves in his porridge than all the reſt. Wood.

[C] This gentleman had been made warden upon the dawn of the Reſtoration in 1659.

[D] Epiſtle dedicatory, to that friend, of his "Free and impartial Cenſure of the Platonic philoſophy."

[E] See the liſt of his books below; in which we find ſeveral publiſhed at this time of that kind, intituled, "Tentamina phyſico-theologica, &c."

made a further uſe of theſe "Eſſays," by dedicating them to Sheldon, arcbp. of Canterbury, who became his patron; and in 1667 made him his chaplain. Being thus put into the road to preferment, he left Oxford, and reſided at Lambeth, under the eye of his patron; who, in 1670, collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards archbp. Nov. the ſame year, putting himſelf in the train of William prince of Orange, who viſited Cambridge, he had the degree of D. D. conferred upon him there. Nov. 1672, he was inſtalled prebendary of Canterbury; and had the rectories of Ickham and Chatham in Kent, conferred upon him by the archbp. about the ſame time. As he maintained an unreſerved obſequiouſneſs to the court, during the reign of Charles II. ſo upon the acceſſion of his brother to the throne, he continued in the ſame ſervile complaiſance; and it was not long before he reaped the fruits of it in the biſhopric of Oxford, to which he was nominated by James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canterbury in commendam. He was alſo made a privy-counſellor [F], and conſtituted by a royal mandamus preſident of Magdalen-college in Oxford [G].

But theſe favours were the price of his religion, which he did not ſcruple to offer up as a willing ſacrifice to his ambition. In this new change, he became one of the Romiſh mercenaries, proſtituting his pen in defence of tranſubſtantiation, and the worſhip of ſaints and images [H]. The Papiſts, it is certain, made ſure of him as a proſelyte; one of whom tells us, that he even propoſed in council, whether it was not expedient, that at leaſt one college in Oxford ſhould be allowed Catholics, that they might not be forced to be at ſuch charges, by going beyond the ſeas to ſtudy. In the ſame ſpirit, having invited two Popiſh noblemen, with a third of the church of England, to an entertainment, he drank the king's health, wiſhing a happy ſucceſs to all his affairs; adding, that the religion of the

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[F] Rapin's Hiſtory of England, vol. ii. folio edition.

[G] See an account of the whole proceedings in this important affair, which was the principal ſtep to king James's loſs of the crown, in a pamphlet, intituled, "An impartial relation of the whole proceeding, &c. in "1688," 4to. and in the general "Hiſtories of England."

[H] To this purpoſe he publiſhed a piece, Dec. 16, 1687; though, according to the printer's ſtyle, in 1688; intituled, "Reaſons for abrogating the "teſt impoſed upon all members of "Parliament, anno 1678, October 30, "&c. firſt written for the author's "ſatisfaction, and now publiſhed for "the benefit of all others whom it "may concern."

Proteſtants in England ſeemed to him to be in no better a condition than that of Buda was before it was taken, and that they were next to Atheiſts who defended that faith [I]. Nay, ſo notorious was his conduct, that the cooler heads among the Romaniſts condemned it as too hot and haſty. For inſtance, father Peter, a Jeſuit, and privy-counſellor to king James, in a letter to father La Chaiſe, confeſſor to Lewis XIV. writes thus: "The biſhop of Oxford has "not yet declared himſelf openly; the great obſtacle is his "wiſe, whom he cannot rid himſelf of; his deſign being to "continue a biſhop, and only change communion, as it is "not doubted but the king will permit, and our holy father "confirm; though I don't ſee how he can be farther uſeful "to us in the religion he is in, becauſe he is ſuſpected, and "of no eſteem among the Heretics of the Engliſh church: "nor do I ſee that the example of his converſion is like to "draw many others after him, becauſe he declared himſelf ſo "ſuddenly. If he had believed my counſel, which was to "temporize for ſome longer time, he would have done better; but it is his temper, or rather zeal, that hurried him "on to it [K]."

Accordingly we find his authority in his dioceſe to have been ſo very inſignificant, that when he aſſembled his clergy, and deſired them to ſubſcribe an "Addreſs of Thanks to the "King for his Declaration of Liberty of Conſcience," they rejected it with ſuch unanimity, that he got but one clergyman to concur with him in it [L]. The fact is too notorious to be denied [M]. But the general character, given him by the ſame writer, will be read, as all of his drawing are, with a proper reſerve and caution, when he repreſents him to be a man of no judgement, and of as little virtue; and as to religion, rather impious: that he was covetous and ambitious, and ſeemed to have no other ſenſe of religion but as a political intereſt, and a ſubject of party and faction. He ſeldom came to prayers, or to any exerciſes of devotion; and was ſo lifted up with pride, that he grew inſufferable to all that came near him [N]. No doubt, the ill ſucceſs he met with, in puſhing on the deſign to introduce Popery, ruined him, as well as his royal maſter; the latter loſing

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[I] Rapin, Echard, under the reign of king James.

[K] Third collection of papers relating to the preſent juncture of affairs in England. London, 1689, 4to. p. 10.

[L] Burnet's Hiſtory of his own Times, vol. ii.

[M] See Complete Hiſtory of England, vol. iii. edit. 1719, p. 490, note [c].

[N] Burnet, as before.

thereby his crown, and the biſhop his life: for, falling into contempt with all good men, trouble of mind threw him into a diſtemper, of which he died unlamented [o], at Magdalen-college, March 20, 1687. However, after all, it is certain he ſent a "Diſcourſe" to James, perſuading him to embrace the Proteſtant religion, with a "Letter" to the ſame purpoſe, which was printed at London in 1690, 4to.

He wrote ſeveral other pieces [p], in all which, Burnet allows, there was an entertaining livelineſs; though at the ſame time he accompanies that favourable cenſure, as his manner was, with a "But it was neither grave nor "correct." Yet Dr. Nichols's remark cannot be diſputed, and may be extended to the preſent time, "that he has but "few readers at this day;" and Swift obſerves, that Mar- Vol. I. p. xii. ed. 1762.

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[o] Dr. Wm. Nichols's defence of the Church of England, edit. 1715. p. 169.

[p] The titles of theſe, beſides what have been already mentioned, are as follow: 1. "Tentamina phyſico-theo-"logica de Deo, &c." lib. ii. 1665, 4to. An account of it is in Phil. Tranſ. No. 18. It was anſwered in a book, intituled, "Of the Bulk and Selvidge "of the World, by N. Fairfax." 2. "A free and impartial Cenſure of the "Platonic Philoſophy: To which is "added, An Account of the Nature "and Extent of the Divine Dominion "and Goodneſs, as they refer to the "Origenian Hypotheſis, concerning the "pre-exiſtence of Souls." 1666, 4to. 1667, 8vo. This laſt was cenſured in a piece, intituled, "Deus Juſtificatus, "or the Divine Goodneſs vindicated "and cleared, againſt the Aſſertions of "abſolute and inconditionate Repro-"bation." 3. "A Diſcourſe of Eccle-"ſiaſtical Polity, &c. 1669, and 1679," 8vo. To which an anſwer came out, "Inſolence and Impudence triumph-"ant, &c. 1669;" and another, "Truth and Innocence vindicated, "being publiſhed, &c. by Dr. John "Owen." 4. "A Defence and Con-"tinuation of Eccleſiaſtical Polity "(againſt Dr. Owen), Lond. 1671," 8vo. 5. "Toleration diſcuſſed, &c. "1670," 4to. 6. "A Diſcourſe in "Vindication of bp. Bramhall and "the Church of England, from the "fanatic charge of popery, &c." This was prefixed to a "Treatiſe" of the ſaid biſhop, written in his own defence, 1672, 8vo. A droll cenſure of this piece being publiſhed by Andrew Marvell, in a book, intituled, "The Re-"hearſal tranſpoſed, &c.;" our author, in the ſome drolling taſte, wrote "A Reproof to the Rehearſal tranſ-"poſed, 1673," 8vo. Wood obſerves, that, finding himſelf beaten in this cudgelling way, his high ſpirit was abated for ever after, and though Marvell replied to his "Reproof," yet he judged it more prudent to lay down the cudgels. It put him upon a more ſober, ſerious, and moderate way of writing. 8. "Diſputationes de Deo, "et providentia divina, &c. i. e. An "philoſophorum ulli, et quinam "Athei fuerant, &c. 1678," 4to. See a character of this book, and the author, in Dr. Henry More's "Præ-"fatio generaliſſima," prefixed to the firſt tome of his philoſophical works, 1679, folio. In this piece Parker cenſured ſome principles of the Carteſian philoſophy, as groſly atheiſtical. 9 "A demonſtration of the Divine "Authority of the Law of Nature, "and of the Chriſtian religion, in two "Parts, 1681," 4to. 10. "The "Caſe of the Church of England "briefly ſtated, &c. 1681," 8vo. 11. "An Account of the Govern-"ment of the Chriſtian Church in the "firſt ſix hundred Years, &c, 1683," 8vo. 12. "Religion and Loyalty, "&c. 1684." 13. "Religion and Loy-"alty, ſecond Part, 1685," 8vo. Theſe were both written in ſupport of that courtly doctrine of non-reſiſtance and paſſive obedience.

vell's remarks on Parker continued to be read, when the book which occaſioned them was long ago ſunk. He left a ſon of his own name, who was an excellent ſcolar, and a gentleman of ſingular modeſty. He never took the oaths after the Revolution. He married a bookſeller's daughter at Oxford, where he reſided with a numerous family of children; to ſupport which, he publiſhed ſome books, mentioned below [Q], with a modeſt "Vindication" of his father. One of his ſons is now a bookſeller at Oxford.

[Q] They are, 1. "An Engliſh "Tranſlation of Tully de finibus, "1702, 8vo. In the preface he has ſome animadverſions upon Locke's Eſſay concerning human underſtanding. 2. "An Abridgement of the "Eccleſiaſtic Hiſtories of Euſebius, "Socrates, Sozomen, and Theodoret, "1729." 3. "Bibliotheca Biblica, "or a Commentary on the five Books "of Moſes," extracted chiefly from the fathers, in 4to. He alſo publiſhed a Latin manuſcript of his father, containing the hiſtory of his own time, under this title, "Reverendi admodum in Chriſto patris Samuelis "Parkeri epiſcopi de rebus ſui temporis commentariorum libri quatuor, "1726," 8vo. Of which two Engliſh tranſlations were afterwards publiſhed.

PARMENIDES of Elæa, a Greek philoſopher, who flouriſhed in the 86th Olympiad, about the year 436 before Chriſt. His opinion was, that the earth was round, and placed in the centre of the ſolar ſyſtem. He admitted two elements, fire and earth. He held, that the firſt generation of man was made by the power of the ſun, which he maintained to be both cold and hot, theſe being the two principles of all things. He taught that the ſoul and the mind are the ſame thing; and that there are two kinds of philoſophy, one founded upon truth, the other conſiſting of opinions only. He put his philoſophy into verſe [A]. Plato wrote a dialogue, which he intituled, "Parmenides, or concerning Ideas;" wherein he makes theſe ideas to be the real eſſence of truth; whence we may form ſome conjecture concerning our author's philoſophy, and that it was of the ideal kind. We muſt take care not to confound him with Parmenides the rhetorician.

[A] We have ſome fragments of this philoſopher collected by Henry Stephens, under this title, "De poeſi "Philoſophica, Of philoſophic poeſy."

PARR (Catherine), Queen to Henry VIII. celebrated for her learning, whoſe perfections, though a widow, attracted the heart of this monarch, and whoſe prudence preſerved her from the effects of his cruelty and caprice, was the daughter of Sir Thomas Parr. She was early educated in polite literature, as was the faſhion of noble women at

Walpole's catalogue of royal and noble authors.

that time in England, and in her riper years was much given to reading and ſtudying the holy Scriptures. Several learned men were retained as her chaplains, who preached to her every day in her privy chamber, and often touched ſuch abuſes as were common in the church. The king approved of this practice, and often permitted her to confer with him on religious ſubjects. But when diſeaſe and confinement added to his natural impatience of contradiction, and when in the preſence of Wincheſter and others of that faction ſhe had been urging her old topic of perfecting the Reformation, the king broke out into this expreſſion after ſhe was retired, "A good hearing it is, when women become ſuch clerks! and a thing much to my comfort, to come in mine old age to be taught by my wife!" Wincheſter failed not to improve the opportunity to aggravate the queen's inſolence, to inſinuate the danger of cheriſhing ſuch a ſerpent in his boſom, and to accuſe her of treaſon cloaked with hereſy. The king was prevailed upon to give a warrant to draw up articles to touch her life. The day and hour was appointed, when ſhe was to be ſeized. The deſign being accidentally diſcovered to her, ſhe waited upon the king, who received her kindly, and purpoſely began a diſcourſe about religion. She anſwered, "That women by "their creation at firſt were made ſubject to men; that "they, being made after the image of God, as the women "were after their image, ought to inſtruct their wives, who "were to learn of them: and ſhe much more was to be "taught of his majeſty, who was a prince of ſuch excellent "learning and wiſdom." "Not ſo, by St. Mary," ſaid the king, "you are become a doctor, Kate, able to inſtruct "us; and not to be inſtructed by us." To which ſhe replied, "that it ſeemed he had much miſtaken her freedom "in arguing with him, ſince ſhe did it to engage him in "diſcourſe, to amuſe this painful time of his infirmity, and "that ſhe might receive profit by his learned diſcourſe; in "which laſt point ſhe had not miſſed of her aim, always re"ferring herſelf in theſe matters, as ſhe ought to do, to "his majeſty." "And is it even ſo, ſweetheart?" ſaid the king, "then we are perfect friends again."

The day which had been appointed for carrying her to the Tower being fine, the king took a walk in the garden, and ſent for the queen. As they were together, the lord chancellor, who was ignorant of the reconciliation, came with the guards. The king ſtepped aſide to him, and, after a little diſcourſe, was heard to call him "Knave, aye errant “knave, a fool, and beaſt; and bid him preſently avant “out of his ſight.” The queen, not knowing on what errand they came, endeavoured with gentle words to qualify the king’s anger. “Ah! poor ſoul,” ſaid the king, “thou “little knoweſt how ill he deſerves this at thy hands: on my “word, ſweetheart, he hath been toward thee an errant knave; “and ſo let him go.” The king, as a mark of his affection, left her a legacy of 4000l. beſides her jointure. She was afterwards married to Sir Thomas Seymour, lord admiral of England, and uncle to Edward VI. She lived but a very ſhort time, and unhappily, with this gentleman. She died in childbed; though, as ſome writers obſerve, not without ſuſpicion of poiſon.

Her majeſty wrote, “Queen Catherine Parr’s Lamentation of a Sinner, bewailing the Ignorance of her blind “Life.” This was a contrite meditation on the years ſhe had paſſed in Popery, in faſts and pilgrimages; and, being found among her papers after her death, was publiſhed with a preface by the great lord Burleigh, 1548, 8vo. In her life-time ſhe publiſhed many pſalms, prayers, and pious diſcourſes, of which this was the title: “Prayers or Meditations, wherein the Mind is ſtirred patiently to ſuffer all “Afflictions here, and to ſet at nought the vain proſperitie “of this Worlde, and always to long for the everlaſting “Felicitee. 1545,” 12mo. Several letters of this queen’s are preſerved in Strype’s Annals,” in “Hearne’s Sylloge “Epiſt.” in “Haynes’s Collection of State Papers,” in the “Aſhmolean Collection,” and in the library of C. C. C. Cambridge.

Ballard’s memoirs ſub art.

PARRHASIUS, a celebrated antique painter of Epheſus, or, according to others, of Athens: he flouriſhed in the time of Socrates, if we may credit Xenophon, who hath introduced him into a dialogue diſcourſing with that philoſopher, Socrates. He was one of the moſt excellent painters in his time. Pliny tells us, that it was he who firſt gave ſymmetry and juſt proportions in the art; that he alſo was the firſt who knew how to expreſs the truth and life of characters, and the different airs of the face; that he found out a beautiful diſpoſition of the hair, and heightened the grace of the viſage. It was allowed even by the maſters in the art, that he bore away from all others the glory of ſucceeding in the outlines, in which conſiſts the grand ſecret of painting. But the ſame author obſerves, that Parrhaſius became inſupportable by his pride [A]; and was ſo ſwelled with vanity, as to give himſelf the moſt flattering epithets; ſuch as, the tendereſt, the ſofteſt, the grandeſt, the moſt delicate, and the perfecter of his art. He boaſted, that he was ſprung originally from Apollo, and born to paint the gods; and that he had actually drawn Hercules touch by touch: that Heroes having often appeared to him in his dreams, when the plurality of voices was againſt him at Samos in favour of Timanthes, in the opinion of a picture of Ajax provoked againſt the Greeks, for adjudging to Ulyſſes the arms of Achilles, he anſwered a perſon who condoled him on this check, "For my part, I don't trouble myſelf at the "ſentence; but I am ſorry that the ſon of Telamon hath "received a greater outrage than that which was formerly "put upon him ſo unjuſtly." Ælian, who relates this ſtory, informs us that our painter affected to wear a crown of gold upon his head, and to carry in his hand a baton, ſtudded with nails of the ſame metal.

He worked at his art with pleaſantry, for the moſt part ſinging. He was very licentious and looſe in his pictures; and, it is ſaid, by way of amuſement, repreſented the moſt infamous objects. For inſtance, his Atalantis, with her ſpouſe Meleager, was of this kind. However, that piece being afterwards deviſed as a legacy to the emperor Tiberius, upon condition that, if he was diſpleaſed with the ſubject, he ſhould receive a million ſeſterces inſtead of it, the emperor, covetous as he was, not only preferred the picture to that ſum, but even placed it in his moſt favourite apartment. It is ſaid alſo, that, though Parrhaſius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures is a celebrated one of Theſeus, and another repreſenting Meleager, Hercules, and Perſeus in a groupe together; as alſo Æneas, with Caſtor and Pollux in a third. The authors who ſpeak of him are mentioned below [B].

[A] Pliny's words are, "Primus "ſymmetriam picturæ dedit, primus "argutias vultus, elegantiam capilli, "venuſtatem oris, confeſſione artificum in lineis extremis palmam "adeptus: hæc eſt in pictura ſumma "ſubtilitas. Facundus artifex, ſed "quo nemo inſolentius et arrogantius "ſit uſus gloria artis."

[B] Theſe are Pliny, lib. xxxv. Quintilian, lib xii. Diodorus, lib. xxvi. Athenæus, lib. xii. Vaſari. Felibiens. Junius de pictura veterum.

PARRHASIUS (Janus), an eminent grammarian in Italy, was born at Coſenza in the kingdom of Naples, 1470. He was deſigned for the law, the profeſſion of his anceſtors;

but he refuſed that ſtudy, and cultivated claſſical literature. His true name was Johannes Paulus Pariſius; yet, according to the whimſical humour of the grammarians of that age, he took inſtead of it Parrhaſius. He taught at Milan with great reputation, being particularly admired for a graceful delivery, in which it was that he chiefly excelled other profeſſors. It was this charm in his voice, which brought a great concourſe of people to his lectures; and among others he had the pleaſure to ſee general Trimoles, who was then threeſcore years old. He went to Rome during the pontificate of Alexander VI. and was like to be involved in the misfortunes of Bernardini Cajetan, and Silius Savello, with whom he had ſome correſpondence [A]: but he eſcaped the danger, by the information of Thomas Phœdrus, profeſſor of rhetoric, and canon of St. John Lateran, whoſe advice he followed in retiring from Rome. Not long after, he was appointed public profeſſor of rhetoric at Milan; but the liberty he took to cenſure the teachers in that duchy as arrant blockheads, provoked them in return to aſperſe his morals. They gave out, that he had a criminal converſe with his ſcholars: which being a crime extremely abhorred by the Milaneſe, our profeſſor was obliged to leave Milan. He went to Vicenza, where he obtained a larger ſalary; and he held this profeſſorſhip, till the ſtates of the Venetians were laid waſte by the troops of the League [B]: upon which he withdrew to his native country, having made his eſcape through the army of the enemies. He was at Cozenſa, when his old friend Phœdrus perſuaded Julius to ſend for him to Rome; and, though that deſign proved abortive by the death of the Pope, yet, by the recommendation of John Laſcaris, he was called thither under the ſucceſſor Leo X. Leo was before favourably inclined to him; and, on his arrival at Rome, appointed him profeſſor of polite literature. He had been now ſome time married to a daughter of Demetrius Chalcondylas; and he took with him to Rome Baſil Chalcondylas, his wife's brother [C], and

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[A] Theſe two cardinals, with the family of the former, were baniſhed, and their eſtates confiſcated, by this Pope; under a pretence of conſpiring to depoſe him.

[B] This league was formed in 1504 by Pope Julius II. the emperor Charles V. and Francis I. of France.

[C] We have a letter of our author, in which, having mentioned the loſing of his father, mother, two brothers, and all his children, in a very little compaſs of time, he laments very much the loſs of Baſil and Theophilus Chalcondylas, his two brothers-in-law; who, he ſays, died young, and were very hopeful men. Their father Demetrius Chalcondylas, upon the ſurrendry of Conſtantinople to the Turks in 1453, retired to Italy, and taught Greek at Rome; being one of the firſt reſtorers of polite letters in the Weſt.

brother of Demetrius Chalcondylas, profeſſor of the Greek tongue at Milan. He did not enjoy long this employ conferred upon him by the Pope: for, being worn out by his ſtudies and labours, he became ſo cruelly afflicted with the gout, that for ſome years he had no part of his body free, except only his tongue; having almoſt loſt the uſe of both his legs, and both his arms. He laboured beſides under ſo great a degree of poverty, as put him out of all hopes of being ever in a better ſituation; ſo that he left Rome, and returned into Calabria, his native country, where he fell into a fever, which tormented him a long while, and at laſt carried him off in the greateſt miſery.

He left his library to his friend Seripandus, brother to cardinal Jerome Seripandus, who built him a tomb in the convent of the Auſtin friars at Naples. There are ſeveral books aſcribed to him, a liſt of which may be ſeen below [D]; and, in the dedication of one of them, his character is drawn to great advantage by Henry Stephens.

[D] Theſe are, "De quæſitis per "Epiſtolam;" "Some Fragments of "Antiquity," publiſhed while he was profeſſor at Milan; "A Commentary "upon Horace De Arte Poetica;" as alſo another upon "Claudian," and a third upon "Ovid's Ibis;" but theſe two laſt are adjudged from him by Bayle. However, it is certain that he was the perſon, who found the "Chariſius Soſipater," which was printed by him at Naples, in 1532. Moſt of his works are ſtill in manuſcript.

Anecdotes of Bowyer, by Nichols, p. 365.

PARRY (Richard), D. D. rector of Wichampton in Dorſetſhire, and preacher at Market Harborough in Leiceſterſhire, for which latter county he was in the commiſſion of the peace, was a ſtudent of Chriſt Church, Oxford, and took the degree of M. A. March 31, 1747; B. D. May 25, 1754; and D. D. July 8, 1757. He was a very learned divine; and an able, active, magiſtrate. He died miſerably poor, at Market Harborough, April 9, 1780, ſcarce leaving ſufficient to defray the charges of his funeral [A]. His publications were, 1. "The Chriſtian Sabbath as old as the Creation, 1753," 4to (he was then chaplain to Lord Vere). 2. "The Scripture Account of "the Lord's Supper. The Subſtance of three Sermons "preached at Market Harborough in 1755, 1756," 8vo; 3. "The Fig Tree dried up; or the Story of that remark-

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[A] It appears from an advertiſement in the news-papers, July 17, 1781, that Dr. Parry poſſeſſed three numbers in the Aſſurance-office at Serjeants Inn, each of which produced 193l. to his nominee or executor. Theſe numbers, however, were probably ſecurity for money he had borrowed, or debts he owed.

“ able Tranſaction as it is related by St. Mark conſidered “ in a new light explained and vindicated. In a Letter to “ ………… eſq. 1758,” 4to, 4. “ A Defence of “ the Lord Biſhop of London's [Sherlock] Interpretation “ of the famous Text in the Book of Job, ‘ I know that my “ Redeemer liveth,’ and againſt the Exceptions of the “ Biſhop of Glouceſter [Warburton], and the Examiner “ of the Biſhop of London's Principles; with occaſional “ Remarks on the Argument of the Divine Legation, ſo “ far as this point is concerned with it, 1760,” 8vo. 5. “ Diſſertation on Daniel's Prophecy of the Seventy Weeks,” 1762, 8vo. 6. “ Remarks on Dr. Kennicott's Letter, “ &c. 1763,” 8vo. 7. “ The Caſe between Gerizim “ and Ebal, &c. 1764,” 8vo. 8. “ An Harmony of the “ Four Goſpels, ſo far as relates to the Hiſtory of our “ Saviour's Reſurrection, with a Commentary and Notes, “ 1765,” 4to. 9. “ The Genealogy of Jeſus Chriſt, in “ Matthew and Luke, explained; and the Jewiſh Objections “ removed, 1771, 8vo. 10. He wrote one of the anſwers to Dr. Heathcote's pamphlet on the Leiceſterſhire election in 1775.

British Topogr. I. 518.

PARSONS, or PERSONS (Robert), a remarkable Engliſh Jeſuit, was the ſon of a blackſmith at Netherſtowey, near Bridgewater in Somerſetſhire, where he was born in 1546; and, appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the pariſh, who conceived a great affection for him [A], and contributed to his ſupport at Oxford, where he was admitted of Baliol College in 1563. In the univerſity he became remarkable, as a ſmart diſputant in ſcholaſtic exerciſe, then much in vogue: ſo that, having taken his firſt degree in arts in 1568, he was the ſame year made probationer fellow of his college; and, taking pupils, was preſently the moſt noted tutor in it [B]. He entered into orders ſoon after, and was made ſocius ſacerdos, or chaplain fellow [C]. In 1572, he proceeded M. A. was burſar that year, and the next dean of the college; but, being charged by the ſociety with incontinency, and embezzling the college-money, to avoid the ſhame of a formal expulſion, he was permitted, out of reſpect to his learning, to make a reſignation, Feb. 1573-4,

He wrote his name both theſe ways.

[A] He was ſuſpected to be his real father! and it is ſaid, that Baliol college had a certificate that he was a baſtard. Foulis's Life of Parſons, in his “ Hiſtory of Roman Treaſons.”

[B] Athen. Oxon.

[C] Foulis, as before.

with leave to keep his chamber and pupils as long as he pleaſed, and to have his commons alſo till the enſuing Eaſter [D].

He had till this time openly profeſſed himſelf a Proteſtant, and was the firſt who introduced books of that religion into the college library: but preſently after this rebuke, quitting Oxford, he went firſt to London, and thence, June 1754, through Antwerp to Louvain: where, meeting with father William Good his countryman, a Jeſuit, he ſpent a week in the ſpiritual exerciſes at the college of that order [E], and began to entertain an affection for it. However, he proceeded to Padua upon his firſt reſolution, which was to apply himſelf to phyſic, in order to practiſe it for a ſupport; but he had not been long at Padua, before the unſettled ſtate of his mind and fortune excited in him a curioſity to viſit Rome. This viſit fixed him heartily a Jeſuit: for, here meeting with ſome Engliſhmen of the order, he became ſo impatient to be among them, that he went back to Padua, ſettled his affairs there, and returning to Rome, May 1575, was choſen a member of the ſociety of Jeſus, and admitted into the Engliſh college [F].

He was indeed framed by nature, as well as bent by inclination, to this ſociety, being fierce, turbulent, and bold [G]; and he ſoon made a diſtinguiſhed figure in it. Having compleated the courſe of his ſtudies, he became one of the principal penitentiaries; and was in ſuch credit with the Pope in 1579, that he obtained a grant from his highneſs to raiſe an hoſpital at Rome, founded in queen Mary's time, and to eſtabliſh it into a college or ſeminary for the Engliſh, by the name of "Collegium de urbe," dedicated to the Holy Trinity and St. Thomas [à Becket], where the ſtudents were obliged to take the following oath: "I N. N. conſidering "with how great benefits God hath bleſſed me, &c. do "promiſe, by God's aſſiſtance, to enter into holy orders as "ſoon as I ſhall be fit, and to return to England to convert "my countrymen there, whenever it ſhall pleaſe the ſuperior "of this houſe to command me [H]." He had no ſooner ſeen this college ſettled, and his friend father Allen choſen by his recommendation rector of it [I], than he was appointed

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[D] Foulis, as before, from an original letter of abp. Abbot, in which the Latin form is inſerted.

[E] Mori Hiſt. miſſionis Anglicanæ.

[F] Ibid.

[G] Camden; who was his contemporary at Oxford.

[H] More's Hiſt. Miſſionis, &c.

[I] See an account of this father, Ath. Oxon.

to go in quality of ſuperior in a miſſion to England, in order to promote the Romiſh religion in that kingdom. Edmund Campian was joined with him, and other aſſiſtants, in this arduous province; and they managed matters ſo artfully, that, notwithſtanding the time of their departure from Rome, and the whole route of their journey, and even their pictures had been ſent to England before them [K], yet they found means by diſguiſe to eſcape the ſtricteſt ſearch that was made, and arrived ſafe in London.

Here they hired a large houſe, in the name of lord Paget; and, meeting the heads of their party, opened the deſign of their miſſion: they communicated to them a faculty they brought from the Pope, Gregory XIII. diſpenſing with the Romaniſts for obeying queen Elizabeth; notwithſtanding the bull which had been publiſhed by his predeceſſor Pius V. abſolving the queen's ſubjects from their oath of allegiance, and pronouncing an anathema againſt all that ſhould obey her [L]. This done, they diſperſed themſelves into different parts of the kingdom; the mid-land counties being choſen by Parſons, that he might be near enough London, to be ready upon all emergences [M]. He travelled about the country to gentlemens houſes, diſguiſed either in the habit of a ſoldier, a gentleman, a miniſter, or an apparitor [N]; and applied himſelf to the work with ſo much diligence, that, by the help of his aſſociates, he entirely broke the cuſtom, that had till then prevailed among the Papiſts, of frequenting the Proteſtant churches, and joining in the ſervice [O]. And notwithſtanding the oppoſition made by the moderate Papiſts, who denied the Pope's depoſing power, ſome of whom even took the oath of allegiance; yet, if we may believe himſelf, every thing was ready for a general inſurrection before Chriſtmas [P].

But all his deſperate deſigns were defeated by the vigilance of lord Burleigh; and Campian being diſcovered, and ſeized and impriſoned, Parſons, who was then in Kent, immediately croſſed the water, and went to Rouen in Normandy [Q]. He had found means privately to print ſeveral books in furtherance of the cauſe, while he was in England: and now

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[K] More.

[L] Lord Burleigh's piece, intituled, "The Execution of Juſtice in England, "for Treaſon, and not for Religion," p. 111, 112, where theſe Faculties are printed.

[M] Campian went into the North, where they had the leaſt ſucceſs. The harveſt was greateſt in Wales. More.

[N] Athen. Oxon.

[O] Camden.

[P] This is a letter to the father, at Rome, printed in More Hiſt. Miſſ.

[Q] Ibid.

being more at eaſe, he printed others, which he likewiſe procured to be diſperſed there [R]. In 1583, he returned to Rome, being ſucceeded in his office of ſuperior to the Engliſh miſſion by one Heyward. However, the management of that miſſion was left to him by Aquaviva, the general of the order; and he was appointed præfect of it in 1592. In the interim, having procured for the Engliſh ſeminary before mentioned, at Rome, a power of chuſing an Engliſh rector in 1586, he was himſelf elected into that office the following year.

Upon the prodigious preparations in Spain to invade England, our Jeſuit was diſpatched thither, to turn the opportunity of the preſent temper of that monarch to the beſt advantage of his order, whoſe enormities had nearly brought them into the inquiſition. Parſons found means to elude the ſeverity of that tribunal; obtained of the king, that his majeſty ſhould appoint one of the judges, and himſelf another, for this inquiſition [S]; and then ſet about the main buſineſs of the voyage. While he was in England, he had laboured to promote the Popiſh recuſancy, and to bring the Engliſh Papiſts under the government of the Jeſuits. In the ſame ſpirit, after he was obliged to quit his country, he employed all his arts and intereſt to get ſeminaries erected for ſupplying England from time to time with prieſts to keep up that recuſancy, and to prepare the Papiſts there to join with any invaſion which thoſe abroad ſhould procure.

Thus, for inſtance, as Mr. Gee remarks [T], he dealt with the duke of Guiſe to erect a ſeminary for ſuch a purpoſe in Normandy; and now he prevailed with Philip II. to erect ſuch in Spain: ſo that in a ſhort time they could not only boaſt of their ſeminaries at Rome and Rheims, but of thoſe at Valladolid, Seville, and St. Lucar in Spain, at Liſbon in Portugal, and at Doway and St. Omers in Flanders. In all theſe their youth were educated in violent prejudices againſt their own native country, and their minds formed to all the purpoſes that father Parſons had in his head: one of theſe was, obliging them to ſubſcribe to the title of the Infanta of Spain to the crown of England: in ſupport of which, he publiſhed his "Conference about "the next ſucceſſion to that crown," in which he declared the lawfulneſs of depoſing queen Elizabeth. The ſecular

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[R] See the liſt of his books at the end of this memoir.

[S] Mori Hiſt. Miſſ.

[T] In his introduction to the Jeſuits memorial.

prieſts likewiſe inform us, that, after the defeat of his deſigns to dethrone that queen while he ſtayed in England, he conſulted with the duke of Guiſe in France upon the ſame ſubject; for which purpoſe he endeavoured to make a liſt of Catholics, who, under the conduct of the duke, were to change the ſtate of England, upon pretence of ſupporting the title of Mary queen of Scots [u].

After the defeat of the Spaniſh armada in 1588, he left no means in his power untried, to invite that monarch to a ſecond invaſion; and when nothing effectual could be obtained that way, he endeavoured to raiſe a rebellion in England, and tampered with the earl of Derby to appear at the head of it, who was poiſoned, by his procurement, for refuſing it [w]. Nor did he ſtop here. We find Sir Ralph Winwood informing ſecretary Cecil from Paris, in 1602, of an attempt to aſſaſſinate the queen that year by another Engliſh Jeſuit, at the inſtigation of father Parſons [x]. Finding all his projects againſt queen Elizabeth blaſted, he plotted the excluſion of king James by ſeveral means; one of which was, exciting the people to ſet up a popular form of government, for which he had furniſhed them with principles in ſeveral of his books. Another was, to engage the Pope in a deſign of making his kinſman the duke of Parma king of England, in joining with the lady Arabella, and marrying her to the duke's brother cardinal Farneſe. Cardinal d'Oſſat gives the king of France a large account of both theſe projects in one of his letters; and in another mentions a third, wherein himſelf had been dealt with by Parſons, which was, that the Pope, king of France, and king of Spain, ſhould agree among themſelves upon a ſucceſſor for England, who ſhould be a Catholic; and that they ſhould join their forces to eſtabliſh him on the throne [y].

However, the death of his friend cardinal Allen, in 1594, drew his attention for a while off theſe weighty public affairs upon his own private concerns. It was chiefly by his intereſt, that the cardinal had obtained the purple [z], and he

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[u] Jeſuits Reaſons unreaſonable, p. 65.

[w] Gee, as before, p. 51. 52.

[x] Winwood's Memorials, vol. i.

[y] Oſſat's Letters, part ii. lib. 3.

[z] Allen's competitor was Dr. Owen Lewis, rector of the Engliſh college at Rome. The conteſt was very ſharp, each party labouring with all his power and intereſt to carry it againſt the other, not without great animoſity: and, after the lot fell to Allen, he, together with the whole body of the Jeſuits, did ever mutually hate all the favourers or well-withers to Dr. Lewis, who became afterwards biſhop of Coſſani. State of the Engliſh fugitives under the king of Spain and his miniſters, p. 51. Lond. 1596, 4to. N. B. Allen was choſen cardinal,

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conceived great hopes of ſucceeding him in it. The dignity was worth his utmoſt endeavours, and he turned every ſtone to compaſs it. To that purpoſe he employed ſome Jeſuits to ſet about in Flanders a petition to the king of Spain, ſubſcribed by great numbers of the loweſt of the people, as well as thoſe of better rank and quality [AA]. He applied alſo to that monarch by John Piragues, one of his prime confidents [BB], but received no anſwer; and then repaired himſelf to Rome in 1596, under pretence of ſettling ſome quarrels, that had ariſen in the Engliſh college there during his abſence. He had the year before been complimented, in a letter from ſome of the principal perſons of his order there, on the aſſured proſpect he had of ſucceeding [CC]; and upon his arrival was viſited, among others of the higheſt rank, particularly by cardinal Bellarmin, who encouraged him to wait upon the Pope, as he did, with an account of the reports that were ſpread all over Flanders, and even at Rome, of his holineſs's deſign to confer the purple upon him, and that the king of Spain had written to his holineſs upon the occaſion. Father More, who furniſhes theſe particulars, tells us further, that Parſons made a diſabling ſpeech, as usual on ſuch occaſions, ſignifying withal a Nolo Cardinalizare: and that the Pope, being before reſolved, gave him for anſwer, that he had heard nothing from the Spaniards upon any ſuch ſubject; that idle reports were not to be minded; that he was very well ſatisfied with his ſervices, and exhorted him to continue in the ſame courſe. The pontiff, it ſeems, had received ſo many complaints of him from the ſecular clergy [DD], that, inſtead of bringing him into the ſacred college, he had ſome thoughts of ſtripping him of the poſts he was already poſſeſſed of. Inſomuch, that to avert this diſgrace, he withdrew on pretence of health to Naples, and did not return to Rome till after the death of that Pope [Clement VIII.] in 1606 [EE].

But this check did not hinder him from exerciſing his juriſdiction over the Romaniſts in England, as prefect of the

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July 28, 1587, by the title of Cardinal of St. Martin in Montibus, and two years afterwards was made archbiſhop of Mechlin, the metropolis of Brabant.

[AA] Gee's Introduction, p. 54.

[BB] Mori Hiſt. Miſſ. p. 131.

[CC] The letter was from Monatœus, aſſiſtant general of the Jeſuits order, and Gibbons; and it is dated February 20, 1699. Ibid.

[DD] It is obſerved, that Fitzherbert called him an hypocrite; that the reſt of the ſeculars gave him the titles of atheiſt, impoſtor, incendiary, Machiavelian libeller, and the worſt of villains; and that this Pope Clement called him a knave. Abbot's Antilaſſ.

[EE] More, as before.

Engliſh miſſion; and, after his return to Rome, we find him removing the arch-preſbyter of England, Blakwell, for taking the oath of ſupremacy to James I. He likewiſe obtained a brief from Paul V. to deprive all ſuch prieſts as did take that oath [FF]. He continued zealous in the diſcharge of this office to the laſt. Father More has given copies of three letters, one to the miſſion in England, another to the rector of St. Omers, and the third to the arch-preſbyter Berkit, ſucceſſor to Blakwell; all dictated by him, while he lay paſt recovery in the judgement of his phyſicians. The laſt was finiſhed, the 13th of April; and the fever, which had ſeized him on the 10th, put a period to his life on the 18th, 1610. Pope Paul, as ſoon as he heard of his illneſs, indulged him in all the ceremonies uſually granted to cardinals at the point of death. His body was embalmed and interred, purſuant to his own requeſt, in the chapel of his college at Rome, cloſe to that of cardinal Allen [GG]. And a monument was ſoon after erected to his memory, with an inſcription; a copy of which may be ſeen in the book referred to below [HH].

[FF] Foulis's Hiſt. of Treaſons, &c. p. 531.

[GG] So that as they were united in their lives, they ſhould not be divided after their death. Allen, according to Wood, was born at Roſſal in Lancaſhire, about 1532; ſent to Oriel college Oxford in 1547, of which he was choſen fellow in 1550; took his degrees in Arts; in 1556, became principal of St. Mary's Hall, and made canon of York in 1558. Upon the alteration of religion by queen Elizabeth, he retired in 1560 to Louvain; where he took pupils, and printed a book in defence of purgatory againſt biſhop Jewel in 1565. Soon after, he returned to his native air for health, and was very active both with his pen and tongue in promoting Popery; till he was forced to leave England, after he had been there about three years. His firſt ſtage abroad was in a monaſtery at Mecklin, where he was made divinity-reader: but, after a ſhort ſtay there, he went to Doway, took the degree of D.D. and was made canon of the church of Cambray. He founded a ſeminary at Doway, in 1568; and, being ſoon after made canon of Rheims, he procured another ſeminary to be erected there by the Guiſes, kinſmen to Mary queen o Scots, and at length became a cardina and archbp. of Mecklin. The characte given of him by Camden is, That he with R. Parſons and others, did lay i continual wait for the deſtruction o prince and people of England; an who, by exciting both foreigners a broad, and natural ſubjects at home plotted the reducement of the Romiſ religion to its ancient vigour; to which end he adviſed the ſending of Parſons upon the Engliſh miſſion. Farther, that after he had put off both his love to his country, and obedience to his prince, he incenſed the Spaniard and the Pope of Rome to aſſault England. When the bill of excommunication againſt queen Elizabeth came forth in 1588, he brought it into the Low Countries, and cauſed it to be printed in Engliſh. He wrote alſo an "Admonition to the Engliſh, "that they ſtick to the Pope and the "Spaniard." Some account of which, as well as other books written by him, may be ſeen in "Pitſeus de Illuſtrib. "Angl. Scriptor." and "Athen. "Oxon."

[HH] Ribadineira Bibl. Soc. Jeſ. under the letter P.

After peruſing this memoir, the reader will not be ſurprized to hear, that father Alegambe gives this colleague a very great character for piety and integrity; notwithſtanding what is ſaid of him by cardinal d'Oſſat, who, in a letter to the king of France, giving an account of our author's "Conference," &c. publiſhed under the name of "Doleman," declares, that he was a man who regarded neither truth nor reaſon. Paſquin alſo at Rome thus expoſed his factious and plotting humour: "If there be any man that will buy the " kingdom of England, let him repair to a merchant in a " black ſquare cap in the city, and he ſhall have a very " good pennyworth thereof." To conclude, the imputation laid upon him by the Engliſh ſecular Romiſh prieſts, as well as the Proteſtants, that he was a perſon of a turbulent and ſeditious nature, is ſufficiently ſupported by his numerous writings, the titles of which are as follow.

1. "A brief Diſcourſe, containing the Reaſons why Catholics refuſe to go to Church, with a Dedication to " Queen Elizabeth, under the fictitious name of John " Howlet, Dec. 15, 1580." 2. "Reaſons for his coming " into the Miſſion of England, &c." by ſome aſcribed to Campian. 3. "A brief Cenſure upon two Books, " written againſt the Reaſons and Proofs." 4. "A Diſcovery of John Nichols, miſreported a Jeſuit;" all written and printed while our author was in England. 5. "A " Defence of the Cenſure given upon his two Books, &c. " 1583." 6. "De perſecutione Anglicana epiſtola, Rome " and Ingolſtadt, 1582." 7. "A Chriſtian Directory, " 1583." 8. "A Second Part of a Chriſtian Directory, " &c. 1591." Theſe two parts being printed erroneouſly at London, our author publiſhed an edition of them under this title: "A Chrſtian Directory, guiding men to their " Salvation, &c. with many Corrections and Additions by " the Author himſelf." This book is really an excellent one, and was afterwards put into modern Engliſh by Dr. Stanhope, dean of Canterbury, and has gone through eight editions, the laſt in 1782. 9. "Reſponſio ad Eliz. Reginæ edictum " contra Catholicos, Romæ, 1593," under the name of And. Philopater. 10. "A Conference about the next Succeſſion " to the Crown of England, &c. 1594," under the feigned name of Doleman [11]. 11. "A temperate Wardword to

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[11] This piece was the production of cardinal Allen, Inglefield, and others. See a letter of Parſons to a friend, dated 24th May 1603, in Mori Hiſt. Miſſ.; where the materials are ſaid to be furniſhed by the reſt, and that Parſons, who had a happy talent this way, put it into a proper method.

“ the turbulent and ſeditious Watchword of Sir Fr. Haſt“ ings, knight, &c. 1599,” under the ſame name. 12. “ A Copy of a Letter written by a Maſter of Arts at Cam“ bridge, &c.” written in 1584, and printed about 1600. This piece was commonly called “ Father Parſons's Green “ Coat,” being ſent from abroad with the binding and leaves in that livery. 13. “ Apologetical Epiſtle to the “ Lords of her Majeſty's Privy Council, &c. 1601.” 14. “ Brief Apology, or Defence of the Catholic Eccleſiaſti“ cal Hierarchy erected by pope Clement VIII. &c. St. “ Omers, 1601.” 15. “ A Manifeſtation of the Folly and “ bad Spirit of ſecular Prieſts, 1602.” 16. “ A Deca“ chordon of ten Quodlibetical Queſtions, 1602.” 17. “ De Peregrinatione.” 18. “ An Anſwer to O. E. whe“ ther Papiſts or Proteſtants be true Catholics, 1603.” 19. “ A Treatiſe of the three Converſions of Paganiſm to the “ Chriſtian Religion,” publiſhed (as are alſo the two following) under the name of N. D. [Nicholas Doleman] in 3 vols. 8vo, 1603, 1604. 20. “ A Relation of a Trial “ made before the king of France in 1600, between th “ biſhop of Evreux and the lord Pleſſis Mornay, 1604. 21. “ A Defence of the precedent Relation, &c.” 2 “ A Review of ten public Diſputations, &c. concernin “ the Sacrifices and Sacrament of the Altar, 1604.” 2 “ The Forerunner of Bell's Downfall of Popery, 1605. 24. “ An Anſwer to the fifth Part of the Reports of S “ Edward Coke, &c. 1606,” 4to, publiſhed under t name of a Catholic Divine. 25. “ De ſacris alienis no “ adeundis, queſtiones duæ, 1607.” 26. “ A Treati “ tending to Mitigation towards Catholic Subjects in Eng“ land, againſt Thomas Morton (afterwards biſhop of Dur“ ham), 1607.” 27. “ The Judgement of a Catholic “ Gentleman concerning king James's Apology, &c. “ 1608.” 28. “ Sober Reckoning with Thomas Morton, “ 1609.” 29. “ A Diſcuſſion of Mr. Barlow's Anſwer to “ the Judgement of a Catholic Engliſhman concerning the “ Oath of Allegiance, 1612.” This book being left not quite finiſhed at our author's death, was afterwards completed and publiſhed by Thomas Fitzherbert. The following are alſo poſthumous pieces; 30. “ The Liturgy of the “ Sacrament of the Maſs, 1620.” 31. “ A Memorial for “ Reformation, &c.;” thought to be the ſame with, “ The “ High Court and Council of the Reformation,” finiſhed after twenty years labour in 1596, but not publiſhed till after our author's death; and republiſhed from a copy preſented to James II. with an introduction and ſome animadverſions by Edward Gee, under the title of, "The Jeſuits Memorial for the intended Reformation of the Church of England under their firſt Popiſh Prince, 1690," 8vo. 32. There is alſo aſcribed to him, "A Declaration of the true Cauſes of the great Troubles pre-ſuppoſed to be intended againſt the Realm of England, &c. Seen and allowed, anno 1581." 33. Our author alſo tranſlated from the Engliſh into Spaniſh, "A Relation of certain Martyrs in England," printed at Madrid 1590," 8vo.

Anecdotes of Bowyer, by Nichols, p. 384.

PARSONS (James), an excellent phyſician and polite ſcholar, was born at Barnſtaple, in Devonſhire, in March, 1705. His father, who was the youngeſt of nine ſons of Colonel Parſons, and nearly related to the baronet of that name, being appointed barrack-maſter at Bolton in Ireland, removed with his family into that kingdom [A] ſoon after the birth of his then only ſon [B] James, who received at Dublin the early part of his education, and, by the aſſiſtance of proper maſters, laid a conſiderable foundation of claſſical and other uſeful learning, which enabled him to become tutor to Lord Kingſton. Turning his attention to the ſtudy of medicine, he went afterwards to Paris, where (we now uſe his own words) "he followed the moſt eminent profeſſors in the ſeveral ſchools, as Aſtruc, Dubois, Lemery, and others; attended the anatomical lectures of the moſt famous [Hunaud and De Cat]; and chemicals at the King's Garden at St. Come. He followed the phyſicians in both hoſpitals of the Hotel Dieu and La Charité, and the chemical lectures and demonſtrations of Lemery and Boulduc;

From his own MSS.

[A] In the "Preface to the Memoirs of Japhet," he ſays, "I ſpent ſeveral years of my life in Ireland, and there attained to a tolerable knowledge in the very ancient tongue of that country, which enabled me to conſult ſome of their manuſcripts, and become inſtructed in their grammatical inſtitutes. Afterwards I became acquainted with ſeveral gentlemen from Wales, well verſed in their own hiſtory and language; men of ſenſe and liberal learning; who, in many converſations upon ſuch ſubjects, gave me ſuch ſatiſfaction and light, in matters of high antiquity, as to occaſion my application to the ſtudy of the Welſh tongue alſo: in which I had equal pleaſure and ſurprize, when, the more I enquired, the more nearly related the Iriſh and Welſh languages appeared. When I was ſent abroad to ſtudy the medicinal art, I frequently converſed with young gentlemen from moſt parts of Europe, who came to Paris, and followed the ſame maſters, in every branch of the profeſſion, with me; and my ſurprize was agreeably increaſed in finding that, in every one of their native tongues, I could diſcover the roots of moſt of their expreſſions in the Iriſh or Welſh."

[B] He had afterwards another ſon (a ſurgeon) and a daughter, who were born in Ireland.

and in botany, Juſſieu. Having finiſhed theſe ſtudies, his profeſſors gave him honourable atteſtations of his having followed them with diligence and induſtry, which entitled him to take the degrees of doctor and profeſſor of the art of medicine, in any univerſity in the dominions of France. Intending to return to England, he judged it unneceſſary to take degrees in Paris, unleſs he had reſolved to reſide there; and as it was more expenſive, he therefore went to the Univerſity of Rheims, in Champaign, where, by virtue of his atteſtations, he was immediately admitted to three examinations, as if he had finiſhed his ſtudies in that academy; and there was honoured with his degrees June 11, 1736. In the July following he came to London, and was ſoon employed by Dr. James Douglas to aſſiſt him in his anatomical works; where in ſome time he began to practiſe. He was elected a member of the Royal Society in 1740; and, after due examination, was admitted a Licentiate of the College of Phyſicians, April 1, 1751; paying college fees and bond ſtamps of different denominations to the amount of 41l. 2s. 8d. ſubject alſo to quarterage of two pounds *per annum*. In 1755 he paid a farther ſum of 7l. which, with the quarterage-money already paid, made up the ſum of 16l. in lieu of all future payments.” On his arrival in London, by the recommendation of his Paris friends, he was introduced to the acquaintance of Dr. Mead, Sir Hans Sloane, and Dr. James Douglas. This great anatomiſt made uſe of his aſſiſtance, not only in his anatomical preparations, but alſo in his repreſentations of morbid and other appearances, a liſt of ſeveral of which was in the hands of his friend Dr. Maty; who had prepared an Eloge on Dr. Parſons, which was never uſed, but which, by the favour of Mrs. Parſons, Mr. Nichols has preſerved at large. Though Dr. Parſons cultivated the ſeveral branches of the profeſſion of phyſic, he was principally employed in the obſtetrical line. In 1738, by the intereſt of his friend Dr. Douglas, he was appointed phyſician to the public Infirmary in St. Giles's. In 1739 he married Miſs Elizabeth Reynolds, by whom he had two ſons and a daughter, who all died young. Dr. Parſons reſided for many years in Red-Lion Square, where he frequently enjoyed the company and converſation of Dr. Stukeley, Bp. Lyttleton, Mr. Henry Baker, Dr. Knight, and many other of the moſt diſtinguiſhed members of the Royal and Antiquarian Societies, and that of Arts, Manufactures and Commerce; giving weekly an elegant dinner to a large but ſelect party. He enjoyed alſo the literary correſpondence of D'Argenville, Buffon, Le Cat, Beccaria, Amb. Bertrand, Valltravers, Aſcanius, Turberville Needham, Dr. Garden, and others of the moſt diſtinguiſhed rank in ſcience. As a practitioner, he was judicious, careful, honeſt, and remarkably humane to the poor; as a friend, obliging and communicative; chearful and decent in converſation; ſevere and ſtrict in his morals, and attentive to fulfil with propriety all the various duties of life. In 1769, finding his health impaired, he propoſed to retire from buſineſs and from London, and with that view diſpoſed of a conſiderable number of his books and foſſils, and went to Briſtol. But he returned ſoon after to his old houſe, and died in it after a week's illneſs, on the 4th of April, 1770, to the inexpreſſible grief of his afflicted wife and ſiſter-in-law, and many of his intimate friends, to whom his memory will always be precious. By his laſt will, dated in October, 1766, he gave his whole property to Mrs. Parſons; and, in caſe of her death before him, to Miſs Mary Reynolds, her only ſiſter, "in recompence for her "affectionate attention to him and to his wife, for a long "courſe of years, in ſickneſs and in health." It was his particular requeſt, that he ſhould not be buried till ſome change ſhould appear in his corpſe; a requeſt which occaſioned his being kept unburied 17 days, and even then ſcarce the ſlighteſt alteration was perceivable. He was buried at Hendon, in a vault which he had cauſed to be built on the ground purchaſed on the death of his ſon James, where his tomb is inſcribed as below [B]. A portrait of Dr. Parſons,

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[B] "Here,
Taken from his ſorrowing Family and
Friends
By the common lot of frail Humanity,
Reſts JAMES PARSONS, M.D.
Member of the College of Phyſicians,
and F.R.S. and S. of A.
A Man,
In whom the moſt dignifying Virtues
were united with Talents the moſt
numerous and rare.
Firm and erect in conſcious conviction,
No conſideration could move him
To deſert Truth, or acquieſce to her
Opponents.
Phyſic, Anatomy, Natural Hiſtory,
Antiquities, Languages, and the
fine Arts,
Are largely indebted to his ſkill and
induſtry in each;
For many important Truths diſcovered
in their Support,
Or Errors detected with which they
were obſcured.
Yet, though happy beyond the general
Race of Mankind in mental
endowments.
The ſincere Chriſtian, the affectionate
Huſband,
The generous and humane Friend,
Were in him ſuperior to the ſage,
Scholar and Philoſopher.
He died April 4th, 1770,
in the 66th year of his age.

Here alſo lies the Body of JAMES
PARSONS,
Son of the above named Dr. PARSONS,
who died Dec. 9, 1750,
in the ninth Year of his Age."

by Mr. Wilſon, is now in the Britiſh Muſeum; another, by Wells, in the hands of his widow, with a third unfiniſhed; and one of his ſon James; alſo a family piece, in which the ſame ſon is introduced, with the Doctor and his lady, accompanied by her ſiſter. Among many other portraits, Mrs. Parſons has fine ones of the illuſtrious Harvey, of Bp. Burnet, and of Dr. John Freind; a beautiful miniature of Dr. Stukeley; ſome good paintings, by her huſband's own hand, particularly the Rhinoceros, which he deſcribed in the “Philoſophical Tranſactions.” She is alſo poſſeſſed of his MSS. and ſome capital printed books; a large folio volume, intituled, “Figuræ quædam Miſcellaneæ quæ ad “rem Anatomicam Hiſtoriamque Naturalem ſpectant; “quas propriâ adumbravit manu Jacobus Parſons, M.D. “S. S. R. Ant. &c.” another, called “Drawings of curious “Foſſils, Shells, &c. in Dr. Parſons's Collection, drawn by “himſelf;” &c. &c. Mrs. Parſons, if properly applied to, is ready to give, either to the Royal or Antiquarian Society, a portrait of her worthy huſband, and a ſum of money to found a lecture to perpetuate his memory, ſimilar to that eſtabliſhed by his friend Mr. Henry Baker.

It would be beyond our limits to enter into an enumeration of the many curious articles at various times communicated to the public by Dr. Parſons; which may be ſeen in the “Anecdotes of Bowyer.” We ſhall therefore cloſe this article with an extract from Dr. Maty's eloge: “The “ſurpriſing variety of branches which Dr. Parſons embraced, and the ſeveral living as well as dead languages “he had a knowledge of, qualified him abundantly for the “place of Aſſiſtant Secretary for foreign correſpondences, “which the Council of the Royal Society beſtowed upon “him about the year 1750. He acquitted himſelf to the “utmoſt of his power of the functions of this place, till a “few years before his death, when he reſigned in favour of “his friend, who now gratefully pays this laſt tribute to his “memory. Dr. Parſons joined to his academical honours “thoſe which the Royal College of Phyſicians of London “beſtowed upon him, by admitting him, after due examination, Licentiate, on the firſt day of April, 1751. The “diffuſive ſpirit of our friend was only equalled by his deſire “of information. To both theſe principles he owed the “intimacies which he formed with ſome of the greateſt men “of his time. The names of Folkes, Hales, Mead, “Stukeley, Needham, Baker, Collinſon, and Garden, may “be mentioned on this occaſion; and many more might be

“ added. Weekly meetings were formed, where the earlieſt intelligence was received and communicated of any diſcovery both here and abroad; and new trials were made, to bring to the teſt of experience the reality or uſefulneſs of theſe diſcoveries. Here it was that the Microſcopical Animals found in ſeveral infuſions were firſt produced; the propagation of ſeveral inſects by ſection aſcertained; the conſtancy of Nature amidſt theſe wonderful changes eſtabliſhed. His ‘Remains of Japhet, being Hiſtorical Enquiries into the Affinity and Origin of the European Languages,’ is a moſt laborious performance, tending to prove the antiquity of the firſt inhabitants of theſe iſlands, as being originally deſcended from Gomer and Magog, above 1000 years before Chriſt, their primitive and ſtill ſubſiſting language, and its affinity with ſome others. It cannot be denied but that there is much ingenuity as well as true learning in this work, which helps conviction, and often ſupplies the want of it. But we cannot help thinking that our friend’s warm feelings now and then miſlead his judgement, and that ſome at leaſt of his conjectures, reſting upon partial traditions, and poetical ſcraps of Iriſh Filids and Welſh Bards, are leſs ſatisfactory than his Tables of Affinity between the ſeveral Northern Languages, as deduced from one common ſtock. Literature, however, is much obliged to him for having in this, as well as in many of his other works, opened a new field of obſervations and diſcoveries. In enumerating our learned friend’s Diſſertations, we find ourſelves at a loſs whether we ſhould follow the order of ſubjects, or of time; neither is it eaſy to account for their ſurpriſing variety and quick ſucceſſion. The truth is, that his eagerneſs after knowledge was ſuch, as to embrace almoſt with equal facility all its branches, and with equal zeal to aſcertain the merit of inventions, and aſcribe to their reſpective, and ſometimes unknown, authors, the glory of the diſcovery. Many operations, which the ancients have tranſmitted to us, have been thought fabulous, merely from our ignorance of the art by which they were performed. Thus the burning of the ſhips of the Romans at a conſiderable diſtance, during the ſiege of Syracuſe, by Archimedes, would, perhaps, ſtill continue to be exploded, had not the celebrated M. Buffon in France ſhewn the poſſibility of it, by preſenting and deſcribing a Model of a Speculum, or rather Aſſemblage of Mirrors, by which he could ſet fire at the diſtance of ſeveral hundred

“ feet. In the contriving indeed, though not in the exe-
“ cuting of ſuch an apparatus, he had in ſome meaſure been
“ foreſtalled by a writer now very little known or read.
“ This Dr. Parſons proved in a very ſatisfactory manner;
“ and he had the pleaſure to find the French philoſopher
“ did not refuſe to the Jeſuit his ſhare in the invention,
“ and was not at all offended by the liberty he had taken.
“ Another French diſcovery, I mean a new kind of paint-
“ ing fathered upon the ancients, was reduced to its real
“ value, in a paper which ſhewed our Author was poſſeſſed
“ of a good taſte for the fine arts: and I am informed, that his
“ ſkill in muſic was by no means inferior, and that his fa-
“ vourite amuſement was the flute. Richly, it appears
“ from theſe performances, did our Author merit the ho-
“ nour of being a member of the Antiquarian Society,
“ which long ago had aſſociated him to its labours. To
“ another Society, founded upon the great principles of hu-
“ manity, patriotiſm, and natural emulation, he undoubtedly
“ was greatly uſeful [c]. He aſſiſted at moſt of their ge-
“ neral meetings and committees; and was for many years
“ chairman to that of Agriculture; always equally ready to
“ point out and to promote uſeful improvements, and to
“ oppoſe the intereſted views of fraud and ignorance, ſo in-
“ ſeparable from very extenſive aſſociations. No ſooner was
“ this Society [D] formed, than Dr. Parſons became a
“ member of it. Intimately convinced of the nobleneſs of
“ its views, though from his ſtation in life little concerned
“ in its ſucceſs, he grudged neither attendance nor expence.
“ Neither ambitious of taking the lead, nor fond of oppo-
“ ſition; he joined in any meaſure he thought right; and
“ ſubmitted chearfully to the ſentiments of the majority,
“ though againſt his own private opinion. The juſt ideas
“ he had of the dignity of our profeſſion, as well as of the
“ common links which ought to unite all its members, not-
“ withſtanding the differences of country, religion, or places
“ of education, made him bear impatiently the ſhackles laid
“ upon a great number of reſpectable practitioners; he
“ wiſhed, fondly wiſhed, to ſee theſe broken; not with a
“ view of empty honour and dangerous power, but as the
“ only means of ſerving mankind more effectually, check-

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[c] The Society for the Encouragement of Arts, Manufactures, and Commerce. He likewiſe was aſſociated to the Oeconomical Society at Bern, Dec. 26, 1763.

[D] A Medical Society inſtituted by Dr. Fothergill, and other reſpectable Phyſicians, Licentiates, in vindication of their privileges.

"ing the progreſs of deſigning men and illiterate practitioners, and diffuſing through the whole body a ſpirit of emulation. Though by frequent diſappointments he foreſaw, as well as we, the little chance of a ſpeedy redreſs, he nobly perſiſted in the attempt; and, had he lived to the final event, would undoubtedly, like Cato, ſtill have preferred the conquered cauſe to that ſupported by the gods. After having tried to retire from buſineſs and from London, for the ſake of his health, and having diſpoſed of moſt of his books with that wiew, he found it inconſiſtent with his happineſs to forſake all the advantages which a long reſidence in the capital, and the many connexions he had formed, had rendered habitual to him. He therefore returned to his old houſe, and died in it, after a ſhort illneſs, April 4, 1770. The ſtyle of our friend's compoſitions was ſufficiently clear in deſcription, though in argument not ſo cloſe as could have been wiſhed. Full of his ideas, he did not always ſo diſpoſe and connect them together, as to produce in the minds of his readers that conviction which was in his own. He too much deſpiſed thoſe additional graces which command attention when joined to learning, obſervation, and ſound reaſoning. Let us hope that his example and ſpirit will animate all his colleagues; and that thoſe practitioners who are in the ſame circumſtances will be induced to join their brethren, ſure to find amongſt them thoſe great bleſſings of life, freedom, equality, information, and friendſhip. As long as theſe great principles ſhall ſubſiſt in this Society, and I truſt they will out-laſt the longeſt liver, there is no doubt but the members will meet with the reward honeſt men are ambitious of, the approbation of their conſcience, the eſteem of the virtuous, the remembrance of poſterity."

PARTHENAY (John de), Lord of Soubiſe, an heroic leader among the Proteſtants of France, was deſcended of an ancient family of his name, and born about 1512. He choſe the profeſſion of arms; and, having diſtinguiſhed himſelf in it, was appointed to command Henry II's troops in Italy about 1550. Before he left Italy, he imbibed the ſentiments of the Reformed religion, at the court of Ferrara, under the auſpices of Renee, ducheſs of Ferrara, daughter of Lewis XII, of France; who gave ſanctuary to ſome Huguenot preachers, and embraced their doctrine. The general had ſome connection with this ducheſs, his mother having been one of the maids of honour to queen Anne of Brittany, who procured her marriage with his father in 1507, and in 1536 appointed her governeſs of this ducheſs of Ferrara, that queen's daughter. Our new convert, on his return to France, applied himſelf with extraordinary zeal to propagate his principles in the town and neighbourhood of Soubiſe; he ſucceeded ſo well, that in a little time the maſs was forſaken all about the place by a great part of the people.

Soubiſe alſo held frequent conferences with Catharine de Medicis, queen-mother of Henry III. who became in her heart his proſelyte, though ſhe had not courage enough to declare it openly; and the ducheſs of Montpenſier, who was always preſent at theſe conferences, was ſo much wrought upon by Soubiſe's diſcourſe, that ſhe deſired on her death-bed to have the ſacrament adminiſtered to her according to the Calviniſtical form. Hence it is that we find the queen-mother, when ſhe came to be regent of the kingdom, during the infancy of Charles IX. appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewiſe created a knight of the order of the Holy Ghoſt. The ſame year, the prince of Condé, the head of the Huguenot party, was alſo ſet at liberty: and, in the very beginning of the religious war, that prince, looking on the large city of Lyons, which had declared for the Proteſtant cauſe, as not in ſafe hands under the baron d'Adret, appointed Soubiſe to that important command in 1562; and he anſwered fully all the expectations which the prince had conceived of him. He performed a hundred bold actions there, and reſolutely kept the city; defending it effectually againſt all difficulties both from force and artifice. The duke of Nevers beſieged it to no purpoſe, and the queen-mother attempted in vain to over-reach him by negociations. He perſevered in maintaining and promoting the Proteſtant cauſe with unabated ardour till his death, in 1566, when he was about fifty-four.

Our hero, in 1553, had married Antoinette Bouchard, eldeſt daughter of the houſe of Aubeterre; by whom he had only one child, a daughter: who has a ſtricter right to a place in this work than her father, and is the ſubject of the enſuing article.

PARTHENAY (Catherine de), daughter and heireſs of the preceding, whoſe courage and conſtancy in the cauſe of Calviniſm ſhe likewiſe inherited; and, what is more extraordinary,

traordinary, this fortitude was joined to a good ſhare of wit, and no contemptible turn to poetry. This appears from ſome poems, which ſhe publiſhed in 1572, when ſhe could not be above eighteen, ſince her father's marriage was in 1553. She is generally thought to be the author of an "Apology for Henry IV." which was printed as her's in the new edition of her "Journal of Henry III." D'Aubigny aſſures us, that the king ſhewed it to him as a piece written in her ſtyle. Bayle declares, that whoever wrote it is a perſon of wit and genius. She wrote alſo tragedies and comedies; and particularly the tragedy of "Holofernes," which was repreſented on the theatre of Rochelle in 1574. She was married in 1568, being only fourteen, to Charles de Quellence, baron de Pont, in Brittany; who, upon the marriage, took the name of Soubiſe: and under this name he is mentioned with honour in the moſt remarkable occurrences of the civil wars of France. He was taken priſoner at the battle of Jarnac in 1569, and made his eſcape by a very artful ſtratagem. La Noue having been wounded the next year at the ſiège of Fontenai-le-Comte, Soubiſe commanded in chief, and took the place. The ſame year he received two wounds at the ſiege of Saintes. But the moſt ſurpriſing incident in his life is, that, not long after this ſiege, a ſuit was commenced againſt him for impotency by his mother-in-law the famous Antoinette Bouchard, already mentioned, in order to obtain a divorce.

Bayle, who loves to expatiate upon ſuch ſubjects, plays the droll here as uſual. "If, on the one hand, it is ſur-"priſing," ſays he, "that at a time, when the Proteſtant "ladies were diſtinguiſhed by the ſtrictneſs of their morals, "as well as the purity of their tenets, one of the greateſt "women among them ſhould have thought fit to commence "a ſuit, which tended ſo little to edification; it muſt be "conſidered, on the other, that their perpetual ſtudy of the "Bible was at that time more capable of infuſing certain "inclinations: for then people ſtudied with greater appli-"cation and zeal the temper and ſpirit of the holy patri-"archs, and that of their wives; among whom there prevailed "a very ſtrong though chaſte deſire of leaving poſterity. "The lady Soubiſe might alſo have been prompted by a "religious motive in another view. The Proteſtant reli-"gion was not yet firmly eſtabliſhed: the ſtrongeſt endea-"vours were made to deſtroy it; and therefore it was "neceſſary to perpetuate, by all reaſonable and proper me-"thods, ſuch families, which like hers might be the main "ſupports of it [A]." This ſuit was ſtill depending, when the baron fell a ſacrifice to his religion in the general maſſacre of the Proteſtants at Paris on St. Bartholomew's day 1571. This however was dying in the bed of honour; and the more ſo, in as much as he was not killed till after he had fought for his life like a lion. He made ſo long a reſiſtance, that thoſe who ſaw he did not yield, till he was pierced through like a ſieve, gave this teſtimony of him, "that he was more than man in battles, if he was leſs than "ſuch in the nuptial bed." What followed is yet moſt aſtoniſhing. When his body, thus butchered, was in its turn among the reſt dragged to the gate of the Louvre, in preſence of their majeſties and the whole court, ſeveral of the court-ladies came out of their apartments; and, unſhocked at the barbarous ſpectacle, gazed in the moſt immodeſt manner on the naked bodies. They fixed their eyes particularly on that of Du Pont, and ſurveyed it with great attention, in order to diſcover, if poſſible, the cauſe or marks of the defect with which he was charged. Very different was the behaviour of his wife, who had not only, out of decency, declined the proſecution in his lifetime, but, after his death, wrote ſeveral "Elegies" upon her loſs; to which ſhe added alſo ſome on the death of the admiral, and other illuſtrious perſonages.

Having thus done honour to the manes of her firſt huſband, ſhe entered into a ſecond marriage, in 1575, with Renatus viſcount Rohan, the ſecond of that name; who leaving her a widow in 1586, though ſhe was not yet above thirty-two, ſhe reſolved not to engage in a third match for the ſake of her children, to the care and education of whom ſhe applied her whole thoughts; and her care was crowned with all the ſucceſs ſhe could promiſe herſelf from it.

Her eldeſt ſon was the renowned duke de Rohan, who aſſerted the Proteſtant cauſe with ſo much vigour during the civil wars in the reign of Lewis XIII. Her ſecond ſon was duke de Soubiſe. And ſhe had three daughters; Henrietta, who died in 1629 unmarried; Catharine, who married a duke of Deux-ponts in 1605; and whoſe beauty having drawn the eyes of Henry IV. when he declared his paſſion, ſhe made the following memorable reply: "I am too poor "to be your wife, and too nobly born to be your miſtreſs." She died in 1607. She had ſtill a third daughter, Anne,

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[A] Bayle, under the article of Quellenec, is more ſerious, and ſeverely cenſures this proceeding.

who ſurvived all her brothers and ſiſters, and inherited both her mother's genius and magnanimous ſpirit. She was never married, and lived with her mother, and with her bore all the calamities of the ſiege of Rochelle. The daughter's reſolution was worthy of renown; but the mother's magnanimity was ſtill more wonderful, conſidering how far ſhe was advanced in years, being then in her ſeventy-fifth. They were reduced, for three months, to the neceſſity of living upon horſe-fleſh and four ounces of bread a-day. Yet, notwithſtanding this wretched condition, ſhe wrote to her ſon, "to go on as he had begun; and not let the conſideration of "extremity, to which ſhe was reduced, prevail upon him "to act any thing to the prejudice of his party, how great "ſoever her ſufferings might be." In ſhort, ſhe and her daughter refuſed to be included in the articles of capitulation, and remained priſoners of war. They were conveyed to the caſtle of Nicort, Nov. 2, 1628; and ſhe died in 1631, aged 77.

Morcri and Bayle, and the authors cited by him.

PARUTA (Paul), a noble Venetian, born in 1540, made himſelf diſtinguiſhed by his learning and ſkill in affairs of the ſtate. He was at firſt hiſtoriographer of the Republic, and afterwards raiſed to the very firſt employs. He was nominated to ſeveral embaſſies, became governor of Breſcia, and at length was elected procurator of St. Mark; all which ſituations he filled with great abilities and probity. He died in 1598. There are of his writing, "Notes upon "Tacitus;" "Political Diſcourſes;" "A Treatiſe of "the Perfection of the Political Life;" and, "A Hiſtory "of Venice from 1513 to 1572, with the War of Cyprus."

PASCAL (Blaise), a Frenchman, and one of the greateſt geniuſes in the world, was born at Clermont in Auvergne, June 19, 1623. His father, Stephen Paſcal, born in 1588, and of an ancient family, was preſident of the court of aids in his province: he was a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderneſs for this child, his only ſon, he quitted his office in his province, and went and ſettled at Paris in 1631, that he might be quite at leiſure for the inſtruction of him; and Blaiſe never had any maſter but his father. From his infancy he gave proofs of a very extraordinary capacity, for he deſired to know the reaſon of every thing; and when good reaſons were not given him, he

Vie de M. Paſcal, par M. Perier ſa Sœur. Bayle's Dict. in art. Paſcal. Bailiet Jugemens, &c. tom. vi.

he would ſeek for better: nor would he ever yield his aſſent, but upon ſuch as appeared to him well grounded. There was room to fear, that with ſuch a caſt of mind he would fall into free-thinking, or at leaſt into heterodoxy; yet he was always very far from any thing of this nature. His ſiſter, Madam Perier, relates, that he was not only free from all the vices of youth, but, what is more ſtrange in one of his genius and character, was never inclined to libertiniſm in religion, but always confined his curioſity to things natural. The reaſon of it, ſhe adds from his own information, was, that "his father, having himſelf a great "reverence for religion, had inſpired it into him in his "infancy; and given him this for a maxim, that every "thing which is the object of faith cannot be the object "of reaſon, and much leſs ſubject to it. And hence it was, "that he never was moved by the diſcourſes of Free-"thinkers; whom he looked on as a ſort of people, who "knew not the nature of faith, but were poſſeſſed of this "falſe principle, that human reaſon was above all "things."

What is told of his manner of learning the mathematics, as well as the progreſs he quickly made in that ſcience, ſeems almoſt miraculous. His father, perceiving in him an extraordinary inclination to reaſoning, was afraid that the knowledge of the mathematics would hinder his learning the languages. He kept him, therefore, as much as he could, from all notions of geometry; locked up all his books of that kind; and refrained even from ſpeaking of it in his preſence. He could not however make his ſon refrain from muſing upon proportions; and one day ſurpriſed him at work, with charcoal upon his chamber-floor, and in the midſt of figures, he aſked him, "what he was doing?" "I "am ſearching," ſays Paſcal, "for ſuch a thing;" which was juſt the 32d propoſition of the firſt book of Euclid. He aſked him then, "how he came to think of this?" "It was," ſays Paſcal, "becauſe I found out ſuch another thing:" and ſo going backward, and uſing the names of "bar" and "round," he came at length to the definitions and axioms he had formed to himſelf. Does it not ſeem miraculous, that a boy ſhould work his way into the heart of a mathematical book, without ever having ſeen that or any other book upon the ſubject, or knowing any thing of the terms? Yet we are aſſured of the truth of this by Madam Perier, and ſeveral other writers, the credit of whoſe teſtimony cannot reaſonably be queſtioned. He had, from henceforward, full liberty to indulge his genius in mathematical purſuits. He underſtood "Euclid's Elements," as ſoon as he caſt his eyes upon them: and this was not ſtrange; for, as we have ſeen, he underſtood them before. At ſixteen, he wrote a "Treatiſe "of Conic Sections," which was accounted by the moſt learned a mighty effort of genius: and therefore it is no wonder, that Des Cartes, who had been in Holland a long time, ſhould, upon reading it, chooſe to believe, that Mr. Paſcal, the father, was the real author of it. At nineteen, he contrived an admirable arithmetical machine, which was eſteemed a very wonderful thing: and at twenty-three, having ſeen the Torricellian experiment, he invented and tried a great number of other new experiments.

After he had laboured abundantly in mathematical and philoſophical diſquiſitions, he forſook thoſe ſtudies, and all human learning, at once; and determined to know nothing as it were for the future, but Jeſus Chriſt and him crucified. He was not twenty-four, when the reading ſome pious books had put him upon taking this holy reſolution: and he became as great a devotee as any age has produced. Bayle ſays, that "the extraordinary devotion of ſo excellent "a mathematician, and ſo great a philoſopher, may ſerve "to refute the libertines, who cannot now tell us, that none "but ſmall wits have any piety. He owns, that it is indeed "rare to ſee great devotion in ſuch perſons; and he thinks "we may ſay in this caſe, what the abbot Furetiere ſaid of "attornies, viz. There are ſome ſaints who have been "advocates, bailiffs, nay even phyſicians and comedians; "and there is no profeſſion, but what hath produced ſaints, "except that of an attorney." Paſcal now gave himſelf up entirely to a ſtate of prayer and mortification: he had always in his thoughts theſe great maxims, of renouncing all pleaſure, and all ſuperfluity; and this he practiſed with rigour even in his illneſſes, to which he was frequently ſubject, being of a very invalid habit of body: as for inſtance, when his ſickneſs obliged him to feed ſomewhat delicately, he took great care not to reliſh or taſte what he eat: He had no violent affection for thoſe he loved: he thought it ſinful, ſince a man poſſeſſes a heart which belongs only to God. He found fault with ſome diſcourſes of his ſiſter, which ſhe thought very innocent; as, if ſhe had ſaid upon occaſion that ſhe had ſeen a beautiful woman, he would be angry, and tell her, that ſhe might raiſe bad thoughts in footmen and young people. He frequently wore an iron g[illegible] full of points next to his ſkin, and when any vain thought came into his head, or when he took particular pleaſure in any thing, he gave himſelf ſome blows with his elbow, to redouble the prickings, and to recall himſelf to his duty. In the four laſt years of his life, his chief diverſion was to go and viſit the churches, where ſome reliques were expoſed, or ſome ſolemnity obſerved; and becauſe he did this with much devotion and ſimplicity, a certain very virtuous perſon took occaſion to obſerve, that "the grace of God diſcovers itſelf in great geniuſes by little things, and in common ones by great things." His humility was ſuch, that he would not ſuffer any one to wait on him; and the curate of St. Stephen du Mont, who ſaw him in his laſt ſickneſs, very frequently ſaid, "He is a child; he is humble, he ſubmits like a little child."

Though Paſcal had thus abſtracted himſelf from the world, yet he could not forbear paying ſome attention to what was doing in it; and he even intereſted himſelf in the conteſt between the Jeſuits and the Janſeniſts. The Jeſuits, though they had the popes and kings on their ſide, were yet decried by the people; who brought up afreſh againſt them the aſſaſſination of Henry the Great, and all the old ſtories that were likely to make them odious. Paſcal went farther; and by his "Provincial Letters," publiſhed in 1656, under the name of Louis de Montalte, made them the ſubject of ridicule. "Theſe Letters," ſays Voltaire, "may be conſidered as a model of eloquence and humour. The beſt comedies of Moliere have not more wit, than the firſt part of theſe Letters; and the ſublimity of the latter part of them is equal to any thing in Boſſuet. It is true, indeed, that the whole book was built upon a falſe foundation: for the extravagant notions of a few Spaniſh and Flemiſh Jeſuits were artfully aſcribed to the whole ſociety. Many abſurdities might likewiſe have been diſcovered among the Dominican and Franciſcan Caſuiſts; but this would not have anſwered the purpoſe, for the whole raillery was to be levelled only at the Jeſuits. Theſe Letters were intended to prove, that the Jeſuits had formed a deſign to corrupt mankind; a deſign, which no ſect or ſociety ever had, or can have." Voltaire calls Paſcal "the firſt of their ſatyriſts; for Deſpreaux," ſays he, "muſt be conſidered as only the ſecond." In another place, ſpeaking of this work of Paſcal, he ſays, that "examples of all the various ſpecies of eloquence are to be found in it. Though it has

Siecle de Louis XIV, tom. ii. c. 33.

Ibid. c. 23.

" been now written almoſt an hundred years, yet not a " ſingle word occurs in it, ſavouring of that viciſſitude, to " which living languages are ſo ſubject. Here then we are " to fix the epocha, when our language may be ſaid to " have aſſumed a ſettled form. The biſhop of Lucon, ſon " of the celebrated Buſſy, told me, that aſking one day the " biſhop of Meaux, what work he would covet moſt to be " the author of, ſuppoſing his own performances ſet aſide? " Boſſuet replied, The Provincial Letters." Theſe " Letters" have been tranſlated into all languages, and printed over and over again. Some have ſaid, that there were decrees of formal condemnation againſt them; and alſo, that Paſcal himſelf, in his laſt illneſs, deteſted them, and repented of having been a Janſeniſt: but both theſe particulars are falſe and without foundation. Father Daniel was ſuppoſed to be the anonymous author of a piece againſt them, intituled, " The Dialogues of Cleander and " Eudoxus."

Paſcal died at Paris, Aug. 19, 1662, aged 39. He had been ſome time about a work againſt Atheiſts and Infidels, but did not live long enough to digeſt the materials he had collected. What was found among his papers, was publiſhed under the title of " Penſées, &c. or, Thoughts " upon Religion and other Subjects;" and has been much admired. After his death, appeared alſo two other little tracts: one of which is intituled, " The Æquilibrium of " Fluids;" the other, " The Weight of the Maſs of Air." We preſume, there is no occaſion to obſerve, that he was never married: he could ſcarcely avoid thinking, upon his principles, that that ſort of commerce with females, which the matrimonial ſtate not only admits as a pleaſure, but exacts as a duty, muſt needs have ſomething in it of the nature of ſin; or, if not ſinful, at leaſt inconſiſtent with, and much below, Chriſtian perfection. Here then was a genius of the firſt order, led by a falſe religion, in whoſe chains he was ſo faſt bound, as never to entertain even a thought of getting looſe; led, I ſay, to think ill of, and to diſcard, a ſure and muſt unerring dictate of the natural law, as in ſome degree oppoſite to the revealed, and ſo make God to contradict himſelf. But he was not the firſt great genius, that had been ſo led; nor will he be the laſt.

To conclude, Paſcal was, all things conſidered, a man of a moſt ſingular compoſition; or, as Bayle ſays, " a pa" radoxical individuum of the human kind."

PASOR (Matthias), the ſon of George Paſor, a learned profeſſor of divinity and Hebrew in the Academy of Herborne [A], by Apollonia his wife, daughter of Peter Hendſchius, a ſenator of that place, was born there April 12, 1599; and, being a child of great hopes, was inſtructed in the elements of Greek and Latin there, when the plague breaking out, he was ſent to Marpurg in 1614. Here he paſſed his time very diſagreeably; being ſhunned as an infectious perſon by the profeſſors, and inſulted by ſome of the ſtudents, who even proceeded to beat him, in revenge for the pretended ſeverity ſhewn them by his father, while he was head ſchoolmaſter at Herborne. This treatment forced him to leave Marpurg; and, the following year, he returned to Herborne, where he applied himſelf cloſely to his ſtudies. In 1616, he was ſent to Heidelberg; and, meeting there with ſkilful profeſſors, he made ſuch vaſt improvement, that he was entertained as a tutor, where he taught in private both mathematics and Hebrew. He was honoured alſo with the degree of M. A. by the univerſity, and appointed mathematical profeſſor, April 1620; but, the Palatinate being invaded not long after, he was forced to fly for a while. However, as ſoon as the ſtorm abated, he returned to the duties of his poſt, and ſuffered all the inconveniences and dangers that can be imagined before he quitted it; which was not till inveſted by the duke of Bavaria's troops, Sept. 1622, when he was not only ejected, but loſt his books and MSS. In October he returned through many difficulties to his parents at Herborne, where he found a comfortable employment in the academy till 1629; and then, going to Leyden in Holland, conſtantly attended the lectures of the moſt eminent divines there; and had conferences with Erpenius upon the Arabic tongue, and with Snellius upon divinity.

Bayle, Wood, from our author's Life written by himſelf.

After a few weeks ſtay at this univerſity, he croſſed the water to England; and, bringing proper teſtimonials with him to Oxford, was incorporated M. A. there, June 1624. He began to teach privately Hebrew and the mathematics, but at the end of the year took a tour into France with ſome gentlemen of Germany; and ſpending the winter at Paris, attended the lectures of Gabriel Sionita, regius pro-

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[A] He lived nineteen years at Herborne, whence he removed to Fanetier, where he died in 1637. He publiſhed ſeveral books; among which are, "Lexicon et Grammatica Græca "N. Teſtam.;" reviſed by his ſon; "Oratio funebris Piſcatoris;" "Analyſis Heſiodi;" "Collegium Heſiodeum, &c."

feſſor of Syriac and Arabic: who, having left off reading in public ſome years for want of auditors, was prevailed upon by Paſor to reſume thoſe exerciſes; not indeed in the royal college, but in his own houſe. Having improved himſelf much under this excellent maſter, he returned to Oxford in 1625, and had chambers in Exeter College; chooſing to reſide here, notwithſtanding the plague had diſperſed the ſtudents, rather than go to Ireland with Uſher, archbiſhop of Armagh, who offered him his table and a handſome penſion. As ſoon as the infection ceaſed, he had ſome pupils, either in divinity or the Oriental tongues; and, upon his petition, was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a-week in term-time, in the divinity-ſchool, for which he was handſomely rewarded. He entered upon this temporary profeſſorſhip, Oct. 1626; and exerciſed it till 1629, when he accepted an invitation to be profeſſor of moral philoſophy at Groningen; which he entered upon, Auguſt the ſame year. Upon the death of Mulier, the mathematical profeſſor, ſix years after, Paſor ſucceeded to that chair; and, in 1645, was raiſed to that of divinity, of which faculty he was then created doctor. On this occaſion he reſigned his mathematical profeſſorſhip, but kept that of moral philoſophy. All theſe favours kept him at Groningen. In 1653, he made a viſit to Naſſau, his native country; and, going as far as Heidelberg, was entertained with great civility by the elector Palatine. He died, Jan. 1657-8, at Groningen, having never been married.

He publiſhed no books, for which he gave two admirable reaſons: firſt, "Becauſe he was not willing, that youth "ſhould be diverted from reading the good books already "publiſhed;" and ſecondly, "Becauſe he did not care "the bookſellers ſhould riſk their money."

PASSERAT (John), a celebrated profeſſor of eloquence in the Royal College at Paris, and one of the politeſt writers of his time, was born, 1534, at Troyes in Champagne. His father put him to ſchool under ſo ſevere a maſter, that the boy ran from him, and entered firſt into the ſervice of a farrier, and afterwards waited upon a monk: but, growing in time ripe enough to ſee his folly, he returned to his father, and proceeded in his ſtudies with ſo much diligence, that he became in a ſhort time able to teach in public. In that capacity, his firſt poſt was maſter of the ſecond claſs in the college of Du Pleſſis, from which he removed to that of cardinal Le Moine: but, being obliged to retire for ſome time from Paris, on account of the plague, on his return he ſet up the buſineſs of teaching Latin. At length he took up a reſolution to ſtudy the law; for which purpoſe he went to Bourges, and ſpent three years under Cujacius; but at laſt became profeſſor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the aſſaſſination of Ramus. In the diſcharge of this poſt he grew ſo eminent, that the moſt learned men of the time, and the counſellors of the ſupreme courts at Paris, went to hear his lectures. He was an indefatigable ſtudent, paſſing frequently whole days without eating a morſel: yet to an extraordinary erudition he joined an uncommon politeneſs of manners, having nothing of the mere ſcholar, except the gown and hood. Theſe accompliſhments brought him acquainted with all the people of quality; but he contracted an intimacy only with M. de Meſmes, in whoſe houſe he lived for thirty years, till his death, which was occaſioned by a palſy, in 1602.

He was highly eſteemed by Ronſard, Belleau, and Baif; Des Portes wrote a ſonnet in honour of him: Paſſerat uſed to ſay, that "he preferred Ronſard's verſes made for the chancellor l'Hôpital to the whole dutchy of Milan." He wrote Latin verſes very well. That age produced nothing more pure and natural. They are alſo full of erudition, and have a politeneſs which diſtinguiſhes them from the productions of ordinary poets; but at the ſame time they have nothing of the divine furor of enthuſiaſm, which raviſhes the reader of taſte. A liſt of his works may be ſeen in note [A]: beſides which, Grævius tells us, that he had met with academical queſtions by Paſſerat in manuſcript upon ſome of Cicero's "Orations," out of which he had taken what was for his purpoſe in illuſtrating that author: and Pithou ſaid, that Paſſerat knew nothing elſe but Cicero.

Niceron. Moreri. L'Avocat.

[A] Theſe are, "Chant d'allegreſſe pour l'entrée de Charles IX. en ſa ville de Troyes;" "Complainte ſur la mort d'Adrien Turnebe;" "Sonnets ſur le tombeau du Seigneur de la Châtre;" "Hymne de la paix;" "Recueil des poeſies, Françoiſes et Latines;" "Orationes et prælationes;" "Conjecturarum liber;" "De literarum inter ſe cognatione et permutatione;" "Commentarii in Catullum, Tibullum et Propertium;" "Kalendæ Januariæ;" "Oratio de Cæcitate;" "Notæ in Petronii Arbitri ſatyricon;" "Encomium Aſini."

PASQUIER, or PAQUIER (STEPHEN), a learned Frenchman, was born in 1528 at Paris; of which city he was an advocate in parliament, afterwards a counſellor, and at laſt advocate-general in the chamber of accounts. He pleaded many years with very great ſucceſs before the parliament, where he was almoſt conſtantly retained in the niceſt, moſt curious and delicate cauſes, and where he was every day conſulted as an oracle. However, he did not confine his ſtudies to the law; he looked occaſionally into other parts of learning, and treaſured up a thouſand rare curioſities in the literary way. Henry III. gave him the poſt of advocate of the chamber of accounts, which he filled with his uſual reputation, and reſigned it ſome time after to Theodore Pâquier, his eldeſt ſon. He was naturally beneficent and generous; agreeable and eaſy in converſation, his manner ſweet, and his temper pleaſant. His life was prolonged to the age of 87; when feeling the laſt ſtroke of death, he cloſed his own eyes, Aug. 31, 1615. He died at Paris, and was interred there in the church of St. Severin.

As to the reſt of his character, he was perfectly acquainted with ancient hiſtory; and eſpecially that of France, as appears from his writings [A]. But in one of theſe, intituled, "Les Recherches," having fallen unmercifully upon the Jeſuits, he was attacked by father Garaſſe in another, written expreſsly againſt it. The truth is, Pâquier's animoſity to the order had inſtigated him to adopt any ſtory, though ever ſo improbable, which he heard of them from their bittereſt enemies. However all his works abound with genius and Attic ſalt, and are full of graces and urbanity, ſtrictly ſo called: and, what is moſt extraordinary in his compoſition, he appears to have been formed by nature equally for the poet and the lawyer. Among his pieces in verſe, his "Flea, La Puce," is the moſt remarkable. It is intituled, "La Puce des grands tours de Poitiers, The "Flea of the general Seſſion of Poitiers." It contains ſeveral poems upon the famous flea, which Pâquier ſpied on the breaſt of the learned Catharine de Roches, in a viſit to her on the extraordinary ſeſſions at Poitiers in 1569.

[A] They were printed together at Trevoux, and contain his "Recherches;" of which he publiſhed the firſt book in 1560, and alſo ſix more before his death in 1621; three new books were taken out of his library, with ſeveral chapters, which were added to the preceding books. They paſſed through many editions, the laſt of which came out in in 1665. (2.) His "Letters," the laſt edition of which is that at Paris in 1619, 5 vols. 8vo. (3.) His "Poems," conſiſting of one book, "Of Portraits" ſix books of "Epigrams;" and a book of "Epitaphs." But in this collection is wanting, his "Catechiſm of the "Jeſuits;" inſtead of which is inſerted, the letters above mentioned of his ſon Nicolas.

Paſquier left three ſons worthy of bearing his name. The eldeſt, Theodore, was advocate-general in the chamber of accounts. Nicolas, maſter of requeſts, whoſe "Letters" were printed in 1623, at Paris, containing ſeveral diſcourſes upon the occurrences in France in the time of Henry IV. and Louis XIII. and Guy, who was auditor of the accompts.

PATERCULUS (Caius Velleius), an ancient Roman hiſtorian, who flouriſhed in the reign of Tiberius Cæſar, was born *in the year of Rome 735. His anceſtors were illuſtrious for their merit and their offices. His grandfather eſpouſed the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himſelf through with his ſword.* His father was a ſoldier of rank, and ſo was Paterculus himſelf. He was a military tribune, when Caius Cæſar, a grandſon of Auguſtus, had an interview with the king of the Parthians, in an iſland of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years ſucceſſively in all his expeditions. He received honourable rewards from him; but we do not find that he was preferred to any higher dignity than the prætorſhip. The praiſes he beſtows upon Sejanus give ſome probability to the conjecture, that he was looked upon as a friend of this favourite; and, conſequently, that he was involved in his ruin. His death is placed by Dodwell in the year 784, when he was in his 50th year.

Voſſius de Hiſt. Lat. Dodwell's Annales Velleiani. Bayle's Dict. PATERCULUS.

He wrote "An Abridgement of the Roman Hiſtory, in two Books," which is very curious. His purpoſe was only to deduce things from the foundation of Rome to the time wherein he lived, but he began his work with things previous to that memorable æra: for, though the beginning of his firſt book is wanting, we yet find, in what remains of it, an account of many cities more ancient than Rome. He promiſed a larger hiſtory, and no doubt would have executed it well: for during his military expeditions he had ſeen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Aſia-Minor, and other more eaſterly regions, eſpecially upon the ſhores of the Euxine ſea, which had furniſhed his mind with much entertaining and uſeful knowledge. In the "Abridgement" we have many particulars related, that are no where elſe to be found; and this makes it the more valuable. The ſtyle of Paterculus, though miſerably diſguiſed through the careleſſneſs of tranſcribers, and impoſſible to be reſtored to purity for want of manuſcripts, is yet manifeſtly worthy of his age, which was the time of pure Latinity. The greateſt excellence of this hiſtorian lies in his manner of commending and blaming thoſe he ſpeaks of, which he does in the fineſt terms and the moſt delicate expreſſions. He is condemned, and indeed with the greateſt reaſon, for his partiality to the Houſe of Auguſtus, and for making extravagant elogies, not only upon Tiberius, but even upon his favourite Sejanus; whom, though a vile and cruel monſter, Paterculus celebrates as one of the moſt excellent perſons the Roman commonwealth had produced. Lipſius, though he praiſes him in other reſpects, yet cenſures him ſeverely for his inſincerity and partiality, "Velleius Paterculus," ſays he, "raiſes "my indignation: he repreſents Sejanus, as endowed "with all good qualities. The impudence of this hiſtorian! "But we know that he was born, and died, to the deſtruction of mankind. After many commendations, he concludes, that Livia was a woman more reſembling the "gods than men: and, as to Tiberius, he thinks it a "crime to ſpeak otherwiſe of him, than as of an immortal "Jove. What ſincere and honeſt mind can bear this; On "the other hand, how artfully does he every where conceal "the great qualities of Cæſar Germanicus? how obliquely "does he ruin the reputation of Agrippina and others, whom "Tiberius was thought to hate? In ſhort, he is nothing "but a court-proſtitute. You will ſay, perhaps, it was "unſafe to ſpeak the truth at thoſe times: I grant it; but if "he could not write the truth, he ought not to have written "lies: none are called to account for ſilence." La Mothe le Vayer has made a very juſt remark upon this occaſion: "The ſame fault," ſays he, "may be obſerved in many "others, who have written the hiſtory of their own times, "with a deſign to be publiſhed while they lived."

Lipſ. Epiſt. Quæſt. lib. v. ep. ii.

Diſcours ſur les anciens Hiſtoriens.

It is ſtrange, that a work ſo elegant and worthy to be preſerved, and of which, by reaſon of its ſhortneſs, copies might be ſo eaſily taken, ſhould have been ſo near being loſt. One manuſcript only has had the luck to be found, as well of this author among the Latins, as of Heſychius among the Greeks, "in which," ſays a great critic of our own nation, "the faults of the ſcribes are found ſo "numerous, and the defects ſo beyond all redreſs, that, "notwithſtanding the pains of the learnedeſt and acuteſt "critics for two whole centuries, theſe books ſtill are, and are "like

Remarks upon a late Diſcourſe on [illegible] thinking, by Phi-

" like to continue, a mere heap of errors." No ancient author but Priſcian makes mention of Paterculus: the moderns have done him infinitely more juſtice, and have illuſtrated him with notes and commentaries. He was firſt publiſhed, from the manuſcript of Morbac, by Rhenanus, at Baſil in 1520: afterwards by Lipſius at Leyden in 1581: then by Gerard Voſſius in 1639: next by Boeclerus at Straſburg in 1642: then by Thyſius, and others: and laſtly, by Peter Burman at Leyden, 1719, in 8vo. To the Oxford edition in 1693, 8vo, were prefixed the "Annales "Velleiani" of Dodwell, which ſhew deep learning, and a great knowledge of antiquity.

Eleutherus Lipſienſis, p. 92. 1743, 8vo.

PATIN (Guy), a French writer of much wit and learning, and profeſſor of phyſic in the Royal College of Paris, was of an ancient and good family, and born at Houdan, a village near Beauvais in Picardy, in 1602. His father propoſed to bring him up an advocate; and, in order to give him a good pronunciation, made him read Plutarch's Lives aloud, while he was yet a child. He was firſt placed in the college of Beauvais, but afterwards ſent to Paris; and put in the college of Boncourt, where he continued two years, and went through a courſe of philoſophy. Some time after, a benefice was offered him, which he flatly refuſed; proteſting abſolutely, that he would never be a prieſt. His father was not very much offended with this, perceiving the refuſal to proceed from ſomething ingenuous in his nature; but his mother was ſo enraged, that he was five years without ſeeing her or going home. Drelincourt, profeſſor of phyſic at Leyden, aſſured Bayle, that Patin had been corrector to a preſs; and it was probably during this period, when he did it for a ſupport. Meanwhile, he was adviſed to improve himſelf, in order to be a phyſician at Paris; and with this view he ſtudied very hard from 1622 to 1624, and was admitted there. Then his father and mother were pacified, and aſſiſted him with money to take his degrees, and to purchaſe books. Five years after, he married a woman of fortune, by whom he had ſeveral children. He became an eminent practitioner, and alſo publiſhed ſome pieces in the way of his profeſſion; but they are neither numerous nor conſiderable. We have a liſt of them in Merckhin's "Lindenius Renovatus," where the title of the firſt, and as it ſhould ſeem the moſt conſiderable, runs thus: "De "valetudine tuenda per vivendi normam uſumque legitimum "rerum ad bene ſalubriterque vivendum neceſſariarum;"

Nouvelles Lettres de Guy Patin à Mr. Charles Spon. tom i. Lett. 18. Amſt. 1718. Bayle's Dict. Patin.

Lett. xxi. tom. i.

yet, in a letter to Spon, he owns himſelf aſhamed of it, and aſſures him, that it was not worth his reading.

It was not any thing he wrote in his lifetime upon phyſic, but his "Letters," publiſhed ſince his death, which have made his name ſo famous. Some ſelect "Letters" were firſt publiſhed at Geneva in 1683, which meeting with a prodigious ſale, encouraged the bookſeller to add two more volumes; and all the three were ſoon after publiſhed both in Holland and at Paris. "Theſe Letters," ſays Voltaire, "were read with eagerneſs, becauſe they contained anecdotes of ſuch things as every body loves, and ſatires which are liked ſtill more. They ſerve to ſhew, what uncertain guides in hiſtory thoſe writers are, who inconſiderately write down the news of the day. Such relations are frequently falſe, or perverted by the malice of mankind; and ſuch a multitude of petty facts are ſeldom conſidered as valuable but by little minds." Upon the publication of the firſt volume in 1683, Bayle paſſed the following judgement on theſe letters, which may indeed ſerve for all that came out afterwards: "It is fit," ſays he, "the reader ſhould be advertiſed, that all the witty ſayings and all the ſtories he relates are not true. There are ſome places, wherein he ſhews a terrible malice and a prodigious boldneſs in giving a criminal turn to every thing. We ſhould be very much to blame to believe theſe paſſages becauſe they are printed. All that can be gathered from them is, that Mr. Patin wrote them to his friend, as a thing he had heard from others, and to continue the cuſtom he had a long time obſerved, of converſing with him by letters, as he would have done if they had taken a walk together. It is very well known, men in converſation talk as ſoon of a current rumour, though it afterwards prove falſe, as they would of any thing that is true; and when a man is of a ſatirical humour, as it muſt be granted Mr. Patin was, that which is publiſhed to the diſadvantage of our neighbour is much more taken notice of, than that which is ſpoken of to his praiſe." It is not an eaſy matter to determine, whether theſe letters had better have been deſigned for the public by the author; or written, as they are, in a careleſs manner, for the particular uſe of thoſe to whom they are directed. If Patin had deſigned them for the public, he would have filled them with learning, and obſervations upon learned men and their works; he would not have publiſhed things which were not well examined, and as they offered themſelves to his

Siécle de Louis XIV. tom. ii.

Nouvelles de la Rep. des Lettres. Avr. 1684. art. 1.

fancy; and in ſhort, we ſhould have had fewer falſehoods in them: but then we ſhould not have found there his natural wit and genius; we ſhould not have met with ſo many curious matters of fact, ſo many lively and bold ſtrokes which divert us, and put us upon making ſolid reflections. Beſides the three volumes already mentioned, two more were afterwards publiſhed at Amſterdam, 1718, under the title of, "Nouvelles lettres de feu Mr. Guy Patin, tirées du cabinet "de Mr. Charles Spon." All the five volumes are in 12mo, and the "Letters" bear date from 1642 to 1672.

It was in this laſt year that our author died, and left a ſon named Charles, who became very famous, and excelled particularly in the knowledge of medals. It is ſaid, that Guy Patin reſembled Cicero, and had much the air of that illuſtrious orator, whoſe ſtatue is ſtill to be ſeen at Rome.

PATIN (Charles), ſecond ſon of Guy Patin, was born at Paris, Feb. 23, 1633; and made ſuch a wonderful progreſs in literature, that he maintained Greek and Latin theſes upon all parts of philoſophy, in 1647. His profeſſor, who was an Iriſhman, and did not underſtand the Greek tongue, was very angry at theſe theſes, when he was deſired to examine them: but, ſeeing the young man prepared to defend them without a moderator, he was forced to preſide at the diſputation, for fear of hurting his reputation. The Pope's nuncio, thirty-four biſhops, and many perſons of quality, were preſent at the diſputation; when the reſpondent, having ſtood the ſhock for the ſpace of five hours in both languages, was with great glory admitted to a Maſter of Arts degree. Let us not forget, that he was then but fourteen years of age. He afterwards ſtudied the civil law, in complaiſance to an uncle by his mother's ſide, who was an advocate in the parliament of Paris: he took his licence at Poitiers after ſixteen months, and was admitted an advocate in the ſame parliament. He ſpent ſix years in this profeſſion, but could not forſake the ſtudy of phyſic, to which his inclination always led him. It was his father's will alſo, that he ſhould give up the law, and devote himſelf to phyſic; ſo that he reliſhed eaſily the reaſon, which the famous phyſician Mareſcot alleged for preferring the profeſſion of phyſic to the prieſthood, for which his father had originally deſtined him. This reaſon was, that it had afforded him three benefits, which he never could have obtained by the prieſthood; one, that he had enjoyed a perfect ſtate of health to

Bayle's Dict. Patin, note K.

to the age of eighty-two; another, that he had gained a hundred thouſand crowns; a third, that he had enjoyed the intimate friendſhip of ſeveral illuſtrious perſons.

As ſoon as he was admitted doctor of phyſic, he applied himſelf to practice, and ſucceeded greatly. He read lectures on phyſic, in the room of profeſſor Lopez, who was gone to Bourdeaux. Fearing to be imprifoned for reaſons which have never been cleared up, he quitted France in 1668, and travelled into Germany, Holland, England, Switzerland, and Italy. He fixed at Baſil; but the war between the Germans and the French upon the frontiers made him ſo uneaſy, that he removed with all his family into Italy. He was made profeſſor of phyſic at Padua in 1676, and three years after, honoured with the dignity of knight of St. Mark. He underſtood, in 1681, that the king of France would receive him into favour; and perhaps would have returned to his own country, if the chief profeſſor's place in ſurgery at Padua had not been given him, with an augmentation of his ſalary. He died there, Oct. 2, 1693, of a polypus in his heart. He had married, in 1663, the daughter of a phyſician of Paris; a learned lady, by whom he had two daughters, who became alſo learned. They were all of the academy of the Ricovrati at Padua, and all diſtinguiſhed themſelves by ſome ſmall publications.

Siécle de Louis, tom. ii.

Charles Patin publiſhed a great number of valuable works, which, ſays Voltaire, "are read by men of learning, as his "father's Letters are by men of leiſure." Some of theſe relate to ſubjects of phyſic, but the greater part are employed upon medals and antiquities. The principal are, 1. "Introduction à l'Hiſtoire par la connoiſſance des Me-"dailles, 1665," in 12mo. 2. "Imperatorum Numiſ-"mata," folio. 3. Theſaurus Numiſmatum," 4to. 4. "Relations Hiſtoriques et Curieuſes de diverſes voyages en "Allemagne, Angleterre, Hollande, &c." 12mo. 5. "Prattica delle Medaglie," 12mo. 6. De Numiſmate "Antiquo Auguſti et Platonis," 4to. 7. "De Optima "Medicorum Secta; Oratio Inauguralis," 4to. 8. "De "Avicenna," 4to. 9. "De Scorbuto," 4to. 10. "Quod optimus Medicus debeat eſſe Chirurgus," 4to. 11. "Lycæum Patavinum, ſive Icones et Vitæ Profeſ-"ſorum Patavii anno 1682 publice docentium," 4to; and many other things of a ſmaller nature, as well relating to his profeſſion, as upon medals, inſcriptions, and antiquities in general.

When the "Introduction to Hiſtory by the Knowledge of "Medals" was publiſhed, it was cenſured by Mr. Sallo in his new "Journal des Sçavans," who alſo treated Charles Patin's "Defence" of it with great contempt. This very much incenſed Guy Patin, who expreſſed himſelf thus in a letter to his friend: "I do not know whether you have received a kind of gazette, which is called the Journal of the Learned; the author whereof having complained in a "little article againſt my ſon Charles, concerning a medal "made here the laſt year for the Switzers, he has anſwered "him. I have ſent you his Anſwer, which is wiſe and modeſt. "This new Gazetteer has replied to him, and there ſpeaks "as one who is ignorant and extravagant: to which reply "he ſhould doubtleſs have had a ſmart and ſtrong anſwer, if "Charles had not been deſired to ſuſpend his Reply, and "threatened with a letter under the king's ſignet. The "truth is, Mr. Colbert takes into his protection the authors "of this Journal, which is attributed to Mr. Sallo, a counſellor in parliament."

See Sallo.

Tome iii. Lettr. 421.

In another letter Guy Patin ſpeaks of the cauſes of his ſon's diſgrace, and of his leaving Paris, which he imputes to certain prohibited books found in his ſtudy. The reaſons Bayle gives are, firſt, That Charles Patin was ſent into Holland, with an order to buy up all the copies of the "Amours of the Royal Palace," and to burn them upon the place without ſparing any: ſecondly, That a great prince gave him this commiſſion, and promiſed to reward him for his pains: thirdly, That this commiſſioner, having bought up all the copies, did not burn them, but ſent a great number of them into the kingdom. "This," ſays Bayle, "is "the common report at Paris: I know not whether it be "well grounded."

PATRICK (SIMON), a very learned Engliſh biſhop, was the ſon of a mercer at Gainſborough in Lincolnſhire, and born there, Sept. 8, 1626. He was admitted into Queen's College at Cambridge, in 1644; and became a friend of the learned Mr. John Smith, fellow of the ſame, whoſe funeral ſermon he preached in 1652. Taking the degrees in arts at the uſual ſeaſons, he was choſen fellow of his college; [illegible] about the ſame time received holy orders from Hall biſhop of Norwich, in his retirement at Higham, after his ejection from his biſhopric. He was ſoon after taken as chaplain into the family of Sir Walter St. John of Batterſea, who

General Dictionary, from Memoirs communicated by the late Dr. Knight.

See article Smith, John.

gave him that living in 1658. In 1661, he was elected by a majority of fellows maſter of Queen's College, in oppoſition to a royal mandamus, appointing Mr. Anthony Sparrow for Wood's Faſti, vol. ii. that place: but the affair, being brought before the king and council, was ſoon decided in favour of Mr. Sparrow; and ſome of his fellows, if not all, who had ſided with Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent-Garden, London, given him by the earl of Bedford in 1662; where he endeared himſelf much to the pariſhioners by inſtruction and example, and particularly by continuing all the while among them during the plague in 1665. It is ſaid further, that, out of a ſpecial regard to them, he refuſed the archdeaconry of Huntingdon.

Having ſufficient reaſons of diſlike to his college at Cambridge, he went to Oxford for his degrees in divinity; and, entering himſelf of Chriſt-Church, took his doctor's degree there in 1666. He was made chaplain in ordinary to the king about the ſame time. In 1668, he publiſhed his "Friendly Debate between a Conformiſt and Non-conformiſt;" which was anſwered by the Diſſenters, who were much exaſperated by it. In 1672, he was made prebendary of Weſtminſter, and dean of Peterborough in 1679. Here he completed and publiſhed the "Hiſtory of the Church of Peterborough," which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick publiſhed, in 1686, folio, his manuſcript, with a large "Supplement," from page 225 to 332, containing a fuller account of the abbots and biſhops of Peterborough, than had been given by Gunton. In 1680, the lord chancellor Finch offered him the living of St. Martin's in the Fields; but he refuſed it, and recommended Dr. Thomas Teniſon. In 1682, Dr. Lewis de Moulin, who had been hiſtory-profeſſor at Oxford, and had written many bitter books againſt the church of England, ſent for Patrick upon his ſick-bed, and ſolemnly declared his regret upon that account; which declaration being ſigned, was publiſhed after his death.

During the reign of James II. he was one of thoſe champions, who defended the Proteſtant religion againſt the Papiſts; and ſome pieces by him are inſerted in the lat collection of "Controverſial Tracts," 3 vols. fol. publiſhed at that time. In 1686, he and Dr. Jane, the two chaplains then in waiting, had a conference with two Romiſh prieſts, in the preſence of the king, who was deſirous of bringing over Lawrence Hyde earl of Rocheſter to Popery; but that conference, inſtead of perverting the earl, only ſerved to confirm him in his old principles. Biſhop Kennet, who relates this, adds, that the king, going off abruptly, was heard to ſay, "He never ſaw a bad cauſe ſo well, nor a "good one ſo ill, maintained." The king took vaſt pains to gain Patrick over, ſent for him, treated him kindly, deſired him to abate his zeal againſt his church, and quietly enjoy his own religion: but the dean replied, with proper courage, "That he could not give up a religion ſo well "proved as that of the Proteſtants." Conformably to this principle, he oppoſed the reading of his majeſty's Declaration for Liberty of Conſcience: and aſſiſted Dr. Teniſon in ſetting up a ſchool at St. Martin's, to confront the Popiſh one, opened at the Savoy, in order to ſeduce the youth of the town into Popery. He had alſo a great ſhare in the comprehenſion projected by abp. Sancroft.

Complete Hiſtory of England, vol. iii. p. 451.

At the Revolution in 1688, great uſe was made of the dean, who was very active in ſettling the affairs of the church: he was called upon to preach before the prince and princeſs of Orange, and ſoon after appointed one of the commiſſioners for the review of the liturgy. In 1689, he was made biſhop of Chicheſter; and employed, with others of the new bps. to compoſe the diſorders of the church of Ireland. In 1691, he was tranſlated to the ſee of Ely, in the room of Turner, who was deprived for refuſing the oaths to the government. Here he continued to perform all the offices of a good biſhop, as well as a good man, which he had ever proved himſelf on all occaſions. He died at Ely, May 31, 1707, aged 80; and was interred in the cathedral, where a monument is erected to his memory.

This prelate was one of the moſt learned men, as well as beſt writers, of his time. He publiſhed many and various things; ſome of the devotional kind, many "Sermons," "Tracts againſt Popery," and "Paraphraſes and Commen-"taries upon the Holy Scriptures." These laſt are excellent in their way, and perhaps the moſt uſeful of any ever written in the Engliſh language. They were publiſhed at various times, but reprinted in three volumes folio; and with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Teſtament, make a continued regular commentary in Engliſh upon all the ſacred books. The ſtyle of this prelate is even and eaſy, his compoſitions rational, Hiſtory of his Times, vol. i.

rational, and full of good and ſound ſenſe. Burnet ranks him among thoſe many worthy and eminent clergymen in this nation, who deſerved a high character; and were indeed an honour to the church, and to the age in which they lived.

Niceron, tome vi. Eloge by Father Bouhours in the Journal des Sçavans, and at the head of Patru's works.

Siécle de Louis XIV. tome ii.

PATRU (Oliver), a polite ſcholar, and memorable for being one of the firſt poliſhers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament. His application to the learned languages did not make him forget, as it does very many, to cultivate his own; the beauty and genius of which he entered into early, and made ever after the principal ſtudy of his life. After procuring himſelf to be received advocate, he went into Italy; and, on his return to Paris, frequented the bar. "He was the firſt," ſays Voltaire, "who introduced correctneſs and purity of language in pleadings." He obtained the reputation of a moſt exact ſpeaker and excellent writer, and was eſteemed ſo perfectly knowing in grammar and his own language, that all his deciſions were ſubmitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted for much of its perfection, confeſſes, that he learned many ſecrets of his art from Patru: and Boileau applied to him to review his works, and uſed to profit by his opinion. Patru was an extremely rigid cenſor, though juſt; inſomuch that, when Racine made ſome obſervations upon the works of Boileau a little too ſubtle and refined, Boileau, inſtead of the Latin proverb, *Ne ſis mihi patruus*, "Do not treat me "with the ſeverity of an uncle," replied, *Ne ſis mihi Patru*, "Do not treat me with the ſeverity of Patru."

Patru was eſtimable for the qualities of his heart, as well as thoſe of the head: was honeſt, generous, ſincere, and preſerved a gayneſs of character, which no ill fortune could alter or affect: for this famous advocate, in ſpite of all his talents, lived almoſt in a ſtate of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the beſt French writers had more charms for him, than all the profits of the bar. Hence he became ſo poor, as to be reduced to the neceſſity of ſelling his books, which ſeemed dearer to him than his life; and would actually have ſold them for an under-price, if Boileau had not generouſly advanced him a larger ſum, with this further privilege, that he ſhould have the uſe of them as long as he lived.

His death was preceded by a tedious illneſs, during which he received a preſent of five hundred crowns from Colbert, as a mark of the eſteem which the king had for him. He died, Jan. 16, 1681. He had been elected a member of the French Academy in 1640, by the intereſt of cardinal Richelieu. The prodigious care and exactneſs, with which he retouched and finiſhed every thing he wrote, did not permit him to publiſh much. His miſcellaneous works were printed at Paris in 1670, 4to; the third edition of which, in 1714, 4to, was augmented with ſeveral pieces. They conſiſt of "Pleadings," "Orations," "Letters," "Lives of ſome of his Friends," Remarks upon the "French Language, &c." A very ingenious piece of his was publiſhed at Paris in 1651, 4to, with this title, "Reponſe du Curé a la Lettre du Marguillier ſur la conduite de M. le Coadjuteur."

Memoirs of the author prefixed to his works.

PATTISON (William), was born at Pearſmarſh, in the county of Suſſex, 1706, and was the ſon of a farmer at that place, who rented a conſiderable eſtate of the earl of Thanet. He diſcovered excellent parts, and a ſtrong propenſity to learning; and his father, not being in circumſtances to give him a proper education, applied to his noble landlord, who took him under his protection, and placed him at Appleby ſchool in Weſtmoreland. Here he became acquainted with Mr. Noble, a clergyman of great learning and fine taſte, who, perceiving his natural talents, and great application to poetry, took a great pleaſure in giving him ſuch inſtructions as he thought conducive to the advancement of his knowledge, and ripening of his judgement. For this purpoſe, he uſed frequently to read the claſſics with him; taught him how to diſcern the beauties and the faults of authors; deſcribed to him the difference between falſe wit and judicious writing; and gave him ſuch a plan, as proved very advantageous to him in the proſecution of his ſtudies. He was a great lover of ſolitude; and there is a very romantic place near Appleby, to which he uſed frequently to retire, and which, from the near reſemblance it has to ſome deſcriptions in Cowley, he called "Cowley's Walk." In this wild ſcene of ragged rocks, ſhady woods, and murmuring ſtreams, he ſpent many an agreeable afternoon, and many a moonlight evening, to indulge himſelf in that ſadly pleaſing melancholy, which the awful ſolemnity of the place naturally inſpired. The ſame caſt of mind made him a great admirer of angling. He was ſo much a lover of this diverſion,

ſion, that he uſed frequently to ſit up late, and ſometimes whole ſummer nights, upon the banks of his Ituna, with his angle in his hand. Here he uſed often to write verſes; and would ſay, that many of his lines owed their ſmoothneſs and harmony to thoſe ſtreams. Here it was that he wrote an agreeable philoſophical poem, intituled, "The Morning "Contemplation."

Upon his leaving Appleby, he went to Sidney College in Cambridge, where he purſued the plan Mr. Noble had given him, and went through the claſſics as well as all our Engliſh poets with great advantage; now and then recreating himſelf with his favourite amuſement on the banks of the Cam. Of all the books he ever read, "Spenſer's Fairy Queen" and "Brown's Britannia's Paſtorals" are ſaid to have given him the greateſt delight. The laſt mentioned book, which he had purchaſed for a ſhilling, was, through his misfortunes, all the library he left behind him. He had a great averſion to public diſputations, and as it ſeems could not well brook the college-diſcipline. He was of a temper impatient of reſtraint; his tutor, he thought, treated him with great rigour; a quarrel enſued; and, to avoid the ſcandal of expulſion, with which he was threatened, he took his name out of the college book, and went to London. However, he left the college in Mirth, though the conſequences terminated in Melancholy; by deputing his gown to make his Apology in verſes, a copy of which he pinned upon it at his departure.

This imprudent ſtep gave his friends very great concern; they were very anxious for his return; and, as he had been guilty of no groſs immoralities, they paved a way for his kind reception. But the pleaſures of the town, the deſire of being known, and his romantic expectations of meeting with ſome generous patron to reward his merit, rendered him deaf to all advice. He led a pleaſurable life, frequented Button's, and became acquainted with ſome of the moſt eminent wits of the time. And as he had no fortune, nor any means of ſubſiſtence, but what aroſe from the ſubſcriptions for the poems he propoſed to publiſh; and, as he wanted even common prudence to manage this precarious income, he was ſoon involved in the deepeſt diſtreſs and moſt deplorable wretchedneſs. In a very pretty poem, intituled, "Effigies "Authoris," addreſſed to lord Burlington, he deſcribes himſelf as deſtitute of friends; of money; a prey to hunger; and paſſing his nights on a bench in St. James's Park. In a private letter to a gentleman, he thus expreſt himſelf, "Spare

“ my bluſhes; I have not enjoyed the common neceſſaries “ of life theſe two days, and can hardly hold to ſubſcribe “ myſelf, &c.” Curll, the bookſeller, finding ſome of his compoſitions well received, and going through ſeveral impreſſions, took him into his houſe; and, as Pope affirms in one of his letters, ſtarved him to death. But this does not appear to be ſtrictly true; for he was ſeized with the ſmall-pox, after he had been about a month in his houſe. The diſtemper ſeemed to be of the moſt favourable ſort, and he was carefully attended by a phyſician, through his friend Mr. Euſden's recommendation. But his heart, he ſaid himſelf, was broke through the afflictions he had fallen under, and all medicinal preſcriptions were ineffectual. Thus died this unfortunate young man in his 21ſt year, and obtained at laſt, after uncommon delay, the favour of a grave in the upper churchyard belonging to St. Clement Danes in the Strand.

He had a ſurpriſing genius, and had raiſed hopes in all that knew him of becoming one of the moſt eminent poets of the age. His example, it is to be hoped, may be of uſe to check the ſallies of youth; to make them more attentive to the ſage advice of friendſhip and experience; and to ſhew them the inſignificance of the brighteſt parts without a due mixture of prudence. His poetical works, conſidered, as they ought to be, only as juvenile productions, have great merit, and were publiſhed in 2 vols. 8vo, 1728.

PAUL (Father), a moſt illuſtrious and excellent perſon, was born at Venice the 14th of Aug. 1552; and was the ſon of Francis Sarpi, a merchant, whoſe anceſtors came from Friuli, and of Iſabella Morelli, a native of Venice. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father dying, Ambroſio Morelli his uncle, prieſt of the collegiate church of St. Hurmagoras, took him and a ſiſter under his own care; and their mother retired into a convent. This Ambroſio was very well ſkilled in polite literature, which he taught ſeveral children of the noble Venetians: and he took particular care of the education of his little nephew, whoſe genius was very happy, though his conſtitution was [illegible]ry delicate. Paul had quick apprehenſion, a prodigious memory, a great ſtrength of judgement; ſo that he made uncommon advances in every thing he applied to. He ſtudied philoſophy and divinity under Giov. Maria Capella, a father belonging to the monaſtery of the Servites in Venice; and

Fulgentio's Life of Father Paul; and Lockman's Extract from it, prefixed to Paul's Treatiſe of Eccleſiaſtical Benefices and Revenues, Lond. 1736, 8vo.

he alſo cultivated, when but in his tender years, the mathematics, and the Greek and Hebrew tongues. Capella boaſted, that he had a ſcholar who was capable of being his maſter; and conceived ſuch a veneration for him, that he prevailed with him, as is ſuppoſed, to aſſume the religious habit of the Servites, notwithſtanding the oppoſition from his mother and uncle, who intended him for their own church. Paul took this habit, Nov. 24, 1566; and two years after made his tacit profeſſion, which he ſolemnly renewed May the 10th, 1572.

Being then in his 20th year, he defended, in a public aſſembly at Mantua, ſeveral difficult propoſitions in natural philoſophy and divinity; on which occaſion he gave ſo extraordinary a proof of his abilities, that the duke of Mantua appointed him his chaplain, at the ſame time that the biſhop of that city made him reader of canon law and divinity in his cathedral. Theſe employments animated him to improve himſelf in the Hebrew; and he applied alſo with ſo much vigour to the ſtudy of hiſtory, that it may be juſtly affirmed no man ever ſurpaſſed him in it. During his ſtay at Mantua he became acquainted with many eminent perſons; and, what made him more known, the duke, who was a learned prince, obliged him to diſpute with perſons of all profeſſions, and on all ſubjects. Paul had a profound knowledge in the mathematics, but the utmoſt contempt for judicial aſtrology: "We cannot," he uſed to ſay, "either find out, or "we cannot avoid, what will happen hereafter." Fulgentio tells us a pleaſant ſtory to this purpoſe. Duke William, who loved to ſoften the cares of government with ſallies of humour, having a mare ready to foal a mule, engaged Paul to ſit up a whole night, and with his inſtrument to take the horoſcope of the animal's nativity. This being done, and the ſcheme ſettled, the duke ſent it to all the famous aſtrologers in Europe, with this inſcription, that under ſuch an aſpect a baſtard was born in the duke's palace. The aſtrologers returned very different judgements; ſome aſſuring that this baſtard would be a cardinal, others a great warrior, others a biſhop, and others a pope: all which, as may be ſuppoſed, afforded the duke no ſmall diverſion.

Paul, being now weary of a court life, which no way ſuited his inclination, left Mantua, and returned to his convent at Venice. By this time he had made a ſurprizing progreſs in the canon and civil law, in all parts of phyſic, and in the Chaldee language; and, as uſually happens, his great reputation had expoſed him much to envy. For, before

fore he left Mantua, one Claudio, who was jealous of his ſuperior talents, accuſed him to the inquiſition of hereſy, for having denied that the doctrine of the Trinity could be proved from the firſt chapter of Geneſis: but Paul, appealing to Rome, was honourably acquitted, and the inquiſitor reprimanded for preſuming to determine upon things written in a language he did not underſtand. At twenty-two, he was ordained prieſt; and afterwards, when he had taken the degree of doctor in divinity, and was admitted a member of the college of Padua, was choſen provincial of his order for the province of Venice, though he was then but twenty-ſix: an inſtance which had never happened before among the Servites. He acquitted himſelf in this poſt, as he did in every other, with the ſtricteſt integrity, honour, and piety; inſomuch that, in 1579, in a general chapter held at Parma, he was appointed with two others, much his ſeniors, to draw up new regulations and ſtatutes for his order. This employment made it neceſſary for him to reſide at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farneſe, and other great perſonages.

His employment as provincial now ended, he retired for three years, which he ſaid was the only repoſe he had ever enjoyed; and applied himſelf to the ſtudy of natural philoſophy and anatomy. Among other experiments, he employed himſelf in the tranſmutation of metals; but not with any view of diſcovering the philoſopher's ſtone, which he always ridiculed as impoſſible. In the courſe of his experiments, he found out ſeveral uſeful ſecrets; the honour of which other people have run away with. He ſtudied likewiſe anatomy, eſpecially that part of it, which relates to the eye; on which he made ſo many curious obſervations, that the celebrated Fabricius ab Aquapendente did not ſcruple to employ, in terms of the higheſt applauſe, the authority of Paul on that ſubject, both in his lectures and writings. Fulgentio expreſſes his ſurprize at Aquapendente, for not acknowledging, in his "Treatiſe of the Eye," the ſingular obligations he had to Paul, whom he declares to have merited all the honour of it. He aſſerts likewiſe, that Paul diſcovered the valves, which ſerve for the circulation of the blood, and this ſeems to be allowed; but not that he found it, as Walæus, Morhoff, and others have contended, in prejudice to our countryman Harvey, to whom that diſcovery has uſually, and indeed juſtly, been aſcribed. A book was publiſhed at Amſterdam, 1684, in 8vo, with this title, "Inventa Novantiqua; id eſt, "brevis enarratio ortûs et progreſſûs artis medicæ, ac præcipuè de inventis vulgo novis aut nuperrimè in ea repertis:" in which the author, Theod. Janſonius ab Almeloveen, far from allowing Harvey to have diſcovered the circulation of the blood, affirms it to have been known to ſeveral others, and even to Hippocrates himſelf: but as to what concerns Paul, he has the following remarkable paſſage: "Joannes Leonicenus ſays, that Father Paul diſcovered the circulation of the blood, and the valves of the veins; but durſt not make the diſcovery public, for fear of expoſing himſelf to trouble; ſince he was already but too much ſuſpected, and there wanted nothing but this new paradox to transform him into an heretic, in a country where the inquiſition prevails. For this reaſon he entruſted the ſecret to Aquapendente alone, who, fearful alſo of becoming obnoxious, communicated it but to a few, and waited till his death, before he would ſuffer his Treatiſe concerning the valves of the veins to be preſented to the republic of Venice: and as the ſlighteſt novelties in that country are apt to create alarms among the people, the book was repoſited privately in the library of St. Mark. But as Aquapendente had diſcovered the ſecret to a curious young Engliſh gentleman, named Harvey, who ſtudied under him at Padua, and as Father Paul at the ſame time made the ſame diſcovery to the Engliſh ambaſſador, theſe two Engliſhmen upon their return home, being in a country of freedom, publiſhed it; and having confirmed it by a variety of experiments, claimed the whole honour to themſelves." Dr. George Ent, in his letter to Harvey, prefixed to his "Apologia pro circulatione ſanguinis," attempts to refute this account, by obſerving, that the Venetian ambaſſador, having been preſented by Harvey with his book, lent it to Paul, who tranſcribed many things from it, and this among the reſt: but there is a very great difficulty in this paſſage of Ent; for it is certain, that Harvey's book was not printed till 1628, whereas Paul died in 1623. However, Dr. Freind has very well aſcertained the ſole diſcovery of the circulation to Harvey, by ſhewing, that none of thoſe, to whom it has been aſcribed, underſtood the nature and manner of it; and that, "though Aquapendente could diſcover and deſcribe the valves the veins, yet he was at the ſame time ignorant of th true uſe of them, as appears from his own deſcription o them."

Bayle, Nouvelles de la Rep. des Lettres, Juin, 1684, art. ii.

Hiſt. of Phyſic, v. i. p. 227, &c. 8vo.

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Father Paul's great fame would not ſuffer him to enjoy his retreat any longer: for he was now appointed procurator-general of his order; and during three years at Rome, where he was on that account obliged to reſide, he diſcovered ſuch prodigious talents, that he was called by the Pope's command to aſſiſt in congregations where matters of the higheſt importance were debated. He was very much eſteemed by Sixtus V. by cardinal Bellarmine, and by Cardinal Caſtegna, afterwards Urban VII. Upon his return to Venice, he reſumed his ſtudies, beginning them before ſun-riſe, and continuing them all the morning. The afternoons he ſpent in philoſophical experiments, or in converſation with his learned friends. He was obliged to remit a little from his uſual application: for, by too intenſe ſtudy, he had already contracted infirmities, with which he was troubled till old age. Theſe made it neceſſary for him to drink a little wine, from which he had abſtained till he was thirty years old; and he uſed to ſay, that one of the things of which he moſt repented was, that he had been perſuaded to drink wine. He eat ſcarce any thing but bread and fruits, and uſed a very ſmall quantity of food, becauſe the leaſt fulneſs rendered him liable to violent pains of the head.

But now Providence was pleaſed to take Paul out of this haven of tranquillity, and to expoſe him on an ocean of troubles. Upon leaving Venice to go to Rome, he had left his friends under the counſel and direction of Gabriel Colliſſoni, with whom he had formerly joined in redreſſing certain grievances. But this man did not anſwer Paul's expectation, being guilty of great exactions: and, when the Father intended to return to Venice, diſſuaded him from it, well knowing that his return would put an end to his impoſitions. He therefore artfully repreſented, that, by ſtaying at Rome, he would be ſure to make his fortune: to which Paul, with more honeſty than policy, returned an anſwer in cypher, that "there was no advancing himſelf at "the court of Rome, but by ſcandalous means; and that, "far from valuing the dignities there, he held them in the "utmoſt abomination." After this, he returned to Venice; and, coming to an irreconcileable rupture with Colliſſoni, on account of his corrupt practices, the latter ſhewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquiſition. The cardinal, however, did not think it convenient to attack Paul himſelf, although he ſhewed his diſaffection to him by perſecuting his friends. But when Paul oppoſed Colliſſoni's being elected general of the order, the latter accuſed him to the inquiſition at Rome of holding a correſpondence with the Jews; and, to aggravate the charge, produced the letter in cypher juſt mentioned. The inquiſitors did not think proper to continue the proſecution, yet Paul was ever after conſidered as an inveterate enemy to the grandeur of the court of Rome. He was charged alſo with ſhewing too great reſpect and civility to heretics, who, on account of his vaſt reputation, came to ſee him from all parts; and this prevented Pope Clement VIII. from nominating him, when he was ſolicited, to the ſee of Nola. At leaſt, ſo ſays Fulgentio: and we are elſewhere informed, that "Paul was an intimate friend of Mornay, of Diodati, and ſeveral eminent Proteſtants; and, when a motion was made at Rome to beſtow on him a cardinal's hat, that what appeared the chief obſtacle to his advancement was, his having a greater correſpondence with heretics than with Catholics. Diodati informed me, continues Ancillon, that, obſerving in his converſations with Paul, how in many opinions he agreed with the Proteſtants, he ſaid, that he was extremely rejoiced to find him not far from the kingdom of heaven; and therefore ſtrongly exhorted him to profeſs the Proteſtant religion publicly. But the Father anſwered, that it was better for him, like St. Paul, to be anathema for his brethren; and that he did more ſervice to the Proteſtant religion in wearing that habit, than he could do by laying it aſide.—The elder Daille told me, that in going to and coming from Rome with de Villarnoud, grandſon to Mornay, whoſe preceptor he was, he had paſſed by Venice, and viſited Paul, to whom Mornay had recommended him by letters; that, having delivered them to the Father, he diſcovered the higheſt eſteem for the illuſtrious Mr. Du Pleſſis Mornay; that he gave the kindeſt reception to Mr. de Villarnoud his grandſon, and even to Mr. Daille; that afterwards Mr. Daille became very intimate with Father Paul," &c. All this is confirmed by Father Paul's letters, which on every occaſion expreſs the higheſt regard for the Proteſtants.

Melange Critique de Literature recueilli des converſations de feu Mr. Ancillon, tom. ii. 288, Baſil, 1698, 12mo.

About 1602, he was drawn forth from his private ſtudies, which he had now indulged, though amidſt numerous vexations, for many years, into public affairs. A diſpute aroſ between the republic of Venice and the court of Rome, relating to eccleſiaſtical immunities; and, as both divinity and law were concerned in it, Father Paul was appointed their divine and canoniſt, to act in concert with the law-conſultors. The diſpute had commenced, and been carried on, under Clement VIII. but when Paul V. came to the popedom, he required abſolute obedience without diſputes. Thus things ſtood for a time; till at laſt, April 1606, the Pope excommunicated the Duke, the whole ſenate, and all their dominions: and then the Venetians in return recalled their ambaſſador at Rome, ſuſpended the inquiſition by order of ſtate, and publiſhed by ſound of trumpet a proclamation to this effect, viz. "That whoſoever hath received from Rome "any copy of a papal edict, publiſhed there, as well againſt "the law of God, as againſt the honour of this nation, ſhall "immediately bring it to the council of Ten upon pain of "death." Mean while, the minds not only of the common burghers, but alſo of ſome noble perſonages who were at the helm, being under ſome little conſternation at this papal interdict, Paul endeavoured to diſſipate the groundleſs alarm, by a piece intituled "Conſolation of mind, to quiet the con"ſciences of thoſe who live well, againſt the terrors of the "interdict by Paul V." But, being written for the ſole uſe of the government under which he was born, it was depoſited in the archives of Venice; till at length, from a copy clandeſtinely taken, it was firſt publiſhed at the Hague, both in the Italian and French languages, and the ſame year in Engliſh, under this title, "The Rights of Sove"reigns and Subjects, argued from the civil, canon, and "common law, under the ſeveral heads of Excommuni"cations, Interdicts, Perſecution, Councils, Appeals, In"fallibility, deſcribing the boundaries of that power which "is claimed throughout Chriſtendom by the Crown and the "Mitre; and of the privileges which appertain to the ſub"jects, both clergy and laity, according to the Laws of "God and Man." Paul wrote, and aſſiſted in writing and publiſhing, ſeveral other pieces in this controverſy between the two ſtates; and had the Inquiſition, cardinal Bellarmine, and other great perſonages, for his antagoniſts. He behaved himſelf with great temper and moderation; yet the court of Rome was ſo exaſperated againſt him, as to cite him by a decree, Oct. 30, 1606, under pain of abſolute excommunication, to appear in perſon at Rome, to anſwer the charges of hereſies againſt him. Inſtead of appearing, he publiſhed a manifeſto, ſhewing the invalidity of the ſummons; yet offered to diſpute with any of the Pope's advocates, in a place of ſafety, on the articles laid to his charge.

Preface to the Rights of Sovereigns, &c. Lond. 1725.

April 1607, the diviſion between Rome and the republic was healed by the interpoſition of France; and Fulgentio relates, that the affair was tranſacted at Rome by cardinal Perron, according to the order of the king his maſter. But ſome Engliſh writers are of opinion, that this accommodation between the Venetians and the Pope was owing to the miſconduct of our James I.; who, if he had heartily ſupported the Venetians, would certainly have diſunited them from the ſee of Rome. Mr. Iſaac Walton obſerves, how during the diſpute it was reported abroad, "that the Venetians were all turned Proteſtants, which was believed by "many: for it was obſerved, that the Engliſh ambaſſador "(Wotton) was often in conference with the ſenate, and "his chaplain Mr. Bedel more often with Father Paul, "whom the people did not take to be his friend; and alſo, "for that the republic of Venice was known to give commiſſion to Gregory Juſtiniano, then their ambaſſador in "England, to make all theſe proceedings known to the "king of England, and to crave a promiſe of his aſſiſtance, "if need ſhould require," &c. Burnet tells us, "That "the breach between the Pope and the Republic was "brought very near a criſis, ſo that it was expected a total "ſeparation not only from the court, but the church of "Rome, was like to follow upon it. It was ſet on by "Father Paul and the ſeven divines with much zeal, and "was very prudently conducted by them. In order to the "advancing of it, king James ordered his ambaſſador to "offer all poſſible aſſiſtance to them, and to accuſe the Pope "and the Papacy as the chief authors of all the miſchiefs of "Chriſtendom.—Father Paul and the ſeven divines preſſed "Mr. Bedel to move the ambaſſador to preſent king James's "premonition to all Chriſtian princes and ſtates, then "put in Latin, to the ſenate; and they were confident it "would produce a great effect. But the ambaſſador could "not be prevailed on to do it at that time; and pretended, "that ſince St. James's day was not far off, it would be "more proper to do it on that day.—Before St. James's "day came, the difference was made up, and that happy "opportunity was loſt; ſo that when he had his audience "on that day in which he preſented the book, all the anſwer "he got was, that they thanked the king of England for his "good will, but they were now reconciled to the Pope; "and that therefore they were reſolved not to admit any "change in their religion, according to their agreement "with

Life of Sir Henry Wotton, prefixed to his Works, edit. 1685.

Life of Bedel, p. 12.

"with the court of Rome." Welwood relates the ſame ſtory, and imputes the miſcarriage of that important affair to "the conceit of preſenting king James's book on St. "James's day." But Dr. Hickes attempts to confute this account, by obſerving, that the Pope and the Venetians were reconciled in 1607, and that the king's premonition came not out till 1609, which indeed appears to be true; ſo that, if the premonition was really preſented, it muſt have been only in manuſcript.

Memoirs, &c. p. 34. 1700, 8vo.
Some diſcourſes upon Dr. Burnet and Dr. Tillotſon, occaſioned by the late Funeral Sermon of the former upon the latter, p. 30. 1695, 4to.

Although Father Paul was comprehended in the accommodation of April 1607, yet, Oct. the 5th following, he was attacked in his return to his convent by five aſſaſſins, who gave him fifteen wounds, and left him for dead. Three of theſe wounds only did execution: he received two in the neck: the third was made by the ſtilletto's entering his right ear, and coming out between the noſe and right cheek; and ſo violent was the ſtab, that the aſſaſſin was obliged to leave his weapon in the wound. Being come to himſelf, and having had his wounds dreſſed, he told thoſe about him, that the firſt two he had received ſeemed like two flaſhes of fire, which ſhot upon him at the ſame inſtant; and that at the third he thought himſelf loaded as it were with a prodigious weight, which ſtunned and quite confounded his ſenſes. The aſſaſſins retired to the palace of the Pope's nuncio in Venice, whence they eſcaped that evening either to Ravenna or Ferrara. Theſe circumſtances diſcovered who were at the bottom of the attempt; and the Father himſelf once, when his friend Aquapendente was dreſſing his wounds, could not forbear ſaying pleaſantly, that "they "were made *Stilo Romanæ Curiæ*." The perſon, who drew the ſtilletto out of his head, was deſirous of having it; but as the Father's eſcape ſeemed ſomewhat miraculous, it was thought right to preſerve the bloody inſtrument as a public monument: and therefore it was hung at the feet of a crucifix in the church of the Servites, with the following inſcription, *Deo Filio Liberatori*, "To God the Son the Deliverer." The ſenate of Venice, to ſhew the high regard they had for Paul, and their deteſtation of this horrid attempt, broke up immediately on the news; came to the monaſtery of the Servites that night in great numbers; ordered the phyſicians to bring conſtant accounts of him to the ſenate; and afterwards knighted and richly rewarded Aquapendente for his great care of him.

How ſcandalous ſoever this deſign againſt his life was, it was attempted again more than once, even by monks of his own order: but the ſenate took all imaginable precautions for his ſecurity, and he himſelf determined to live more privately. In his receſs, he applied himſelf to write his "Hiſ" tory of the Council of Trent," for which he had begun to collect materials long before.

Life of Sir Henry Wotton.

Walton tells us, that the conteſts between the court of Rome and the ſenate of Venice "were the occaſion of Father Paul's knowledge " and intereſt with king James, for whoſe ſake principally he " compiled that eminent hiſtory of the remarkable council " of Trent; which hiſtory was, as faſt as it was written, " ſent in ſeveral ſheets in letters by Sir Henry Wotton, Mr. " Bedell, and others, unto king James, and the then biſhop " of Canterbury, into England."

Reliquiæ Wottonianæ, p 486. edit. 1685.

Wotton relates, that James himſelf "had a hand in it; for the benefit," he adds, " of the Chriſtian world." This hiſtory was firſt publiſhed at London, 1619, in folio, and dedicated to James I. by Antony de Dominis, archbiſhop of Spalato. It was afterwards tranſlated into Latin, Engliſh, French, and other languages; and a new tranſlation of it into French by Dr. le Courayer, with notes critical, hiſtorical, and theological, was publiſhed at London, 1736, 2 vols. folio. Burnet's account of this work may ſerve to ſhew the opinion, which Proteſtants of all communities have ever entertained of it. "The ſtyle and way of writing," ſays he [A], "is ſo na" tural and maſculine, the intrigues were ſo fully opened, " with ſo many judicious reflections in all the parts of it, " that it was read with great pleaſure, ſo it was generally " looked on as the rareſt piece of hiſtory which the world " ever ſaw. The author was ſoon gueſſed, and that raiſed " the eſteem of the work: for as he was accounted one of " the wiſeſt men in the world, ſo he had great opportu" nities to gather exact informations. He had free acceſs " to all the archives of the republic of Venice, which has " been now looked on for ſeveral ages as very exact, both " in getting good intelligence, and in a moſt careful way of " preſerving it: ſo that among their records he muſt have " found the diſpatches of the ambaſſadors and prelates of that " republic, who were at Trent; which being ſo near them, " and the council being of ſuch high conſequence, it is not " to be doubted, but there were frequent and particular in-

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[A] Preface to a book, intituled, "The Policy of Rome, or, The " Sentiments of the Court and Cardinals there, concerning Religion " and the Goſpel, as they are deliver" ed by cardinal Pallavicini, in his " Hiſtory of the Council of Trent, " Engliſhed out of French, London, " 1681," 8vo.

formations, both of more public and ſecreter tranſactions tranſmitted thither. He had alſo contracted a cloſe friendſhip with Camillus Oliva, that was ſecretary to one of the legates, from whom he had many diſcoveries of the practices of the legates, and of their correſpondence with Rome: beſides many other materials and notes of ſome prelates who were at Trent, which he had gathered together. His work came out within fifty years of the concluſion of the council, when ſeveral, who had been preſent there, were ſtill alive; and the thing was ſo recent in men's memories, that few thought a man of ſo great prudence as he was would have expoſed his reputation, by writing in ſuch a nice manner, things which he could not juſtify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abuſed the world by ſuch falſhoods in matter of fact, as have been ſince charged on his work: but none appeared againſt him for fifty years.”

Early in the winter of 1622, his health began to decline greatly; and he grew weaker and weaker, till Jan. the 14th, when he expired in his 72d year. He behaved with the greateſt conſtancy and piety during his illneſs, and the laſt words he uttered were, *Eſto perpetua*; which was ſuppoſed to be a prayer for the republic. When the news of his death reached Rome, the courtiers rejoiced; nor could the Pope himſelf forbear ſaying, that the hand of God was viſible in taking him out of the world: yet it was no great miracle ſurely that a man of his age ſhould die. His funeral was diſtinguiſhed by the public magnificence of it, and the vaſt concourſe of nobility and perſons of all ranks attending it: and the ſenate, out of gratitude to his memory, erected a monument to him, the inſcription upon which was written by John Anthony Venerio, a noble Venetian. He was of middle ſtature; his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eye-brows were well arched, his eyes large, black, and ſprightly; his noſe long and big, but very even; his beard but thin. His aſpect, though grave, was extremely ſoft and inviting; and he had a very fine hand. Fulgentio relates, that though ſeveral kings and princes had deſired him to ſit for his picture, yet he never would ſuffer it to be drawn; but Sir Henry Wotton, in his letter to Dr. Collins, writes thus:—“ And now, Sir, having a fit meſſenger, and not long after the time when love-tokens uſe to paſs between friends, let me be

Reliquiæ Wottonianæ.

“ bold to ſend you for a new-year's-gift a certain memorial; “ not altogether unworthy of ſome entertainment under your “ roof; namely, a true picture of Father Paul the Servite, “ which was firſt taken by a painter whom I ſent unto him, “ my houſe then neighbouring his monaſtery. I have “ newly added thereunto a title of my own conception, *Con-* “ *cilii Tridentini Eviſcerator*, *&c.*—You will find a ſcar in “ his face, that was from the Roman aſſaſſinate, that would “ have killed him as he was turned to a wall near his con- “ vent.”

Nothing remains but to dwell a little upon the character of this extraordinary perſon. Father Fulgentio, his friend and companion, who was a man of great abilities and integrity, and is allowed on all hands to have drawn up Paul's life with great judgement and impartiality, obſerves, that, notwithſtanding the animoſity of the court of Rome againſt him, the moſt eminent prelates of it always expreſſed the higheſt regard for him; and Proteſtants of all communities have juſtly ſuppoſed him one of the wiſeſt and beſt men that ever lived. “Father Paul,” ſays Sir Henry Wotton, “was “ one of the humbleſt things that could be ſeen within the “ bounds of humanity: the very pattern of that precept, “ *quanto doctior, tanto ſubmiſſior*, and enough alone to de- “ monſtrate, that knowledge well digeſted *non inflat*. Ex- “ cellent in poſitive, excellent in ſcholaſtical and polemical “ divinity: a rare mathematician, even in the moſt abſtruſe “ parts thereof, as in algebra and the theoriques; and yet “ withal ſo expert in the hiſtory of plants, as if he had ne- “ ver peruſed any book but nature. Laſtly, a great canoniſt, “ which was the title of his ordinary ſervice with the ſtate; “ and certainly, in the time of the Pope's interdict, they “ had their principal light from him. When he was either “ reading or writing alone, his manner was to ſit fenced “ with a caſtle of paper about his chair and over his head; “ for he was of our lord St. Alban's opinion, that all air is “ predatory, and eſpecially hurtful, when the ſpirits are moſt “ employed.—He was of a quiet and ſettled temper, which “ made him prompt in his counſels and anſwers; and the “ ſame in conſultation, which Themiſtocles was in action, “ αὐτοσχεδιάζειν ἱκανότατος, as will appear unto you in a “ paſſage between him and the prince of Condé. The ſaid “ prince, in a voluntary journey to Rome, came by Ve- “ nice, where, to give ſome vent to his own humours, he “ would often diveſt himſelf of his greatneſs; and after other “ leſs laudable curioſities, not long before his departure, a “ deſire

In the Letter to Dr. Collins, juſt cited.

"deſire took him to viſit the famous obſcure Servite. To whoſe cloyſter coming twice, he was the firſt time denied to be within; and at the ſecond it was intimated, that, by reaſon of his daily admiſſion to their deliberations in the palace, he could not receive the viſit of ſo illuſtrious a perſonage, without leave from the ſenate, which he would ſeek to procure. This ſet a greater edge upon the prince, when he ſaw he ſhould confer with one participant of more than monkiſh ſpeculations. So, after leave gotten, he came the third time; and then, beſides other voluntary diſcourſe, deſired to be told by him, who was the true unmaſked author of the late Tridentine Hiſtory?—To whom Father Paul ſaid, that he underſtood he was going to Rome, where he might learn at eaſe, who was the author of that book."

Cardinal Perron thought proper to deliver himſelf concerning our author in theſe terms: "I ſee nothing eminent in that man; he is a man of judgement and good ſenſe, but has no great learning: I obſerve his qualifications to be mere common ones, and little ſuperior to an ordinary monk's." But the learned Morhoff has juſtly remarked, that "this judgement of Perron is abſurd and malignant, and directly contrary to the cleareſt evidence; ſince thoſe who are acquainted with the great things done by Father Paul, and with the vaſt extent of his learning, will allow him to be ſuperior, not only to monks, but cardinals, and even to Perron himſelf." Courayer, his French tranſlator, ſays, that "in imitation of Eraſmus, Caſſander, Thuanus, and other great men, Paul was a Catholic in general, and ſometimes a Proteſtant in particulars. He obſerved every thing in the Roman religion, which could be practiſed without ſuperſtition; and, in points which he ſcrupled, took great care not to ſcandalize the weak. In ſhort, he was equally averſe to all extremes: if he diſapproved the abuſes of the Catholics, he condemned alſo the too great heat of the Reformed; and uſed to ſay to thoſe who urged him to declare himſelf in favour of the latter, that God had not given him the ſpirit of Luther.——Courayer likewiſe obſerves, that Paul wiſhed for a reformation of the Papacy, and not the deſtruction of it; and was an enemy to the abuſes and pretences of the Popes, not their place." We ſee by ſeveral of Paul's letters, that he wiſhed extremely the progreſs of the Reformation, though in a gentler manner than that which had been taken to procure it: and, if he himſelf had been ſilent on this head, we might

Perroniana.

Polyhiſtor. p. 293, 294.

Vie abregée de Fra. Paolo, prefixed to Hiſt. du Concile de Trent.

might have collected his inclinations this way, from circumſtances relating to Fulgentio, the moſt intimate of his friends; and who was beſt acquainted with his ſentiments. Burnet informs us, that Fulgentio preaching upon Pilate's queſtion, "What is Truth?" told the audience, that at laſt, after many ſearches, he had found it out: and holding forth a New Teſtament, ſaid, it was there in his hand; but, adds he, putting it again in his pocket, "the book is prohibited."

Life of Bedel, p. 120.

We have, in the courſe of this memoir, had occaſion to mention two works of Father Paul, which have been publiſhed in an Engliſh verſion: "The Rights of Sovereigns and "Subjects," and "The Hiſtory of the Council of Trent." There remain his "Letters;" "Maxims of the Government "of Venice, in an Advice to the Republic;" and a "Treatiſe of Eccleſiaſtical Benefices and Revenues:" all tranſlated into Engliſh, and printed at London.

PAULINUS, an eccleſiaſtical writer of the fifth century, was deſcended from an illuſtrious family of Roman ſenators, and born at Bourdeaux about the year 353. He was directed in his ſtudies by the famous Auſonius; and applied himſelf ſo earneſtly to the beſt Latin authors, that he acquired a ſtyle not unlike theirs. He was advanced afterwards to the moſt conſiderable offices of the empire. Auſonius ſays, that Paulinus was conſul with him; but his name not being found in the Faſti Conſulares, it is probable he obtained that dignity only in the room of ſome other perſon, who died in the office, and perhaps in the year 378, after the death of Valens. He married Theraſia, a very rich lady, who proved inſtrumental in converting him to Chriſtianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty; ſelling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he reſided, conceived ſuch an eſteem for him, that they would have him ordained prieſt; to which, after a long reſiſtance, he conſented, upon condition that he ſhould not be obliged to remain in Barcelona, becauſe his deſign was to withdraw to Nola. This ordination was performed in 393, and the next year he left Spain to go into Italy. In his way he ſaw St. Ambroſe at Florence, who ſhewed him marks of reſpect; and was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-houſe about half a league

Du Pin, Cave, Tillemont, &c.

a league from the town. He lived there ſixteen years with his wife Theraſia, in the ſtudy and exerciſes of a monaſtic life; and then, in 409, was choſen and ordained biſhop of Nola. The beginning of his epiſcopate was diſturbed by the incurſions of the Goths, who took that city; but the aſſault being over, he enjoyed it peaceably to his death, which happened in 431.

His works conſiſt of "Poems" and "Letters," and are written with much art and elegance; his manner of expreſſion being cloſe and clear, his words pure and well choſen, and his ſentences ſtrong and lively. All his writings are ſhort, but pretty numerous, and compoſed with great care. Auſonius highly commends his poems; yet they cannot paſs for perfect, eſpecially thoſe which he made after his converſion. He was eſteemed, beloved, and careſſed by all the great men of that age, of what party ſoever they were; and correſponded with them all, without falling out with any. He was, in truth, like Titus, the delight of his times. The firſt edition of his works was at Paris, 1516, by Badius; the ſecond at Colen, by Gravius: Roſwedius cauſed them to be printed at Antwerp, in 1622; and the laſt edition of them was at Paris, 2 vols. 4to, the former of which contains his genuine works. Du Pin wiſhes, that "the bookſellers "had taken as much care to have it upon good paper and "in a fair character, as the editor did to make it correct and "uſeful."

PAUSANIAS, an ancient Greek writer, who has left us a curious deſcription of Greece. The time in which he flouriſhed appears, from what himſelf ſays of Corinth, in his fifth book; where he obſerves, that the inhabitants of that town had been ſent thither by an emperor, 217 years before he wrote. But this emperor, who ſent a colony to Corinth, was Julius Cæſar; and he did it in the year of Rome 710, which was the laſt of his life: ſo that Pauſanias lived in the year of Rome 927, that is, the 14th of Marcus Aurelius, and 174 of Chriſt.

Fabric.Bibl. Græc. viii. Le Clerc's Biblioth. Choiſ. tom. xi.

Pauſanias diſcovers nothing elſe in his work relating to himſelf, ſo that very few particulars of his life are known. Suidas mentions two of this name: one of Laconia, who writ concerning the Helleſpont, Laconia, the Amphyctions, and other things; another, who was a ſophiſt or rhetorician of Cæſaria in Cappadocia, lived at the ſame time with Ariſtides, and is mentioned by Philoſtratus, in his "Lives of the "Orators," as an indifferent rhetorician. The Pauſanias of

Laconia could not be the ſame with our deſcriber of Greece, for two reaſons: he would have written in the Doric dialect, whereas our author approaches nearer to the Ionic; and he would not have ſpoken ſo often againſt the Lacedemonians, as our author has done, if he himſelf had been of Laconia. This is the judgement of Sylburgius, Volaterranus, and Gerard Voſſius; who are all of opinion, that our Pauſanias is the orator of Cæſarea, of whom Philoſtratus ſpeaks. He was, according to the ſame Philoſtratus, "a diſciple of the famous Herodes Atticus, who flouriſhed under the emperors Hadrian and Antoninus Pius, and obtained ſo prodigious a name among the Sophiſts. He imitated his maſter in many reſpects, but eſpecially in compoſing without premeditation. His pronunciation was according to the manner of the Cappadocians, who had a way of lengthening ſhort ſyllables, and ſhortening long ones. The character of his compoſition was negligent, yet not without force. He declaimed a long time at Rome, where he died very old, though he continued all the while a member of the college at Athens. Among other things, which he ſaid to the Athenians upon leaving them, nothing was more à propos than this line of Euripides: O Theſeus, grant me to return, and ſee this city again!"

Pauſanias often mentions Herod of Athens, though he does not call him his maſter; and ſpeaks of buildings, and other public ornaments, which he made in different parts of Greece. He ſpeaks too of the philoſopher Marcus Antoninus, but makes no mention of any emperor after him; which is a fair preſumption, that this deſcription of Greece was written in his reign. It is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, ſtatues, paintings, &c. came within his deſign: he took the dimenſions of cities, which had formerly been great and famous, but were then in ruins; nor did he haſtily paſs over places that were memorable for illuſtrious tranſactions of old, but frequently makes, in the ſtory of them, very agreeable digreſſions. This work, therefore, though not eloquent, as Voſſius ſays, is yet very curious; and, though not proper for thoſe, who are juſt entering upon the ſtudy of hiſtory and the Greek language, may be read with vaſt advantage by proficients. It illuſtrates the hiſtory and antiquities of Greece; and thus clears up many paſſages in ancient authors, which would otherwiſe have remained very perplexed

In Hiſtoricis Græcis.

and obſcure. They, who ſhall travel into that part of the world, for the ſake of ſurveying the remains of antiquity, cannot take with them a better companion and guide, than this work of Pauſanias; and it is well known, that Spon and Wheler made great uſe of it in this way.

This "Deſcription of Greece" is divided into ten books: the firſt of which deſcribes Attica and its environs; the ſecond, Corinth; the third, Laconia; the fourth, Meſſenia; the fifth and ſixth, Elis; the ſeventh, Achaia; the eighth, Arcadia; the ninth, Bœotia; and the tenth, Phocis. Pauſanias appears not only to have travelled through Greece, Macedonia, and Italy, but to have run alſo through a conſiderable part of Aſia, and to have penetrated as far as to the temple of Jupiter Hammon: for he ſpeaks of theſe places, and of what is remarkable about them, as one who had ſeen them. Beſides this "Deſcription of Greece," he wrote alſo of Syria and Phœnicia, as appears from ſome citations of him by Stephanus of Byzantium; where he ſpeaks of ſeveral towns of Syria, as Gaza, Gabba, Dorus, Mariammia, and Seleucobelus. What Philoſtratus has ſaid of the negligence of Pauſanias's ſtyle, agrees very well with the work that is extant: but then it muſt be remembered, that theſe are "Travels," which never were drawn up in a laboured and finiſhed ſtyle, but in that which the Greeks uſed to call idiotic, or the language ſpoken in common converſation. Nevertheleſs, there are ſome parts more laboured, and raiſed to the dignity of the hiſtorical ſtyle: that particularly in the fourth book, where he relates the wars between the Lacedemonians and Meſſenians at large. Voſſius complains with reaſon of Julius Scaliger, for calling this author, as he does, *Græculorum omnium mendaciſſimum*. If Pauſanias has related fables, when he is deſcribing certain things or places, it was becauſe he could not avoid it; for a great number of monuments, which it was proper for him to ſpeak of, were erected on a ſuppoſition that thoſe fabulous accounts were true: and without mentioning ſuperſtitions and falſehoods, he could not have related on what account many of their temples, ſtatues, and altars, were raiſed. It is true, that in his deſcription of Phocis, where he mentions Lib. x. the war of the Gauls with the Phoceans, and the vain attempts of the former to pillage the temple of Delphi, he does not forget the miracles of Apollo, in the defence of his oracle: but in relating theſe, he does nothing more than had been done before by other authors, who had ſpoken of this war and the tradition of the Delphians, yet were never cenſured as credulous or ſuperſtitious on that account.

"Pauſanias" was firſt publiſhed at Venice in 1516 by Aldus, who was aſſiſted by Marcus Muſurus: Muſurus wrote a preface in Greek, which is prefixed to this edition, and addreſſed to John Laſcaris, a learned Greek of the ſame age. Afterwards, in 1547, Romulus Amaſeus publiſhed a Latin verſion of "Pauſanias" at Rome; and, three years after, was printed at Baſil an edition of Pauſanias, with a new Latin verſion by Abr. Loeſcherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin verſion of Amaſeus by Sylburgius, came out at Francfort, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the beſt of all is that of Leipſic, 1696, in folio, with the notes of Kuhnius. This learned man had already given proof, by his critical labours upon Ælian, D. Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though ſhort, are very good. When he undertook this edition of "Pauſanias," he propoſed great advantages from four manuſcripts in the King of France's library: but, upon conſulting them on ſeveral corrupt and obſcure paſſages, he found that they did not vary from Aldus's copy. The main ſuccours he derived were from ſome manuſcript notes of Iſaac Caſaubon, upon the margin of Aldus's edition; and, by the help of theſe, and his own critical ſkill, he was enabled to correct and amend an infinite number of places.

Fabric. Bibl. Græc. tome iii.

PEARCE (Dr. Zachary), a learned Engliſh biſhop, was the ſon of a diſtiller in High Holborn, London, and born in 1690. He was educated at Weſtminſter ſchool, and elected thence to Trinity College in Cambridge. During the firſt years of his reſidence in the univerſity, he amuſed himſelf with lighter compoſitions; ſome of which were inſerted in the miſcellaneous publications of the times. Thus the account of "A ſilent Club" in the Guardian No. 121, and the eſſays on "Quacks" and on "Elo"quence" in "Spectator," No. 572 and No. 633, are his. In 1716, he publiſhed an edition of "Cicero de Oratore," and dedicated it to the Lord Chief Juſtice Parker. Lor Parker ſoon recommended him to Dr. Bentley, maſter o Trinity, to be *made* one of the Fellows; to which Bentle agreed, on condition that lord Parker ſhould promiſe t *unmake* him again, as ſoon as it lay in his power to giv

Life, written by himſelf.

him a living. In 1717, he went into orders; and was invited by lord Parker, now become chancellor, to live with him as chaplain. In 1719, he was rector of Stapleford Abbots, in Eſſex; in 1720, of St. Bartholomew behind the Royal Exchange; and, in 1723, of St. Martin's in the Fields.

In 1724, the degree of Doctor in Divinity was conferred on him by Abp. Wake; and the ſame year he dedicated to his patron, now earl of Macclesfield, his edition of "Longinus." In 1726, when the church of St. Martin's was rebuilt, he preached a ſermon at the conſecration; which he afterwards printed, and accompanied with "An Eſſay on "the Origin and Progreſs of Temples." In 1725, the earl of Macclesfield reſigned the great ſeal; and, being impeached and receiving a ſentence againſt himſelf, in the Houſe of Lords, retired, and died in 1732. During this period, whether from his attachment to his patron, of whoſe innocence he was firmly convinced, or from whatever cauſe, he does not ſeem to have got on in the way of preferment. Nevertheleſs, he was in high favour with many of the great, and could reckon among his patrons or friends Mr. Pulteney, abp. Potter, lord Hardwicke, Sir Iſaac Newton, and other illuſtrious perſonages: the queen was alſo pleaſed to honour him frequently with her converſation, and to be very familiar with him, as ſhe affected to be with many of the learned.

After many diſappointments, in 1739, he was made dean of Wincheſter; in 1748, biſhop of Bangor; and, in 1756, biſhop of Rocheſter and dean of Weſtminſter. This laſt he is ſaid to have accepted with reluctance; having already conceived a deſign of giving up his biſhopric, and ſeceding to a private life. In 1763, being old and (as he thought) unfit for his ſituation, he communicated to lord Bath his intention to reſign both his biſhopric and deanery, and to retire upon his private fortune: and lord Bath acquainted the King, who named a day and hour, when the biſhop was admitted alone into the cloſet. He told the King, that he wiſhed to have ſome interval between the fatigues of buſineſs and eternity; and deſired his Majeſty to conſult proper perſons, about the propriety and legality of his reſignation. In about two months the king informed him, that lord Mansfield ſaw no objection; and that lord Northington, who had been doubtful, on farther conſideration thought that the requeſt might be complied with. But lord Bath applied for biſhop Newton to ſucceed him; and the miniſtry, alarmed that any dignities ſhould be obtained but through their hands, oppoſed his reſignation: ſo that the king told him, at a third audience, that he muſt think no more of reſigning. However, in 1768, he obtained leave to reſign the deanery; and, devoting himſelf more cloſely to contemplation and books, he lived till June 1774.

His critical abilities, and application to philological learning, were great. We have mentioned ſome of his labours already; to which we may add an edition of "Cicero de "Officiis, 1745." He was alſo the author of the following pieces: 1. "An Account of Trinity College, Cambridge, "1720." 2. "Epiſtolæ duæ de editione, N. T. a Bent"leio ſuſcepta, de corruptis Epiſtolarum, N. T. locis, "&c. 1721." 3. "A Letter to the Clergy of the Church "of England, on occaſion of the Bp. of Rocheſter's com"mitment to the Tower. 1722." 4. "Miracles of Jeſus "vindicated," 1727, and 1728. These were againſt Woolſton. 5. "Two Letters againſt Dr. Convers Middle"ton, relating to his attack upon Waterland." 1730, and 1731. 6. "A Review of the Text of Milton." Beſides occaſional Sermons.

And, ſince his death, "A Commentary with Notes on "the Four Evangeliſts and the Acts of the Apoſtles," together with "A New Tranſlation of St. Paul's Firſt Epiſtle "to the Corinthians and a Paraphraſe and Notes," have been publiſhed, with his "Life" prefixed, from original MSS. in 2 vols. 4to, by his chaplain John Derby, A. M.: from which this extract hath been made.

PEARSON (JOHN), a very learned Engliſh biſhop, was born, Feb. 12, 1612, at Snoring in Norfolk; of which place his father was rector. In 1623, he was ſent to Eton ſchool; whence he was elected to King's college in Cambridge in 1632. He took the degree of batchelor of arts in 1635, and that of maſter in 1639; in which year he reſigned his fellowſhip of the college, and lived afterwards a fellow-commoner in it. The ſame year he entered into orders, and was collated to a prebend in the church of Sarum. In 1640, he was appointed chaplain to Finch, lord keeper of the great ſeal; by whom, in that year, he was preſented to the living of Torrington in Suffolk. Upon the breaking out of the civil wars, he became chaplain to the lord Goring, whom he attended in the army, and afterwards to Sir Robert Cook in London. In 1650, he was made miniſter of St. Clement's Eaſtcheap in London tion [A]. In 1657, he and Gunning, afterwards biſhop of Ely, had a diſpute with two Roman Catholics upon the ſubject of ſchiſm. This conference was managed in writing, and by mutual agreement nothing was to be made public without the conſent of both parties; yet a partial account of it was publiſhed, in 1658, by one of the Romiſh diſputants, *cum privilegio*, at Paris, with this title, “Schiſm unmaſked: a late conference,” &c. [B]. In 1659, he publiſhed “An Expoſition of the Creed,” at London, in 4to; dedicated to his pariſhioners of St. Clement's Eaſtcheap, to whom the ſubſtance of that excellent work had been preached ſeveral years before, and by whom he had been deſired to make it public. The ſame year he likewiſe publiſhed “The Golden Remains of the ever memorable Mr. John Hales of Eton;” to which he put a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force. Soon after the Reſtoration, he was preſented by Juxon, then biſhop of London, to the rectory of St. Chriſtopher's in that city; created doctor of divinity at Cambridge, in purſuance of the king's letters mandatory; inſtalled prebendary of Ely; archdeacon of Surrey; and made maſter of Jeſus college in Cambridge: all, before the end of the year 1660. March 25, 1661, he ſucceeded Dr. Love in the Margaret profeſſorſhip of that univerſity; and, the firſt day of the enſuing year, was nominated one of the commiſſioners for the review of the liturgy in the conference at the Savoy. April 14, 1662, he was admitted maſter of Trinity college in Cambridge; and, in Auguſt, reſigned his rectory of St. Chriſtopher's, and prebend of Sarum. In 1667, he was admitted a Fellow of the Royal Society. In 1672, he publiſhed at Cambridge, in 4to, “Vindiciæ Epiſtolarum S. Ignatii,” in anſwer to Monſ. Daillè; to which is ſubjoined, “Iſaaci Voſſii epiſtolæ duæ adverſus

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[A] General Dictionary, article PEARSON.

[B] To the piece is, “A Preface of the Catholic diſputants, containing the proceedings of both parties on matter of fact.” There is an account of this publication in a piece intituled, “A Gagg for the Quakers; with an Anſwer to Mr. Den's Quaker no Papiſt, by Mr. Thomas Smith, of Chriſt's college in Cambridge; Lond. 1659.” The conference was reprinted at Oxford during the reign of King James II. under this title, “The Schiſm of the Church of England demonſtrated in four Arguments, &c.” which was ſoon after animadverted upon by William Taywell, D. D. maſter of Jeſus college, Cambridge, in a pamphlet printed at Cambridge in 1688, 4to, under this title, “The Reformation of the Church of England juſtified, &c. being an Anſwer to a paper reprinted at Oxford, called, The Schiſme, &c.”

"Davidem Blondellum." Upon the death of Wilkins, biſhop of Cheſter, Pearſon was promoted to that ſee, to which he was conſecrated, Feb. 9, 1672-3. In 1682, his "Annales Cyprianici, ſive tredecim annorum, quibus S. "Cyprian. inter Chriſtianos verſatus eſt, hiſtoria chrono-"logica," was publiſhed at Oxford, with Fell's edition of that father's works. Pearſon was diſabled from all public ſervice by ill health a conſiderable time before his death, which happened at Cheſter, July 16, 1686. Two years after, his poſthumous works were publiſhed by Dodwell at London, "Cl. Joannis Pearſoni Ceſtrienſis nuper Epiſcopi "opera poſthuma, &c. &c." There are extant two ſermons publiſhed by him, 1. "No Neceſſity for a Reforma-"tion; 1661," 4to. 2. "A Sermon preached before the "King, on Eccleſ. vii. 14. publiſhed by his Majeſty's "ſpecial command; 1671," 4to.

Anecdotes of Bowyer, by Nichols, p. 590.

PECK (FRANCIS), born at Stamford in Lincolnſhire, May 4, 1692, was educated at Cambridge, where he took the degrees of B. and M. A. The firſt work diſcovered of his writing is a poem, intituled, "Sighs on the Death "of queen Anne;" printed probably about the time of her death in 1714. Two years afterwards he printed "ΤΟ ῞ΥΨΟΣ ῞ΑΓΙΟΝ; or an Exerciſe on the Creation, "and an Hymn to the Creator of the World; written in "the expreſs Words of the Sacred Text, as an Attempt "to ſhew the Beauty and Sublimity of the Holy Scrip-"tures, 1716," 8vo. In 1721, being then curate of King's Cliſton in Northamptonſhire, he offered to the world propoſals for printing the Hiſtory and Antiquities of his native town, which work he produced in 1727, in folio, under the title of "Academia tertia Anglicana; or "The Antiquarian Annals of Stamford in Lincoln, Rut-"land, and Northampton Shires; containing the Hiſtory "of the Univerſity, Monaſteries, Gilds, Churches, Cha-"pels, Hoſpitals, and Schools there," &c. inſcribed to John Duke of Rutland [A]. This publication was haſtened by "An Eſſay on the ancient and preſent State of Stam-"ford, 1726," 4to, by Francis Hargrave, who, in the Preface to his pamphlet, mentions the difference which had

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[A] Whoſe family name of "Man-"ners," Mr. Peck obſerves, is derived from "Dominus de Maneriis;" no leſs than 24 manors belonging to the duke being to be ſeen from Belvoir Caſtle; with Croxton Park-houſe, a ſeat built by the duke; and two other ſeats and four manors which his grace acquired by marriage.

ariſen between him and Mr. Peck, on account of the former's publication unfairly foreſtalling that intended by the latter. Mr. Peck is alſo therein very roughly treated, on account of a ſmall work he had formerly printed, intituled, "The Hiſtory of the Stamford Bull-running." He had before this time obtained the rectory of Godeby, near Melton, in Leiceſterſhire, the only preferment he ever enjoyed. In 1729, he printed a ſingle ſheet, "Queries concerning the Natural Hiſtory and Antiquities of Leiceſterſhire and Rutland," which were afterwards reprinted in 1740; but although the progreſs he had made in the work was very conſiderable, yet it never made its appearance; and as much as he had executed of it, is ſuppoſed to have been, with other materials for the hiſtory of thoſe counties, in the hands of the late Sir Thomas Cave [B], bart. In 1732 he publiſhed the firſt volume of "Deſiderata Curioſa; or, A Collection of divers ſcarce and curious Pieces relating chiefly to Matters of Engliſh Hiſtory; conſiſting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c. Tranſcribed, many of them, from the Originals themſelves, and the reſt from divers ancient MS. Copies, or the MS. Collations of ſundry famous Antiquaries and other eminent Perſons, both of the laſt and preſent Age: The whole, as nearly as poſſible, digeſted into Order of Time, and illuſtrated with ample Notes, Contents, Additional Diſcourſes, and a Complete Index." This volume was dedicated to Lord William Manners; and was followed, in 1735, by a ſecond volume, dedicated to Dr.

[B] The greater part of Mr. Peck's MSS. became the property of this worthy baronet. Among others, he purchaſed five volumes in quarto, fairly tranſcribed for the preſs, in Mr. Peck's own neat hand, under the title of "Monaſticon Anglicanum, Supplementis novis adauctum: quo comprehenditur Arboris Præmonſtratenſis Ramus Anglicanus, per omnia triginta & unum Angliæ Walliæque ejuſdem Ordinis Cœnobia; e Chronicis, Regiſtris, Cartis aliiſque Teſtimoniis antiquis MSS. & authenticis, ad ipſa Monaſteria olim pertinentibus, & hactenus ineditis, ſive imperfectè & mendozè perquam editis abundè illuſtratus. Cujus pars I. Generalia; II. Specialia; III. Cœnobii Croxtonienſis Librum de Domeſday continet; omnia Latina, Gallica, Anglica, ad eorum Exemplaria literatim expreſſa. Opera & Studio F. P. A. M. Ære inciſa adduntur aliquot Inſignia, Sigilla, Monumenta, & Ædificiorum Reliquiæ." Theſe volumes were, on the 14th of May 1779, preſented to the Britiſh Muſeum, by the laſt Sir Thomas Cave, after the death of his father, who, 20 years before, had it in contemplation to beſtow them on that excellent repoſitory. They are a moſt valuable and almoſt ineſtimable collection. If the gentlemen at Rome, who have been ſome years compoſing the "Hiſtory of the Præmonſtratenſes," knew of them, doubtleſs they would conſult and inſert them, having made great enquiries after them many years ago. It is hoped ſome induſtrious Antiquary will get permiſſion to tranſcribe and print them.

Reynolds biſhop of Lincoln. Being grown ſcarce and high-priced, both volumes were re-printed in one volume 4to, by ſubſcription, by the late Mr. Thomas Evans [c], in 1779. In 1735 Mr. Peck printed, in a 4to pamphlet, "A complete Catalogue of all the Diſcourſes written both for and "againſt Popery, in the Time of King James the Second; "containing in the whole an Account of Four hundred "and Fifty-ſeven Books and Pamphlets, a great Number "of them not mentioned in the three former Catalogues; "with References after each Title, for the more ſpeedy "finding a further Account of the ſaid Diſcourſes and their "Authors in ſundry Writers, and an Alphabetical Liſt of "the Writers on each Side." In 1739 he was the Editor of "Nineteen Letters of the truly Reverend and learned "Henry Hammond, D. D. (Author of the Annotations "on the New Teſtament, &c.) written to Mr. Peter "Stainnough and Dr. Nathaniel Angelo, many of them "on curious Subjects, &c." Theſe were printed from the originals, communicated by Mr. Robert Marſden, archdeacon of Nottingham, and Mr. John Worthington. The next year, 1740, produced two volumes in 4to, one of them intituled, "Memoirs of the Life and Actions of "Oliver Cromwell, as delivered in three Panegyrics of him "written in Latin; the firſt, as ſaid, by Don Juan Roderiguez de Saa Meneſes, Conde de Penguiao, the Portugal Ambaſſador; the ſecond, as affirmed by a certain "Jeſuit, the Lord Ambaſſador's Chaplain; yet both, it is "thought, compoſed by Mr. John Milton (Latin Secretary "to Cromwell), as was the third: with an Engliſh Verſion "of each. The whole illuſtrated with a large Hiſtorical "Preface; many ſimilar Paſſages from the Paradiſe Loſt, "and other Works of Mr. John Milton, and Notes from "the beſt Hiſtorians. To all which is added, a Collection "of divers curious Hiſtorical Pieces relating to Cromwell, "and a great Number of other remarkable Perſons (after "the Manner of Deſiderata Curioſa, Vol. I. and II.)" The other, "New Memoirs of the Life and Poetical "Works of Mr. John Milton; with, firſt, An Examination of Milton's Style; and ſecondly, Explanatory and "Critical Notes on divers Paſſages in Milton and Shakeſpeare, by the Editor. Thirdly, Baptiſtes; a ſacred "Dramatic Poem in Defence of Liberty, as written in "Latin by Mr. George Buchanan, tranſlated into Engliſh "by Mr. John Milton, and firſt publiſhed in 1641, by

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[c] Who died, univerſally regretted, whilſt this ſheet was printing, May 1, 1784. See art. PRIOR.

“Order of the Houſe of Commons. Fourthly, The Parallel, or Archbiſhop Laud and Cardinal Wolſey compared, a Viſion, by Milton. Fifthly, The Legend of Sir Nicholas Throckmorton, knt. Chief Butler of England, who died of Poiſon, Anno 1570, an Hiſtorical Poem, by his Nephew Sir Thomas Throckmorton, knt. Sixth, Herod the Great, by the Editor. Seventh, The Reſurrection, a Poem, in Imitation of Milton, by a Friend. And, eighth, A Diſcourſe on the Harmony of the Spheres, by Milton; with Prefaces, and Notes.” Theſe were the laſt publications which he gave the world. When theſe appeared, he had in contemplation no leſs than nine different works [D]; but whether he had not met with encouragement for thoſe which he had already produced, or whether he was rendered incapable of executing them by reaſon of his declining health, is uncertain: none of them, however, ever were made public. He concluded a laborious, and, it may be affirmed, an uſeful life, wholly devoted to antiquarian purſuits, Aug. 13, 1743, at the age of 61 years. There is a portrait of him prefixed to the ſecond edition of his “ Deſiderata Curioſa,” inſcribed, “ Francis Peck, A. M. natus Stanfordiæ, 4 Maii, MDCXCII.”

[D] As the materials for the ſeveral volumes whoſe publication he meditated may be ſtill exiſting, and ſome of them not unworthy the public attention, the following liſt of them is given from an advertiſement at the end of the Memoirs of Cromwell. 1. “ Deſiderata Curioſa, vol. iii.” 2. “ The Annals of Stamford continued,” vol. iv. 3. “ The Hiſtory and Antiquities of the Town and Soke of Grantham, in Lincolnſhire.” 4. “ The Natural Hiſtory and Antiquities of Rutland.” 5. “ The Natural Hiſtory and Antiquities of Leiceſterſhire.” 6. “ The Life of Mr. Nicholas Ferrar, of Little Gidding, in the County of Huntingdon, Gent. commonly called the Proteſtant St. Nicholas, and the pious Mr. George Herbert's Spiritual Brother, done from original MSS.” 7. “ The Lives of William Burton, Eſq; Author of the Antiquities of Leiceſterſhire, and his Brother Robert Burton, B. D. Student of Chriſt Church, and Rector of Segrave in Leiceſterſhire, better known by the Name of Democritus Jun.” 8. “ Monaſticon Anglicanum, Volumen Quartum, all from Originals never yet publiſhed.” [This is part of the work mentioned above as preſerved in the Britiſh Muſeum.] 9. “ New Memoirs of the Reſtoration of King Charles the Second (which may be alſo conſidered as an Appendix to Secretary Thurloe's Papers) containing the Copies of Two Hundred and Forty-ſix Original Letters and Papers, all written annis 1658, 1659, and 1660 (none of them ever yet printed). The whole communicated by William Cowper, Eſq; Clerk of the Parliament.”

PEELE (GEORGE), M. A. This poet, who flouriſhed in the reign of queen Elizabeth, was a native of Devonſhire, from whence being ſent to Broadgate's Hall, he was ſome time afterwards made a ſtudent of Chriſt-Church College,

Biographia Dramatica.

College, Oxford, about 1573, where, after going through all the ſeveral forms of logic and philoſophy, and taking all the neceſſary ſteps, he was admitted to his maſter of arts degree in 1579. After this it appears that he removed to London, where he became the city poet, and had the ordering of the pageants. He lived on the Bank-ſide over-againſt Black Fryars, and maintained the eſtimation in his poetical capacity which he had acquired at the univerſity, and which ſeems to have been of no inconſiderable rank. He was a good paſtoral poet; and Wood informs us, that his plays were not only often acted with great applauſe in his life-time, but did alſo endure reading, with due commendation, many years after his death. He ſpeaks of him, however, as a more voluminous writer in that way than he appears to have been, mentioning his dramatic pieces by the diſtinction of tragedies and comedies, and has given us a liſt of thoſe which he ſays he had ſeen; but in this he muſt have made ſome miſtake, as he has divided the ſeveral incidents in one of them, viz. his “Edward I.” in ſuch manner as to make the “Life of Llewellin,” and the “Sinking of Queen “Eleanor,” two detached and ſeparate pieces of themſelves; the error of which will be ſeen in the peruſal of the whole title of this play. He, moreover, tells us, that the laſt-mentioned piece, together with a ballad on the ſame ſubject, was, in his time, uſually ſold by the common ballad-mongers. The real titles of the plays written by this author, of which four only are known, are, 1. “The “Arraignment of Paris. 1584.” 4to. 2. “Edward the “Firſt. 1593.” 4to. 3. “King David and Fair Beth-“ſabe. 1599.” 4to. 4. “The Turkiſh Mahomet and “Hyren the Fair Greek;” not printed.

See the Supplement to Shakſpeare, vol. i. p. 191. edit. 1780.

Wood and Winſtanley, miſguided by former catalogues, have alſo attributed to him another tragedy, intituled, “Alphonſus, Emperor of Germany.” But this, Langbaine aſſures us, was written by Chapman, he himſelf having the play in his poſſeſſion, with that author's name to it. About 1593, Peele ſeems to have been taken into the patronage of the earl of Northumberland, to whom he dedicated in that year, “The Honour of the Garter, a Poem gra-“tulatorie.”—“The Firſtling,” conſecrated to his noble name. He was almoſt as famous for his tricks and merry pranks as Scoggan, Skelton, or Dick Tarleton; and as there are books of theirs in print, ſo there is one of his called, “Merrie conceited Jeſts of George Peele, Gent. ſometime “Student in Oxford; wherein is ſhewed the courſe of his

"Life, how he lived, &c. 1627." 4to. Theſe jeſts, as they are called, might with more propriety be termed the tricks of a ſharper. Peele died before the year 1598. Meres, in his "Wit's Treaſury," p. 286. ſays, "As Anacreon "died by the pot, ſo George Peele by the pox." Oldys ſays, he left behind him a wife and a daughter. He ſeems to have been a perſon of a very irregular life; and Mr. Steevens, with great probability, ſuppoſes, that the character of "George Pieboard," in "The Puritan," was deſigned as a repreſentative of George Peele. See a note on that Comedy, p. 587, as publiſhed by Mr. Malone, 8vo. 1780.

PEIRESC (Nicolas Claude Fabri), an illuſtrious genius who adorned France, was deſcended from an ancient and noble family, ſeated originally at Piſa in Italy, and born in 1580. At ten years of age, he was ſent to Avignon, where he ſpent five years in completing his humanity-ſtudies in the Jeſuits' college: he was removed to Aix in 1595, and entered upon the ſtudy of philoſophy. In the interim, he attended the proper maſters for dancing, riding, and handling arms; in all which he performed the leſſons regularly, but that was all: for this being done only to pleaſe an uncle, whoſe heir he was to be, he never practiſed by himſelf; eſteeming all the time loſt, that was ſpent out of the way of literature. It was during this, that his father being preſented with a medal of the emperor Arcadius, which was found at Belgenſer, Peireſc begged the favour of it: and, charmed with decyphering the characters in the exergue, and reading the emperor's name, in that tranſport of joy he carried the medal to his uncle; who for his encouragement gave him two more, together with ſome books upon that ſubject. This is the epoch of his application to antiquities, for which he became afterwards ſo famous. In 1596, he was ſent to finiſh his courſe of philoſophy under the Jeſuits at Tournon. At the ſame time taking a fancy to the mathematics, he learned particularly coſmography, as being neceſſary in the ſtudy of hiſtory: yet he abated nothing of his application to antiquity; in which he was much aſſiſted by Petrus Rogerus, one of the profeſſors, and a ſkilful medaliſt; nor did he omit the ſtudy of humanity in general, wherein he was in a manner the maſter and inſtructor of a brother who was with him. But, to do all this, he was obliged to ſit up late at nights: ſo much labour and attention, as he was naturally of a tender conſtitution, increaſed the weakneſs of his ſtomach, formerly contracted, and for which he had uſed a kind of digeſtive powder. Being recalled by his uncle in 1597, he returned to Aix, and entered there upon the ſtudy of the law; which he proſecuted, however, ſo as to find leiſure to viſit and converſe frequently with Peter A. R. Bagarr, a moſt ſkilful antiquary, who was afterwards made maſter of the jewels and rarities to Henry IV.

The following year he went again to Avignon, to carry on his courſe of law under a private maſter, one Peter David; who, being well ſkilled likewiſe in antiquities, was pleaſed to ſee Peireſc join this ſtudy to that of the law. But Ghibertus of Naples, auditor to cardinal Aquaviva, fed his curioſity the moſt, in ſhewing him ſome rarities which never had been ſeen before. Ghibertus alſo lent him Goltrius's "Treatiſe upon Coins;" and adviſed him to go into Italy; eſpecially to Rome, where he would meet with curioſities enough to ſatisfy his moſt ardent wiſhes. Accordingly, his uncle having procured a proper governor, he and his brother ſet out upon that tour, Sept. 1699; and paſſing through Florence, Bononia, and Ferrara, when he had ſtayed a few days at Venice, he fixed his reſidence at Padua, in order to complete his courſe of law. But once a quarter, going to Venice, to get caſh for bills of exchange, he took theſe opportunities of making an acquaintance with the moſt diſtinguiſhed literati there, as Sarpi, Molinus, &c. in order to obtain a ſight of every thing curious in that renowned city. Among others, he was particularly careſſed by F. Contarin, procurator of St. Mark, who was poſſeſſed of a curious cabinet of medals, and other antiquities, without knowing the value of them: this, however, was fully ſhewn to him by Peireſc, who likewiſe explained the Greek inſcriptions upon his medals, and the monumental ſtones. After a year's ſtay at Padua, he ſet out for Rome, and arrived there, Oct. 1600, in order to be in time for ſeeing the jubilee: to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He paſſed ſix months in this city, viewing the numberleſs curioſities there; and after Eaſter, going to Naples with the ſame deſign, returned to Padua about June the ſame year. He reſumed his ſtudy of the law; and in the interim applied himſelf to all ſuch languages as might be of uſe in decyphering the inſcriptions upon medals, &c. Accordingly, he learned ſo much of Hebrew, Samaritan, Syriac, and Arabic, as was ſufficient for interpreting the inſcriptions upon ſhekels, &c. in which he made uſe of

Rabbi Solomon, who was then at Padua: but he ſtudied the Greek language with more care and exactneſs, as he did alſo the mathematics; for he was from this time much beloved by Galilæo, with whom he firſt became acquainted at the houſe of Pinællus at Rome; and whom he greatly admired for the engine he invented to drain off the water which then infeſted the city. At the ſame time, he did not omit to carry his reſearches into aſtronomy and natural philoſophy; and was preſent, when Fabricius ab Aquapendente, out of a parcel of eggs upon which a hen was ſitting, took one every day, to obſerve the gradual formation of the chick from firſt to laſt. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and began to guide the commonwealth of letters.

Having now ſpent almoſt three years in Italy, he began to prepare for his departure; and, in the end of 1602, having been once more at Rome to take leave of his friends there, he packed all the rarities, gems, &c. and, putting them into the road to Marſeilles, he left Padua: and, croſſing the Alps to Geneva, went to Lyons; where receiving money, he made a handſome preſent to his governor, who took the route of Paris. From Lyons he went to Montpellier, to improve himſelf in the law under Julius Parius; and, arriving there in July, he put himſelf and his brother to board with that profeſſor. From Montpellier he diſpatched more rarities to his uncle, who ſending for him home, he arrived at Aix in November: but, bringing Parius along with him, he obtained leave to return to Montpellier in a few days. He waited upon Parius back again, under whom he continued purſuing his law ſtudies, till the end of 1603; when he returned to Aix, at the earneſt requeſt of his uncle, who, having reſigned to him his ſenatorial dignity, had, ever ſince the beginning of the year, laboured to get the king's patent. The degree of doctor of law was a neceſſary qualification for that dignity. Peireſc, therefore, having kept the uſual exerciſe, took that degree Jan. 18, 1604; on which occaſion he made a moſt learned ſpeech, upon the origin and antiquity of the doctoral ornaments. The ſolemnity was hardly finiſhed, when the patent aforeſaid was to be preſented to the ſenate, leſt a year's time ſhould be loſt. It was therefore given in, and ordered to be recorded: yet Peireſc procured leave not to be preſently admitted, and entered into the liſt of ſenators. The bent of his inclination was not ſo much to buſineſs, as to the more delightful Muſes; to advance arts and ſciences, and to aſſiſt all the promoters of learning. For this purpoſe, he reſolved to lead a ſingle life; ſo that when his father had concluded a match for him with a reſpectable lady, he prevailed to be excuſed.

In 1605, he accompanied G. Varius, firſt preſident of the ſenate at Aix, who was very fond of him, to Paris; whence, having viſited every thing curious, he croſſed the water, in company with the French king's ambaſſador, 1606, to England. Here he was very graciouſly received by king James; and having ſeen Oxford, and viſited Camden, Sir Robert Cotton, Sir Henry Saville, and other learned men, he paſſed over to Holland; and after viſiting the ſeveral towns and univerſities, with the literati in each, he went through Antwerp to Bruſſels, and thence back to Paris, to ſee the ceremony of the Dauphin's baptiſm; which being ſolemnized Aug. the 24th, he returned home Sept. 1606, being expected for the ordering of the family affairs.

Preſently after this, he purchaſed the barony of Rians, which he completed in 1607; which year, at the ſolicitation of his uncle, having approved himſelf before that aſſembly, he was received a ſenator on the 1ſt of July. Jan. 1608, he loſt his uncle; and, the following year, falling himſelf into a dangerous fever, recovered by eating muſk-melons before ſupper, for which he had conceived a longing [A]. In 1616, he attended Varius to Paris; where, in 1618, he procured a faithful copy, and publiſhed a ſecond edition of "The Acts of the Monaſtery of Maren in Switzerland." This was in defence of the royal line of France againſt Theodoric Pieſpordius, who had attempted to prove the title of the Auſtrian family to the French crown by right of ſucceſſion; and, upon this, he was nominated the ſame year, by Lewis XIII. abbot of Sancta Maria Aquiſtrienſis. He ſtayed in France till 1623; when, upon a meſſage from his father, now grown old and ſickly, he left Paris, where he had ſpent ſeven years and ſome months. He arrived at Aix in October; and not long after preſented to the court a patent from the King, permitting him to continue in the function of his ancient dignity, and to exerciſe the office of

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[A] He was ordered by his phyſician to eat them before his meals, without bread; and to drink a glaſs of pure wine upon them. He continued this method all his life afterwards; and grew ſo fond of them, that, though he could abſtain from any other meat as he liſted, yet towards them, he profeſſed, he was not able to maſter himſelf. He frequently experienced, that in the muſk-melon ſeaſon he was never troubled with the gravel.

a ſecular or lay perſon, notwithſtanding that, being an abbot, he had aſſumed the perſon of a churchman. To this the court of parliament, not aſſenting, decreed unanimouſly, that, being already admitted into the firſt rank, he ſhould abide perpetually therein; not returning, as the cuſtom of the court was, to the inferior auditory, wherein trials are uſually had of criminal caſes. Moreover, he obtained a reſcript from the Pope, to licenſe him to be preſent at the judgement of capital cauſes, as even in the higher auditory ſome ſelect caſes of that nature were cuſtomarily heard: but he never made uſe of this licence, always departing when they came to vote, without voting himſelf. In 1625, he buried his father, who had been long afflicted with the gout. He was much grieved with the loſs of this indulgent parent, who had never denied him any thing all his life. In 1627, he prevailed with the archbiſhop of Aix, to eſtabliſh a poſt thence to Lyons, and ſo to Paris and all Europe; by which the correſpondence, conſtantly held with the literati every where, was much facilitated. In 1629, he began to be much tormented with the ſtrangury and hæmorrhoides; and, in 1631, having completed the marriage of his nephew Claudius with Margaret Alreſia, a noblewoman of the county of Avignon, he beſtowed upon him the barony of Rianty, together with a grant of his ſenatorial dignity, only reſerving the function to himſelf for three years. But the parliament not waiting his ſurrendry of it, he reſented that affront ſo heinouſly, that he procured, in 1635, letters-patent from the king, to be reſtored, and to exerciſe the office for five years longer, which happened to be till his death: for being ſeized, June 1637, with a fever that brought on a ſtoppage of urine, this put an end to his life on the 24th of that month, in his 57th year.

A very honourable funeral was provided for him by his nephew Claudius, in the abſence of his brother, who was then at Paris; but who, returning ſhortly to Provence, haſtened to perform funeral rites to his brother, and to be preſent at the obſequies. He alſo procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph by Rigaltius. Moreover, as he had been choſen in his life-time a member of the academy of the Humoriſti at Rome, his elogium was pronounced by John-James Bouchier, of that learned ſociety, in the preſence of cardinal Barberini, his brother Antonius, cardinal Bentivoglio, and ſeveral other cardinals, and ſuch a multitude of renowned and learned men, that the hall was ſcarce able to contain them. Many copies of verſes, in Italian, Latin, and Greek, were recited; which were afterwards printed together, with a collection of funeral elegies in forty languages, under the title of "Pangloſſia." As to his character, his perſon was of a middle ſize, and of a thin habit; his forehead large, and his eyes grey; a little hawk-noſed; his cheeks tempered with red; the hair of his head yellow, as alſo his beard, which he uſed to wear long; his whole countenance bearing the marks of uncommon and rare courteſy and affability. In his diet he affected cleanlineſs, and in all things about him; but nothing ſuperfluous or coſtly. His cloaths were ſuitable to his dignity; yet he never wore ſilk. In like manner, the reſt of his houſe was adorned according to his condition, and very well furniſhed; but he neglected his own chamber. Inſtead of tapeſtry, there hung the pictures of his chief friends and of famous men, beſides innumerable bundles of commentaries, tranſcripts, notes, collections from books, epiſtles, and ſuch like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as alſo all the ſeats round about, and the greateſt part of the floor. Theſe were ſo many evidences of the turn of his mind; in reſpect to which, the writer of his euloge compares him to the Roman Atticus; and Bayle, conſidering his univerſal correſpondence and general aſſiſtance to all the literati in Europe [B], daſhed it out luckily enough, when he called him "the attorney general of the literary republic." A liſt of his works is inſerted below [C].

Gaſſendi's Life of Peireſc, in Engliſh, Lond. 1657.

[B] For the particulars, the reader may recollect all the eminent men of that age, in every art and ſcience whatever. It is ſufficient here to mention one only inſtar omnium, Hugo Grotius; who expreſsly declares, that the world owes his book "De Jure Belli et "Pacis" to Peireſc. Letter of Grotius to Peireſc, Jan. 11. 1624.

[C] Theſe are, "Hiſtoria provinciæ "Galliæ Narbonenſis;" "Nobilium "ejuſdem provinciæ familiarum Origines, et ſeparatim Fabriciæ;" "Commentarii rerum omnium memoria dignarum ſua ætate geſtarum;" "Liber de ludicris naturæ operibus;" "Mathematica & aſtronomica varia;" "Obſervationes mathematicæ;" "Epiſtolæ ad S. P. Urbanum VIII. cardinales Barberinos, "&c.;" "Authores antiqui Græci "et Latini de ponderibus et menſuris;" "Elogia et epitaphia;" "Inſcriptiones antiquæ et novæ;" "Genealogia domûs Auſtriacæ;" "Catalogus librorum biblioth. reg.;" "Poemata varia;" "Nummi Gallici, "Saxonici, Britannici, &c.;" "Linguæ orientales, Hebræa, Samaritana, Arabica, Egyptiaca, et Indices librorum harum linguarum;" "Obſervationes in varios auctores." It is remarkable, that, though Peireſc bought more books than any man of his time, yet his collection left was not large. The reaſon was, that, as faſt as he purchaſed, he kept continually making preſents of them to ſuch learned men as he knew they would be uſeful to.

PELAGIUS [A] (the Hereſiarch) was born in Great Britain in the 4th century, and is ſaid to have been abbot of the monaſtery of Bangor. However that be, it is certain he was a monk; and, though probably a layman, yet diſtinguiſhed among his brethren both by piety and learning. But, in the proſecution of his ſtudies, falling into errors, he went to Rome, and began to teach his doctrines in that city about 400. He pretended, that man is able to work out his ſalvation by the natural force of free-will, without the aſſiſtance of grace; that by theſe natural powers he may even ſo attain to a ſtate of perfection, as not to be ſubject either to paſſion or ſin; that grace is given in proportion to our meriting it; and, laſtly, that there is no ſuch thing as original ſin. Under the influence of theſe principles, his morals were irreproachable. He therefore gained a great crowd of followers; and the hereſy ſpread ſo much, that it became neceſſary for him to quit Rome; as he did in 409, going to Sicily, and accompanied by Celeſtius [B], his chief diſciple and fellow-labourer. They continued in Sicily, till the report of a conference, held at Carthage between the Orthodox and Donatiſts, induced them to go to Africa: but Pelagius did not ſtay long there; and, after his departure, Celeſtius being accuſed of talking againſt original ſin by Paulinus, was condemned by a council held at Carthage in 412, under Aurelius, primate of Africa. Upon this, he repaired to his friend Pelagius, who had retired to Paleſtine.

Here they were well received by John biſhop of Jeruſalem, the enemy of St. Jerom, and well looked on by the better ſort of people. Count Marcellinus, being deſirous to know in what their doctrine, which was much talked of, conſiſted, applied to St. Auguſtin, biſhop of Hippo, for information; and Pelagius, fearing to engage with ſo formidable an antagoniſt, wrote the biſhop a letter full of proteſtations of the purity of his faith, accompanied with a profuſion of compliments, to which St. Auguſtin replied in terms of general civility; and things remained for a while in this ſtate. It was probably about 414, that Pelagius reſolved to ſet about his treatiſe of the natural ſtrength of man, in ſupport of his doctrine of free-will; which he expreſſed in ſuch terms, as gave him room to ſhelter himſelf under

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[A] His real name is ſaid to be Morgan; which ſignifying the ſea, in Latin *mare*, he is thence called Pelagius, from *pelagus*, another Latin word for the ſea.

[B] He is ſaid to be alſo a Briton.

the authority of St. Auſtin and St. Jerome. But this piece no ſooner reached the Weſt, than the former refuted it in “Dialogues,” whilſt the latter heaped volumes upon volumes againſt the new-born hereſy [c]. In the mean time, it fared much better in Paleſtine; where a council being held at Dioſpolis in 415, conſiſting of fourteen biſhops, Pelagius appeared before them, and explained his doctrine in ſuch a manner, that he was abſolved by them, in theſe words: ““Since we are ſatisfied with the declarations of the monk Pelagius, here preſent, who acknowledges the holy doctrine, and condemns whatſoever is contrary to the faith of the church, we declare that he is in the communion of the catholic church.” Theodore of Mopſueſta was one of Pelagius's moſt powerful friends in the Eaſt. He was a man of profound erudition and great reputation; and though he wrote zealouſly againſt all hereſies, yet he fell into that of Pelagius, as alſo of Neſtorius.

On the other hand, the African biſhops held a council, according to cuſtom, in 416, at Carthage, at which Aurelius, biſhop of that city, preſided; where the letters of Heros and Lazarus [d] were read, and likewiſe the acts of the council of Carthage, by which Celeſtius had been condemned about five years before. After the reading of them, the biſhops of this council were of opinion, that Pelagius and Celeſtius ought to be anathematized, if they did not very plainly anathematize their errors; to the end that, the ſentence pronounced againſt them being public, it might reclaim thoſe, at leaſt, whom they had deceived, if they ſhould prove incorrigible themſelves. The council thought fit to communicate their judgement to the Pope Innocent I. in order to join the authority of the ſee of Rome to their own. They accordingly wrote to him a ſynodical epiſtle, to which they annexed the letters of Heros and Lazarus, and the acts of this laſt council, which contained thoſe of the year 412. In theſe letters, the biſhops, prompted by St. Auſtin, refute in a ſummary way the chief errors imputed to Pelagius, and conclude thus: “Though Pelagius and Celeſtius diſown this doctrine, and the writings produced againſt them, without its being poſſible to convict them of falſehood; nevertheleſs, we muſt anathematize in general whoever teacheth, that human nature is ca-

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[c] The principal of theſe is his famous piece, “De natura et gratia.”

[d] Theſe were two biſhops of Provence in France, who happened at this time to be in Paleſtine.

"pable of avoiding ſin, and of fulfilling the commands of "God; as he ſhews himſelf an enemy to his grace, which "ſo evidently appears by the prayers of the ſaints." About the ſame time a council was held at Milevum, compoſed of ſixty-one biſhops; who, after the example of that of Carthage, wrote to Pope Innocent, deſiring him to condemn this hereſy, which took away the benefit of prayer from adults, and baptiſm from infants. Beſides theſe two ſynodical letters, another was wrote by St. Auguſtin, in the name of himſelf and four more biſhops; wherein he explained the whole of Pelagius's affair more at large, and deſired the Pope to order him to Rome, to examine him more minutely, and know what kind of grace it was that he acknowledged, or elſe to treat with him on that ſubject by letters; to the end that, if he acknowledged the grace which the church teacheth, he might be abſolved without difficulty.

Theſe letters were anſwered by Innocent in 417, wherein he joined his ſuffrage with theirs, and anathematizes all who ſay, that the grace of God is not neceſſary to good works; and judges them unworthy of the communion of the church, and directs them to be cut off from it as rotten members. In anſwer to the five African biſhops, who had written to him on his being ſuſpected of favouring Pelagianiſm, he ſays, "He can neither affirm nor deny, that "there are Pelagians in Rome; becauſe, if there are any, "they take care to conceal themſelves, and are not diſco-"vered in ſo great a multitude of people." He adds, ſpeaking of Pelagius, "We cannot believe he has been juſtified, notwithſtanding that ſome laymen have brought to "us acts, by which he pretends to have been abſolved. But "we doubt the authenticity of theſe acts, becauſe they have "not been ſent us by the council, and we have not received "any letters from thoſe who aſſiſted at it. For if Pelagius "could have relied on his juſtification, he would not have "failed to have obliged his judges to acquaint us with it. "And even in theſe acts he has not juſtified himſelf clearly, "but has only ſought to evade and perplex matters. We "can neither approve nor blame this deciſion. If Pela-"gius pretends he has nothing to fear, it is not our buſineſs "to ſend for him, but rather his to make haſte to come and "get himſelf abſolved. For if he ſtill continues to enter-"tain the ſame ſentiments, whatever letters he may receive, "he will never venture to expoſe himſelf to our ſentence. "If he is to be ſummoned, that ought rather to be done

“ by thoſe who are neareſt to him. We have peruſed the “ book ſaid to be written by him, which you ſent us. We “ have found therein many propoſitions againſt the grace of “ God, many blaſphemies, nothing that pleaſed us, and “ hardly any thing but what diſpleaſed us, and ought to be “ rejected by all the world.”

Celeſtius, upon his condemnation at Carthage in 412, had indeed appealed to this Pope; but, inſtead of purſuing his appeal, he retired into Paleſtine. Pelagius, however, who had more cunning, did not deſpair of bringing Rome over to his intereſt, by flattering the biſhop of that city. The moment he learnt that things were likely to go againſt him in the Weſt, he drew up a confeſſion of faith, and ſent it to Pope Innocent with a letter, which is now loſt. Innocent was dead; and Zoſimus had ſucceeded him, when this apology of Pelagius was brought to Rome. On the firſt notice of this change, Celeſtius, who had been driven from Conſtantinople, haſtened to the Weſt; in hopes of ſecuring the new Pope's favour, by making him his judge. He was not deceived: for Zoſimus, taking this opportunity of drawing to his ſee appeals of cauſes adjudged elſewhere, readily admitted Celeſtius to juſtify himſelf at Rome. He aſſembled his clergy in St. Clement's church, where Celeſtius preſented him a confeſſion of faith; in which, having gone through all the articles of the Creed, from the Trinity to the reſurrection of the dead, he ſaid, “ If any diſpute has “ ariſen on queſtions that do not concern the faith, I have “ not pretended to decide them, as the author of a new “ doctrine; but I offer to your examination, what I have “ from the ſource of the prophets and apoſtles; to the end, “ that if I have miſtaken through ignorance, your judgement may correct and ſet me right.” On the ſubject of original ſin, he continued, “ We acknowledge that children ought to be baptized for the remiſſion of ſins, “ agreeably to the rule of the univerſal church, and the authority of the goſpel; becauſe the Lord hath declared, “ that the kingdom of heaven can be given to thoſe only “ who have been baptized. But we don't pretend thence “ to eſtabliſh the tranſmiſſion of ſin from parents to their “ children: that opinion is widely different from the catholic doctrines. For ſin is not born with man; it is man “ who commits it after he is born: it does not proceed “ from nature, but from will. We therefore acknowledge “ the firſt, in order not to admit of ſeveral baptiſms; and “ take this precaution, that we may not derogate from "the Creator." Celeſtius having confirmed by word of mouth, and ſeveral repeated declarations, what was contained in this writing, the Pope aſked him, whether he condemned all the errors that had been publiſhed under his name? Celeſtius anſwered, that he did condemn them in conformity with the ſentence of Pope Innocent, and promiſed to condemn whatever ſhould be condemned by the holy ſee. Hereupon Zoſimus did not heſitate to condemn Heros and Lazarus, who had taken upon them to be the chief proſecutors of the Pelagian doctrine. He depoſed them from the epiſcopal office, and excommunicated them; after which he wrote to Aurelius, and the other biſhops of Africa, acquainting them with what he had done, and at the ſame time ſending them the acts of his ſynod. He complained of their having given credit too haſtily to Heros and Lazarus's letters. "We have found," ſays he, "that "their ordinations were irregular; and no accuſation "ought to have been received from them againſt an abſent "perſon, who being now preſent, explains his faith, and "challenges his accuſers." He adds, "That if theſe ac"cuſers do not appear at Rome within two months, to "convict him of having other opinions than thoſe which he "profeſſed, he ought to be deemed innocent to all intents "and purpoſes."

Soon after this, Zoſimus received a letter from Praylus, biſhop of Jeruſalem, ſucceſſor to John, recommending to him Pelagius's affair in affectionate terms. This letter was accompanied by another from Pelagius himſelf, together with the confeſſion of faith before mentioned. In this letter Pelagius ſaid, that his enemies wanted to aſperſe his character in two points: firſt, that he refuſed to baptize infants, and promiſed them the kingdom of heaven, without the redemption of Jeſus Chriſt; ſecondly, that he repoſed ſo much confidence in free-will, as to refuſe the aſſiſtance of grace. He rejected the firſt of theſe errors, as manifeſtly contrary to the goſpel; and upon the article of grace he ſaid, "We "have our free-will either to ſin or not to ſin, and in all "good works it is ever aided by the divine aſſiſtance.—We "ſay, that all men have free-will, as well Chriſtians as "Jews and Gentiles: all of them have it by nature, but it "is aſſiſted by grace in none but Chriſtians. In others this "bleſſing of the creation is naked and unaſſiſted. They "ſhall be judged and condemned; becauſe having free-will, "by which they might arrive at faith, and merit the grace "of God, they make an ill uſe of this liberty. The

“ Chriſtians will be rewarded; becauſe they, by making a “ good uſe of their free-will, merit the grace of the Lord, “ and obſerve his commandments.” His confeſſion of faith was like that of Celeſtius. On baptiſm he ſaid, “ We hold “ one ſingle baptiſm, and we aſſert that it ought to be ad- “ miniſtered to children in the ſame form of words as to “ adults.” Touching grace, he ſaid, “ We confeſs a free- “ will: at the ſame time holding, that we ſtand continually “ in need of God’s aſſiſtance; and that thoſe are as well “ miſtaken, who ſay with the Manichees, that man cannot “ avoid ſinning, as thoſe who ſay with Jovinian, that man “ cannot ſin.” He concluded with theſe words: “ Such, “ bleſſed Pope, is the faith which we have learned in the “ catholic church, the faith which we have always held, “ and ſtill continue in. If any thing contained therein “ ſhall not have been explained clearly enough, or not with “ ſufficient caution, we deſire that you would correct it; “ you who hold the faith, and the ſee of Peter. If you ap- “ prove of my confeſſion of faith, whoever pretends to at- “ tack it, will ſhew either his ignorance or his malice, “ or that he is not orthodox; but he will not prove me “ an heretic.”

Theſe writings being read publicly at Rome, neither the Pope, nor any that were preſent, found them at all different from the doctrine of the church. They were filled with joy and admiration: ſcarce could they refrain from tears, ſo deeply were they concerned to find, that men, whoſe faith was ſo pure, had been ſo much ſlandered. In their opinion, theſe writings ſpoke of nothing, but the grace and aſſiſtance of God. Heros and Lazarus, whoſe characters had ſuffered in other reſpects, appeared to them two wrong-headed men, who aimed at nothing but diſturbing the church’s peace. In this juncture Zoſimus wrote a ſecond letter to Aurelius, and to all the biſhops of Africa, more formidable than the firſt. He there ſignifies to them, that he is ſatisfied with Pelagius and Celeſtius’s confeſſion of faith, and perſuaded of their ſincerity. He triumphs on his diſcovery of their innocence, and exclaims againſt Heros and Lazarus. This letter coming to the hands of Aurelius, the next year, 418, he aſſembled ſome biſhops, who at firſt were quite amazed at the biſhop of Rome; but, recovering from their ſurprize, firmly maintained the judgement they had given, and which had been confirmed by Innocent I. At the head of their decrees they put a ſecond letter to Pope Zoſimus, in which they addreſſed him in theſe terms: “ We have ordained, "that the ſentence given by the Venerable biſhop Innocent ſhall ſubſiſt, until they ſhall confeſs without equivocation, that the grace of Jeſus Chriſt does aſſiſt us, not only to know, but alſo to do juſtice in every action; inſomuch, that without it we can neither think, ſay, or do any thing whatever, that belongs to true piety." They added, "That Celeſtius's having ſaid in general terms, that he agreed with Innocent's letters, was not ſatisfactory in regard to perſons of inferior underſtandings; but that he ought to anathematize in clear terms all that was bad in his writings, leſt many ſhould believe, that the apoſtolical ſee had approved his errors, rather than be perſuaded that he had reformed them." The biſhop of Africa likewiſe reminded Pope Zoſimus of his predeceſſor's deciſion, relating to the council of Dioſpolis; ſhewed him the artifice made uſe of in the confeſſion of faith which Pelagius had ſent to Rome; and refuted after their manner the cavils of the heretics. And, as Zoſimus had reprimanded them for having too eaſily given credit to the accuſers of Celeſtius, they juſtified themſelves at his expence; by ſhewing, that he himſelf had been too precipitate in this affair. Moreover, they declared flatly, that this cauſe ariſing in Africa, and having been judged there, Celeſtius could have no right to appeal from thence, nor the Pope to take cognizance of it: to which they added a proteſt, to prevent Zoſimus from attempting to pronounce any ſentence by default, in favour of Celeſtius and Pelagius.

Zoſimus, either through a perſuaſion that theſe heretics had dealt inſincerely with him, or finding it prudent to yield to the neceſſity of the occaſion, upon the receipt of this letter, iſſued out a formal and authentic condemnation of the Pelagians, founded on Celeſtius's having abſented himſelf from Rome; and excommunicated the two heretics, leaving them however in the claſs of penitents, in caſe they abjured their errors. All the Roman clergy approved of this judgment. The Pope applied alſo to Honorius, requeſting him to cauſe all heretics to be driven out of Rome; in compliance with which, the emperor gave a reſcript at Ravenna, April 418, directed to the pretorian prefect of Italy, who, in conſequence thereof, iſſued his ordinance jointly with the pretorian prefect of the Eaſt, and the prefect of Gaul, purporting, that all ſuch as ſhall be convicted of this error ſhall ſuffer perpetual baniſhment, and all they have be confiſcated. Moreover, the Pope, vigorouſly proſecuting his deſign to extirpate the friends of

Pelagius, cauſed all the biſhops to be depoſed, who would not ſubſcribe the condemnation of the new hereſy, and drove them out of Italy by virtue of the laws of the empire. Atticus, biſhop of Conſtantinople, likewiſe rejected their deputies. They were driven from Epheſus; and Theodotus biſhop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Paleſtine, where he had taken refuge from the emperor's reſcript. We have no certain account of him after this; but there is reaſon to believe, that he returned to England, and ſpread his doctrine there; which induced the biſhop of Gaul to ſend thither St. Germain of Auxerre, in order to refute it. However that be, it is certain the Pelagian hereſy, as it is called, ſpread itſelf both in the Eaſt and Weſt; and took ſo deep root, that it ſubſiſts to this day in different ſects, who all go by the general name of Pelagians.

This Hereſiarch wrote ſeveral things, among which are, "A Treatiſe upon the Trinity;" "A Commentary on St. Paul's Epiſtles," which was annexed to thoſe of St. Jerom, and was long thought to be written by him; "A Book of Eclogues, or Spiritual Maxims;" ſeveral letters, among which is one addreſſed to a virgin, named Demetrias, which is printed in the works of St. Jerom; ſeveral pieces in his own defence; and a treatiſe "De libero arbitrio." Cardinal Noris wrote the "Hiſtory of Pelagianiſm."

Bayle's Dict. PELISSON.

Niceron, tom. ii.

PELISSON (PAUL), a French academician, and called by Bayle one of the fineſt geniuſes of the 17th century, was deſcended from an ancient and diſtinguiſhed family, and born at Beziers in 1624. His mother, who was left a widow very young, brought him up in the Proteſtant religion, which was her own; and ſent him to Caſtres to learn the belles lettres of Morus, a learned Scotſman, who was principal of a college of the Proteſtants there, and father of the famous Alexander Morus. At twelve years of age he was removed to Montauban to ſtudy philoſophy; and thence to Toulouſe, where he applied himſelf to the law. He acquired a good knowledge of the Latin, Greek, Spaniſh, and Italian languages; taking care all the while to cultivate his own, the French; and read the beſt authors in them all. His love for the belles lettres did not, however, as it uſually does, make him neglect his deſtined province, the law; which he plied ſo diligently, as to publiſh, when he was not quite one-and-twenty, "A Commentary upon the Inſti-

"tutes of Juſtinian." It was printed in French at Paris, 1645, in 12mo. Some little time after, he came to Paris; where the celebrated Conrart, to whom he had been recommended by the Proteſtants of Caſtres, introduced him to the gentlemen of the academy, who aſſembled at his houſe: but Peliſſon ſoon returned to Caſtres, the reſidence of his family, and applied himſelf to the buſineſs of the bar. He had excited the admiration of all about him, and was going on in a moſt flouriſhing way; when the ſmall-pox ſeized him, and disfigured his countenance ſo terribly, that his moſt intimate friends could not know him. This misfortune afflicted him ſenſibly, and determined him to return to Paris, to ſeek for conſolation among the Muſes and the learned; and at length he ſettled there. He contracted a friendſhip with Mademoiſelle de Scudery, which grew to ſuch an height, that for many years, as it is ſaid, they did not fail either to ſee or write to each other every day. In 1652, he became ſecretary to the King; and the ſame year read his "Hiſtory of the French Academy, from its Eſta-"bliſhment in 1635 to 1652," to that ſociety. He read it, when it was only in manuſcript, at their requeſt in a full aſſembly: and they ſome time after decreed, in honour of him, that the firſt vacant place in the academy ſhould be beſtowed on him; and that, in the mean time, he ſhould be empowered to come to all their meetings, and give his vote as an academician: with the following clauſe, that the like favour could not hereafter be indulged to any perſon, upon any conſideration whatever. This work of Peliſſon, which has always been reckoned a maſter-piece, was printed at Paris, 1653, in 8vo.

Fouquet, ſuperintendant of the finances, who well knew his merit and talents, made him his firſt clerk and confident in 1657; and Peliſſon, though much to his detriment, always preſerved the ſincereſt attachment to him. Two years after, he was made maſter of the accounts at Montpelier, and in his journey to that place paſſed through Pezenas; where he viſited the tomb of his friend Sarraſin, and with many tears had a maſs ſaid over it. He was ſcarce returned to Paris, when the diſgrace of his patron Fouquet involved him in much trouble; inſomuch that, in 1661, he was ſent to the Baſtile, and confined there above four years. Though a very ſtrict watch was ſet over him, he found means to correſpond with his friends, and even with Fouquet himſelf, from whom he alſo received letters. He uſed his utmoſt endeavours, and employed a thouſand arts, to

See Sarrasin.

ſerve this miniſter; and he compoſed in his behalf three famous pleadings, which, Voltaire ſays, "reſemble thoſe "of the Roman orator, the moſt of any thing in the "French language. They are like many of Cicero's "Orations: a mixture of judicial and ſtate affairs, treated "with an art void of oſtentation, and with all the orna-"ments of an affecting eloquence." In the mean time, the public was ſo convinced of his innocence, and he was ſo eſteemed in the midſt of his misfortunes, that Tanaquil Faber dedicated his edition of "Lucretius" to him; and the very day that leave was given to ſee him, the duke de Montauſier, and other perſons of the firſt diſtinction, went to viſit him in the Baſtile. He was ſet at liberty in 1666; and, two years after, had the honour to attend Lewis XIV. in his firſt expedition againſt the United Provinces, of which he compoſed a fine account. "His genius," ſays Voltaire, "enabled him to write well, but did not prevent him from "flattering his hero." In 1670, he abjured the Proteſtant religion; for which, it is ſaid, he was prepared, during his impriſonment, by reading and remarking upon books of controverſy. Voltaire ſays, "he had the good fortune to "be convinced of his errors, and to change his religion at a "time, when that change opened his way to fortune and "preferment." He took the eccleſiaſtical habit, obtained ſeveral benefices, and the place of maſter of the requeſts. The King ſettled on him a penſion of 6000 livres; and, towards 1677, intruſted him with the revenues of ſome abbies, to be employed in converting the Hugonots. He ſhewed great zeal in this work; and, in 1686, the year after the revocation of the edict of Nantes, added the uſe of his pen to other means. He publiſhed, "Reflexions ſur les "differens de la Religion;" a new edition of which came out in 1687, augmented with an "Anſwer to the Ob-"jections from England and Holland," in the ſame language. He employed alſo his intervals of leiſure, for many years, in writing a large controverſial volume upon the ſacrament; but did not live to finiſh it. Much ſubtility of genius is ſeen in his writings upon religious matters; and that, ſays Bayle, was all he could put into it.

Siécle de Louis XIV. ch. 29.

Ibid. ch. 9.

Ibid. ch. 32.

He died at Verſailles, Feb. the 7th, 1693; and created a mighty tumult, among thoſe who have nothing to do but goſſip and prate, by refuſing to make confeſſion of his ſins in his laſt illneſs. Mad. de Scudery, his intimate friend, was grieved at the report, and deſired the biſhop of Meaux to inform her of the true ſtate of the affair; who wrote her word, and his letter was afterwards publiſhed, that Peliſſon had ſent for a confeſſor, but that a defluxion choaked him ere he could arrive. So ſaid the Catholics: the Proteſtants pretended, that he died ſecretly in their religion; and his enemies gave out, that he had no religion at all, but was only a time-ſerver, who thought the religion of his prince, and that which was moſt ſubſervient to his ambition, always the beſt.

His works have been publiſhed together, ſince his death: there is among them a "Preface" he had written to the "Works of Sarraſin," which is reckoned a maſter-piece in its way. "He was," ſays Voltaire, "an indifferent poet, "but a man of great eloquence and learning."

Siécle de Louis XIV. tom. ii. at the end.

PELL (John), an eminent Engliſh mathematician, deſcended from an ancient family in Lincolnſhire, was born at Southwyke in Suſſex, March 1, 1610; and educated in grammar learning at the free ſchool, then newly founded, at Stenning in that county. At thirteen, he was ſent to Trinity college in Cambridge, being then as good a ſcholar as moſt maſters of arts in that univerſity, but, though he was eminently ſkilled in the Greek and Hebrew languages, he never offered himſelf a candidate at the election of ſcholars or fellows of his college. His perſon was handſome, and the habit of his body ſtrong; and therefore, ſcarce ever uſing recreations, he proſecuted his ſtudies with the more application and intenſeneſs. In 1629, he drew up the "Deſcription and Uſe of the Quadrant, written for "the Uſe of a Friend, in two Books;" the original MS. of which is ſtill extant among his papers in the Royal Society; and the ſame year he held a correſpondence with Mr. Henry Briggs on logarithms [A]. In 1630, he wrote "Modus "ſupputandi Ephemerides Aſtronomicas (quantùm ad motum ſolis attinet) paradigmate ad an. 1630 accommodato;" and "A Key to unlock the Meaning of Johannes Trithemius, in his Diſcourſe of Steganography;" which "Key" Pell the ſame year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. The ſame year, he took the degree of maſter of arts at Cambridge, and the year following was incorporated in the univerſity of Oxford. June the 7th, he wrote "A Letter to Mr. Edmund Wingate on "Logarithms;" and, Oct. 5, 1631, "Commentationes

Athen. Oxon. General Dictionary.

[A] There is extant a letter of Mr. Briggs's to him. Birch's Hiſt. of R. S. vol. iv. p. 444.

in Coſmographiam Alſtedii." July 3, 1632, he married Ithamaria [B], ſecond daughter of Mr. Henry Reginolles of London, by whom he had four ſons and four daughters. March 6, 1633-4, he finiſhed his "Aſtronomical Hiſtory of Obſervations of heavenly Motions and Appearances;" and, April the 10th, his "Eclipticus Prognoſtica; or Foreknower of the Eclipſes; teaching how, by Calculation, to foreknow and foretell all ſorts of Eclipſes of the heavenly Lights." In 1634, he tranſlated "The everlaſting Tables of heavenly Motions, grounded upon the Obſervations of all Times, and agreeing with them all, by Philip Lanſberg, of Ghent in Flanders;" and, June the 12th, the ſame year, he committed to writing, "The Manner of deducing his Aſtronomical Tables out of the Tables and Axioms of Philip Lanſberg." March 9, 1634-5, he wrote "A Letter of Remarks on Gellibrand's Mathematical Diſcourſe on the Variation of the Magnetic Needle;" and, the 3d of June following, another on the ſame ſubject.

His eminence in mathematical knowledge was now ſo great, that he was thought worthy of a profeſſor's chair in that ſcience; and, upon the vacancy of one at Amſterdam in 1639, Sir William Boſwell, the Engliſh reſident with the States General, uſed his intereſt, that he might ſucceed in that profeſſorſhip [C]; which was not filled up till above four years after, 1643, when Pell was choſen to it. The year following he publiſhed, in two pages 4to, "A Refutation of Longomontanus's Diſcourſe, De vera circuli menſura," printed at Amſterdam in 1644 [D]. June 1646, he was invited by the Prince of Orange to be profeſſor of philoſophy and mathematics at Breda, in the college newly founded there by his Highneſs, with the offer of a ſalary of 1000 guilders a year [E]. This he accepted of; and, upon his removal to Breda, was eaſed of the profeſſorſhip of philoſophy, and diſcharged only the duties of that of mathe-

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[B] Her name is ſometimes written Athamar. Id. ibid.

[C] MS. note of Dr. Pell.

[D] Mr. Pell's "Refutation" was dated Aug. 1, 1644, and concludes thus: "Abunde igitur ſufficit hæc unica pagella tot chartis libriſque aliquoties editis refutandis; triumque horularum ſpatio noſtra premens veſtigia, poſt pauculas multiplicationes et diviſiones, tot annorum incredibiles Longomontani labores prorſus periiſſe videbit. Ita cenſeo Johannes Pellius, Anglus, matheſeos in illuſtri Amſtelodamenſium gymnaſio profeſſor. Calendis ſextilibus, anno 1644."

[E] Letter of Mr. Pell to Sir Charles Cavendiſh, from Amſterdam, 9th July 1646, N. S.

matics. His "Idea Matheſeos [F]," which he had addreſſed to Mr. Hartlib, who in 1639 had ſent it to Des Cartes and Merſennas, was printed 1650 at London, in 12mo, in Engliſh, with the title of "An Idea of Mathematics," at the end of Mr. John Durie's "Reformed Library-keeper." He left Breda, and returned to England, in 1652; and, in 1654, was ſent by the protector Cromwell agent to the Proteſtant cantons in Switzerland, his inſtructions being dated March 30th of that year. His firſt ſpeech in Latin to the deputies of Zurich was on the 13th of June; and he continued in that city during moſt of his employment in Switzerland, in which he had afterwards the title of reſident. Being recalled by the protector, he took his leave of the cantons in a Latin ſpeech at Zurich, the 23d of June 1658; but returned to England ſo ſhort a time before the Protector's death, that he had no opportunity of an audience from him.

In his negotiations abroad, he did no ill ſervice to the intereſts of Charles II. and the church of England; and after the Reſtoration, he entered into holy orders. He was ordained deacon March 31, 1661, and prieſt in June following, by Sanderſon, biſhop of Lincoln; and, on the 16th of that month, inſtituted to the rectory of Fobbing in Eſſex, given him by the king [G]. Dec. the 5th following, he brought into the upper houſe of convocation the calendar reformed by him, aſſiſted by Sancroft, afterwards abp. of Canterbury. In 1663, he was preſented by Sheldon, biſhop of London, to the rectory of Laingdon in Eſſex; and, upon the promotion of that biſhop to the ſee of Canterbury in the next month, became one of his grace's domeſtic chaplains. He was then doctor of divinity, and expected, as Wood tells us, to be made a dean; but being not a perſon of activity, as others who mind not learning are, could never riſe higher than a rector. The truth is, he was a ſhiftleſs man as to worldly affairs; and his tenants and relations dealt ſo unkindly by him, that they cozened him of the profits of his parſonage, and kept him ſo indigent, that he wanted neceſſaries, even ink and paper, to his dying day. He was for ſome time confined to the King's-bench priſon for debt; but, March 1682, was invited by Dr. Whitler to live in the college of phyſicians. Here he continued, till

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[F] It is printed by Mr. Hooke, in his "Philoſophical Tranſactions," No. 5. p. 127, and is our author's chef d'œuvre.

[G] Kennet's Regiſter and Chronicle, p. 575.

June following; when he was obliged, by his ill ſtate of health, to remove to the houſe of a grandchild of his in St. Margaret's church-yard, Weſtminſter. He died at the houſe of Mr. Cothorne, reader of the church of St. Giles's in the Fields, Dec. the 12th, 1685, and was interred by the charity of Buſby, maſter of Weſtminſter ſchool, and Sharp, rector of St. Giles's, in the rector's vault under that church. He publiſhed ſome other things not yet mentioned, a liſt of which is inſerted below [H].

Some of his MSS. were left by him at Brereton in Cheſhire, where he reſided ſome years, being the ſeat of William lord Brereton, who had been his pupil at Breda: a great quantity of others came after his death into the hands of Dr. Buſby; which Mr. Hooke, reporting them to the Royal Society, Feb. 1685-6, was deſired to uſe his endeavours to obtain for the Society. But they continued buried under duſt, and mixed with the papers and pamphlets of Dr. Buſby, in four large boxes, till June 1755; when Dr. Birch, ſecretary to the Royal Society, procured them for that body, by means of the Rev. Mr. Widmore, M. A. librarian of St. Peter's church, Weſtminſter, from the truſtees of Dr. Buſby. The collection contains not only Pell's mathematical papers, letters to him, and copies of thoſe from him, &c. but likewiſe ſeveral MSS. of Mr. Walter Warner, the philoſopher and mathematician, who lived in the reigns of James I. and Charles I. Our author firſt invented the

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[H] Theſe are, 1. "An Exercitation concerning Eaſter," without his name, 1644, 4to. 2. "A Table of ten thouſand ſquare numbers, namely, of all the ſquare numbers between 0 and 100 millions, and of their ſides or roots, which are all the whole numbers between 0 and 10,000; with an Appendix, concerning the endings or laſt figures of all ſquare numbers, 1672," folio. 3. "An Inaugural Oration at his entering upon the profeſſorſhip at Breda." 4. He made great alterations and additions to "Rhonius's Algebra," printed at London 1668, 4to. under the title of "An Introduction to Algebra; tranſlated out of the High Dutch into Engliſh by Thomas Branker, M. A. much altered and augmented by D. P. [Dr. Pell]. Alſo, A Table of odd numbers, leſs than one hundred thouſand, ſhewing thoſe that are incompoſite, and reſolving the reſt into their factors or coefficients; ſuppulated by the ſame Thomas Branker." A copy of this book, with many corrections and improvements of Dr. Pell, is amongſt his papers in the Royal Society. He demonſtrated the tenth book of Euclid; which piece was in MS. in the library of the lord Brereton in Cheſhire; as likewiſe Archimedes's Ψαμμίτης, and the greateſt part of Diophantus's ſix books of arithmetic; of which author he was preparing, Aug. 1644, a new edition, in which he would have corrected the tranſlation, and made new illuſtrations. He deſigned likewiſe to publiſh an edition of "Apollonius," but laid it aſide in May 1645, at the deſire of Golius, who was engaged in an edition of that writer from an Arabic MS. given him at Aleppo eighteen years before. Letters of Mr. Pell to Sir Charles Cavendiſh, in the Royal Society.

method of ranging the ſeveral ſtops of an algebraical calculus, in a proper order, in ſo many diſtinct lines, with the number affixed to each ſtop, which is of excellent uſe in that art.

PELLEGRINO Tiſaldi, called otherwiſe PELEGRINO da Bologna, where he was born, was the ſon of an architect of Milan; and had ſuch a genius for the ſciences, that of himſelf he deſigned ſeveral things at Rome and Bologna, and became one of the beſt maſters of his time in the arts of painting and architecture, both civil and military. He firſt ſhewed his capacity at Rome, and acquired a reputation there: but whatever ſucceſs his works had, the workman was very unfortunate, either becauſe he did not know what price to ſet on his pieces, or becauſe he could never be contented. He was ſo chagrined at his ill fortune, that he would often bemoan it. One day Gregory XIII. going out to take the air, and happening to leave the common road, heard a complaining voice, which ſeemed to come from behind a buſh: he followed it by little and little, till he ſaw a man lying on the ground under a hedge. The Pope came up, and finding it to be Pellegrino, aſked him “Why he complained ſo?” “Your holineſs ſees,” ſays Pellegrino, “a man in deſpair: “I love my profeſſion; I ſpare no pains to underſtand it: “I work with aſſiduity, and endeavour to finiſh my pieces “ſo much, that I am never ſatisfied with what I have “done; yet all my pains is to no purpoſe. I am ſo little “rewarded for it, that I have ſcarce wherewithal to live. “Not able therefore to bear this hard lot, I wandered hither “with a full reſolution to ſtarve myſelf, rather than endure “ſo great miſery any longer.” The Pope chid him ſeverely; and, having at length brought him to himſelf, promiſed him his aſſiſtance in all things: and, the buſineſs of painting not turning to account, adviſed him to apply to architecture, in which he had already ſhewn his ſkill, giving him aſſurances he would employ him in his buildings. Pellegrino followed the advice, and became a great architect, a great engineer, and built ſeveral ſtately palaces, which might have contented him, had he been more out of love with the world than he was. Returning into his own country, cardinal Borromeo ſent for him to Pavia, where he built the palace de Sapienza; and was choſen by the citizens of Milan to be ſuperintendant of the building they were about to add to their cathedral church. From thence Philip II. invited him to Spain, to direct the painting and architecture

architecture of the Eſcurial. He painted a great deal there, and ſo pleaſed the king, that his majeſty gave him a purſe of a hundred thouſand crowns, and honoured him with the title of marquis. Pellegrino, loaden with riches and honour, returned to Milan; and died there in the pontificate of Clement VIII. at the age of about threeſcore and ten. De Piles.

PELLEGRINO of Modena, a celebrated Italian painter, bred under Raphael, who worked, with other diſciples of that inimitable maſter, in the paintings of the Vatican, and made ſeveral pictures of his own at Rome. After Raphael's death, he returned to Modena, and followed his buſineſs with induſtry and ſucceſs till his death; which was occaſioned by ſome wounds he received, in endeavouring to reſcue his ſon, who had committed a murder in a public ſtreet of that city. Ibid.

PEMBROKE (Thomas), a good Engliſh painter, the diſciple of Larroon, whoſe manner he imitated; he performed well both in portraits and hiſtory. He painted ſeveral pictures for the earl of Bath, in conjunction with one Mr. Woodfield, a diſciple of Fuller. Pembroke died in London, in his 28th year, about 1730.

PENN (William), an illuſtrious perſon among the Quakers, and founder of the colony of Pennſylvania in North-America, was the ſon of Sir William Penn, knight, admiral of England, and one of the commanders at the taking of Jamaica. To give ſome little account of Sir William, before we proceed to his ſon, we find from his epitaph in Redcliffe church in Briſtol, that he was born at Briſtol in 1621, of an ancient family; addicted from his youth to maritime affairs; made captain at the age of twenty-one; rear-admiral of Ireland at twenty-three; vice admiral of Ireland at twenty-five; admiral to the Straits at twenty-nine; vice-admiral of England at thirty-one; and general in the firſt Dutch war at thirty-two. Whence returning in 1655, he was made a parliament-man for the town of Weymouth; in 1660, commiſſioner of the admiralty and navy, governor of the fort and town of Kinſale, vice-admiral of Munſter, and a member of that provincial council; in 1664, chief commander under the duke of York, in that ſignal and ſucceſsful fight with the Dutch fleet. Then he took leave of the ſea, but continued ſtill his other employs till 1669; when through bodily infirmities he withdrew to Wanſtead in Eſſex, and there died in 1670. In Thurloe's State-papers, there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in Sept. 1655. He arrived at Portſmouth in Auguſt, and thence wrote to Cromwell, who returned him no anſwer: and, upon his firſt appearing before the council, he was committed to the Tower, for leaving his command without leave, to the hazard of the army; but ſoon after diſcharged.

Vol. iv. p. 28.

His ſon William, the ſubject of the preſent article, was born in the pariſh of St. Catherine near the Tower of London, Oct. 14, 1644, and educated at the ſchool of Chigwell in Eſſex; "where, at eleven years of age," ſays Mr. Wood, "being retired in a chamber alone, he was ſo ſuddenly ſurpriſed with an inward comfort, and (as he "thought) an external glory in the room, that he has many "times ſaid, how from that time he had the ſeal of divinity "and immortality; that there was alſo a God, and that the "ſoul of man was capable of enjoying his divine communi"cations." Penn ſays himſelf, in his Travels, that "the "Lord firſt appeared to him about the twelfth year of his "age, anno 1656; and that, betwixt that and the fifteenth, "the Lord viſited him, and gave him divine impreſſions of "himſelf." Afterwards he went to a private ſchool on Tower-Hill, and had likewiſe the advantage of a domeſtic tutor. In 1660, he was entered a gentleman commoner of Chriſt-Church in Oxford, where he continued two years, and delighted much in manly ſports at times of recreation: but mean while, being influenced by the preaching of one Thomas Loe, a Quaker, he and other ſtudents withdrew from the national form of worſhip, and held private meetings, where they prayed and preached among themſelves. This giving great offence to the governors of the univerſity, Penn was fined for non-conformity; and, continuing ſtill zealous in his religious exerciſes, was at length expelled his college.

Athen. Ox. vol. ii. Life of William Penn, prefixed to his works. Gen. Dict.

Page 170.

Upon his return home, he was ſeverely treated by his father on the ſame account: he ſays, that "he was whipped, "beaten, and turned out of doors by him, in 1662." The father's paſſion however abating, he was ſent to France, in company with ſome perſons of quality, where he continued a conſiderable time; and returned well ſkilled in the French language, and with a very polite and courtly behaviour. Then he was admitted of Lincolns-Inn, with a view of ſtudying the law, and there continued till the plague

Travels, p. 170.

broke out in 1665. In 1666, his father committed to his care a conſiderable eſtate in Ireland, which occaſioned his reſidence in that kingdom: where, inſtead of frequenting the amuſements of the place, he fell into a ſerious and retired way of living; and, by the preaching of the above mentioned Thomas Loe at Cork, was prevailed on to profeſs himſelf publicly a Quaker. Other reaſons, as we learn from Wood, were then aſſigned for his profeſſion; as, the loſs of his miſtreſs, a fine young lady at Dublin; or, as ſome ſaid, becauſe he refuſed to fight a duel: but he was doubtleſs rivetted in it thoroughly, before his journey to Ireland. He now attended their meetings conſtantly: in one of which, at Cork, Nov. 1667, he, with many others, was apprehended and impriſoned; but, upon writing a letter to the earl of Orrery, was ſoon after diſcharged. His father, hearing of his having embraced Quakeriſm, ſent for him to England; and, finding him too much fixed to be brought to a compliance with the faſhion of the times, ſeemed inclinable to have borne with him in other reſpects, provided he would be uncovered in the preſence of the king, the duke, and himſelf. Penn betook himſelf to ſupplication and faſting, to know the divine will and pleaſure upon this head: after which, refuſing to comply, he was by his father turned out of doors a ſecond time; who yet retained ſo much affection for him, as ſecretly to endeavour his diſcharge, whenever he was impriſoned for frequenting the Quakers meetings.

In 1668, he became a preacher among the Quakers; and the ſame year publiſhed his firſt piece, with this title, "Truth exalted: in a ſhort but ſure teſtimony againſt all "thoſe Religions, Faiths, and Worſhips, that have been "formed and followed in the darkneſs of Apoſtacy; and "for that glorious light, which is now riſen and ſhines forth "in the Life and Doctrine of the deſpiſed Quakers, as the "alone good old Way of Life and Salvation. Preſented to "Princes, Prieſts, and People, that they may repent, be- "lieve, and obey. By William Penn, whom Divine Love "conſtrains in an holy contempt to trample on Egypt's "glory, not fearing the King's wrath, having beheld the "Majeſty of Him who is inviſible." The ſame year, he was committed cloſe priſoner to the Tower of London, where he wrote ſeveral pieces; and, being diſcharged after ſeven months impriſonment, went in 1669 to Ireland, where he preached among the Quakers, and continued to write in defence of his new religion. Returning to England, and the conventicle act prohibiting the meetings of diſſenters under ſevere penalties, he was committed to Newgate, Aug. 1670, for preaching in Grace-Church Street: but, being tried for that offence at the Old Bailey, was acquitted by the jury. Sept. the 16th the ſame year, his father died; and, being perfectly reconciled to him, left him an eſtate of 1500l. per annum, in England and Ireland. About this time he held a public diſpute, concerning the univerſality of the Divine Light, with Ives, an Anabaptiſt teacher, at Weſt-Wicomb in Buckinghamſhire. Feb. 1670-71, he was committed again to Newgate for preaching publicly, where he continued ſix months. After his diſcharge, he went to Holland and Germany, but ſeems not to have made any ſtay.

In 1672, he married the daughter of Sir William Springett, formerly of Darling in Suſſex, who had been killed during the civil wars at the ſiege of Bamber; and, ſoon after his marriage, ſettled with his family at Rickmerſworth in Hertfordſhire. He continued from time to time to publiſh variety of tracts, as he found it neceſſary to ſupport the cauſe of Quakeriſm. In 1677, he travelled again into Holland and Germany, in order to propagate the New Light; and had frequent converſations with the princeſs Elizabeth, daughter of the queen of Bohemia, and ſiſter to the princeſs Sophia, grandmother to George II. The princeſs Elizabeth was a great admirer of philoſophy and poetry, and wrote ſeveral letters to Penn, which he inſerted in his "Travels," publiſhed in 1694, 8vo.

In 1681, Charles II. in conſideration of the ſervices of Sir William Penn, and ſundry debts due to him from the crown at the time of his deceaſe, granted Mr. Penn and his heirs, by letters-patent, the province lying on the Weſt-ſide of the river Delaware in North-America, and made them abſolute proprietors and governors of that country. The name too was changed, in honour of Penn, from the New Netherlands to Pennſylvania; it having been a ſylva, or country overgrown with woods. Upon this, he publiſhed "A Brief Account of the Province of Pennſylania, 1681," folio; with the king's patent, and other papers, deſcribing the country and its produce, propoſing an eaſy purchaſe of lands, and good terms of ſettlement for ſuch as were inclined to remove thither. He drew up likewiſe, "The "fundamental Conſtitutions of Pennſylvania," in twenty-four articles; and alſo, "The Frame of the Government of "the Province of Pennſylvania." Many ſingle perſons, and ſome families out of England and Wales, went over;

and, having made and improved their plantations to good advantage, the governor, in order to ſecure the new planters from the native Indians, appointed commiſſioners to confer with them about land, and to confirm a league of peace, which they accordingly did. Aug. 1682, he embarked for Pennſylvania, accompanied by many perſons, eſpecially Quakers; and, during his abode there, took all proper meaſures to cauſe his infant colony to thrive and flouriſh. He planned his new town of Philadelphia in the moſt elegant manner. It conſiſts of eight ſtreets of two miles, and ſixteen ſtreets of one mile, cutting each other at right angles, with proper ſpaces for public buildings. Penn cauſed “An “Account of the City of Philadelphia in the Province of “Pennſylvania, newly laid out, with a Portraiture or Platform thereof,” to be printed at the end of his “Letter to “the Committee of the Free Society of Traders of the “Province of Pennſylvania, reſiding in London, containing “a general Deſcription of the ſaid Province, its ſoil, air, “water, &c. London, 1682.” The year before, he had been elected fellow of the Royal Society.

He returned to England in 1684; and, James II. coming ſoon after to the throne, he was taken into a very great degree of favour with his Majeſty. He had indeed enjoyed the ſame, while that king was duke of York; and this expoſed him ſo ſtrongly to the imputation of being ſecretly a Papiſt, that even Tillotſon ſuſpected him. They had a correſpondence upon this head, which is printed in “Penn's “Life;” the reſult of which was, that Tillotſon owned himſelf “fully ſatisfied, that there was no juſt ground for “that ſuſpicion, and therefore did heartily beg his pardon “for it.” Notwithſtanding this, throughout king James's reign, “many ſuſpected,” ſays Burnet, “that William “Penn was a concealed Papiſt. It is certain he was much “with Father Petre, and was particularly truſted by the “earl of Sunderland. In 1686, he went over to Holland, “to perſuade the prince of Orange to come into king “James's meaſures, and had two or three long audiences “of him upon that ſubject:—but his negotiation with the “prince had no effect. He was,” adds Burnet, “a talking, “vain man, who had been long in the king's favour. He “had ſuch an opinion of his own faculty of perſuading, that “he thought none could ſtand before it; though he was “ſingular in that opinion; for he had a tedious luſcious “way, that was not apt to overcome a man's reaſon, though “it might tire his patience.”

Hiſt of his own Times.

At the Revolution, being ſuſpected of diſaffection to the government, and looked upon as a Papiſt or Jeſuit under the maſk of a Quaker, he was examined before the privy-council, Dec. 1688; and obliged to give ſecurity for his appearance the firſt day of the next term, which was then continued to Eaſter term, on the laſt day of which he was diſcharged. In 1690, when the French fleet threatened a deſcent on England, he was again examined before the council, upon an accuſation of correſponding with the late king James; and was held upon bail for ſome time, but diſcharged in Trinity term. He was attacked a third time the ſame year, and Burnet repreſents him as deeply involved in the plot with lord Preſton and others; inſomuch that he was deprived of the privilege of appointing a governor for Pennſylvania, till, upon his vindication of himſelf, he was reſtored to his right of government. He deſigned now to go over a ſecond time to Pennſylvania, and publiſhed Propoſals in print for another ſettlement there; when a freſh accuſation appeared againſt him, backed with the oath of one William Fuller, who was afterwards declared by the Parliament a notorious impoſtor, a cheat, and falſe accuſer. A warrant was granted for Penn's apprehenſion, which he narrowly eſcaped at his return from George Fox's funeral, the 16th Jan. 1690; upon which he concealed himſelf for two or three years, and during his receſs wrote ſeveral pieces. At the end of 1693, through the intereſt of lord Somers and others, he was admitted to appear before the king and council, when he repreſented his innocence ſo effectually, that he was acquitted.

His wife dying in Feb. 1693-4, he married another, the daughter of a Briſtol merchant, in March 1695-6, by whom he had four ſons and one daughter; and, the month after, his eldeſt ſon by his former wife died of a conſumption, in his 21ſt year. In 1697, there being a bill depending in the Houſe of Lords againſt Blaſphemy, he preſented to the Houſe, "A Caution requiſite in the Conſideration of that "Bill:" in which he adviſed, that the word BLASPHEMY might be ſo explained, as that no ambiguous interpretation might give occaſion to malicious perſons to proſecute, under that name, whatever they ſhould be pleaſed to call ſo: but the bill was dropped. April 1698, he ſet out from Briſtol, where he then lived, for Ireland; and, the winter following, reſided at Briſtol. Aug. 1699, he embarked with his family for Pennſylvania; but, during his abſence, ſome perſons endeavoured to undermine both his and other proprie-

tary

tary governments, under pretence of advancing the prerogative of the crown; and a bill for that purpoſe was brought into the Houſe of Lords. His friends, the proprietors and adventurers then in England, immediately repreſented the hardſhip of their caſe to the Parliament; ſoliciting time for his return to anſwer for himſelf, and accordingly preſſing him to come over as ſoon as poſſible. He, ſeeing it neceſſary to comply, ſummoned an aſſembly at Philadelphia; to whom, Sept. the 15th, 1701, he made a ſpeech, declaring the reaſons of his leaving them; and the next day took ſhipping for England, where he arrived about the middle of December. After his return, the bill, which, through the ſolicitations of his friends had been poſtponed the laſt ſeſſion of Parliament, was wholly laid aſide.

Upon the acceſſion of queen Anne, he was in great favour with her, and often at court: and for his convenience took lodgings, firſt at Kenſington; afterwards at Knightſbridge, where he reſided till 1706; and then removed with his family to a convenient houſe, about a mile from Brentford. In 1707, he was involved in a law-ſuit with the executors of a perſon who had formerly been his ſteward; but his cauſe, though many thought him aggrieved, was attended with ſuch circumſtances, that the Court of Chancery did not think proper to relieve him; upon which account he was obliged to live in the Old Bailey, within the rules of the Fleet, till the matter in diſpute was accommodated. Then it ſeems to have been, that he mortgaged the province of Pennſylvania for 6600l. In 1710, the air of London not agreeing with his declining conſtitution, he took a ſeat at Ruſhcomb near Twyford in Buckinghamſhire, where he ſpent the remainder of his life. In 1712, he was ſeized at diſtant times with three ſeveral fits, ſuppoſed to be apoplectic; by the laſt of which his underſtanding and memory were ſo impaired, as to render him incapable of public action for the future. He did not die, however, till July 30, 1718, in his 74th year, when he was buried at Jordans in Buckinghamſhire, where his former wife, and ſeveral of his family, lay.

Philoſophical Works, v. ii. p 748.

He wrote a vaſt number of things. Dr. Henry More has ſaid, that our author, in his piece, intituled, "No Croſs No "Crown," has treated the ſubject of a future life, and the immortality of the ſoul, with a force and ſpirit equal to moſt writers: and, in a letter to Mr. Penn, concerning baptiſm and the Lord's Supper, and ſome uſages of the Quakers, he remarks, that "he had peruſed ſome of Mr. Penn's writ- "ings,

Ward's Life of Dr. Henry More, p 311. 1710, 8vo.

“ ings, and met with ſeveral excellent paſſages in them, that “ are very expreſſive of a vigorous reſentment and experience “ of what appertains to life and holineſs.” All his works were collected together, and printed in 1726, in 2 vols. folio, with an account of his life prefixed. One of the hardeſt adverſaries he had was George Keith, once of his perſuaſion; who publiſhed “ The Deiſm of William Penn and his “ Brethren, deſtructive to the Chriſtian Religion, expoſed “ and plainly laid open. 1699,” 8vo.

PENNI (Giovanin Francisco), ſirmamed Il Fattore, given him on account of his good huſbandry in managing Raphael's expences, when he lived with him; which was to the time of his death, Julio Romano being his fellow-diſciple. He was very ſkilful, eſpecially in deſigning. He has done a great many things from Raphael's thoughts, which paſs for that maſter's own; particularly in the palace of Chigi, as one may obſerve by examining them with attention. He had a particular inclination for landſkips; with which his genius concurring, he painted very well, and enriched them with fair buildings. After Raphael's death, he aſſociated with Julio Romano, and Pierino del Vago. Theſe three finiſhed what Raphael left imperfect; as well the hiſtory of “ Conſtantine,” as other works in the palace of Belvidere. But this triumvirate ſeparated, on occaſion of a copy that the Pope would have to be done of the picture of the transfiguration, which was deſigned for the court of France. Upon this ſeparation, Penni went to Naples, intending to work for the marquis del Vaſto; but, his conſtitution being very delicate and tender, he did not live long enough to do much there. He died in his 40th year, 1528. He had a brother called Luca Penni, who worked a while with Pierino del Vago his brother-in-law, at Genoa, and other places of Italy. He went thence into England, where he did ſeveral things for Henry VIII. and for ſome merchants. He was alſo employed by Francis I. at Fontainbleau, and at laſt applied himſelf to graving.

Hawkins's Hiſt. of Muſic, v. 194.

PEPUSCH (Dr. John Christopher), one of the greateſt theoretic muſicians of modern times, as we are told, was born at Berlin about 1667; and became ſo early a proficient on the harpſicord, that at the age of fourteen he was ſent for to court, and appointed to teach the prince, father of the preſent king of Pruſſia. About 1700, he came over to England, and was retained as a performer at Drury-lane;

it is ſuppoſed, that he aſſiſted in fitting the operas which were performed there. While he was thus employed, he forbore not to proſecute his private ſtudies; and theſe led him to enquire into the muſic of the ancients, and the peruſal of the Greek authors upon that ſubject. The abilities of Pepuſch as a practical compoſer were not likely to become a ſource of wealth to him: his muſic was correct, but it wanted variety of modulation. Beſides, Handel had got poſſeſſion of the public ear, in the opinion of whoſe ſuperior merit he readily acquieſced; and choſe a track for himſelf, in which he was almoſt ſure to meet with no obſtruction. He became a teacher of muſic, not the practice of any particular inſtrument, but muſic in the abſolute ſenſe of the word, that is to ſay, the principles of harmony and the ſcience of practical compoſition; and this, not to children or novices, but in very many inſtances to profeſſors of muſic themſelves.

In 1713, he was admitted to the degree of Doctor in Muſic at Oxford, and continued to proſecute his ſtudies with great aſſiduity. In 1724, he accepted an offer from Dr. Berkeley to accompany him to the Bermudas, and to ſettle as profeſſor of muſic in his intended college there; but, the ſhip in which they ſailed being wrecked, he returned to London, and married Franceſca Margarita de l'Epine. This perſon was a native of Tuſcany, and a celebrated ſinger, who performed in ſome of the firſt of the Italian operas that were repreſented in England. She came hither with one Greber, a German, and from this connection became diſtinguiſhed by the invidious appellation of Greber's Peg. Afterwards ſhe commenced a new one with Daniel earl of Nottingham, who had defended the orthodox notion of the Trinity againſt the heretic Whiſton; and to this connection Rowe, in imitation of Horace's, "Ne ſit ancillæ tibi amor pudori," thus alludes:

Did not baſe Greber's Peg inflame
The ſober earl of Nottingham
  Of ſober ſire deſcended?
That, careleſs of his ſoul and fame,
To play-houſes he nightly came,
  And left church undefended.

She continued to ſing on the ſtage, till about 1718; when, having, at a modeſt computation, got above ten thouſand guineas, ſhe retired, and afterwards married Dr. Pepuſch. She was remarkably tall, and remarkably ſwarthy; and, in general, ſo deſtitute of perſonal charms, that Pepuſch ſeldom called her by any other name than Hecate, to which, ſays our author, ſhe anſwered very readily.

Hawkins's Hiſt. of Muſic, p. 154.

The change in Pepuſch's circumſtances by Margarita's fortune was no interruption to his ſtudies: he loved muſic, and he peruſed the knowledge of it with ardour. At the inſtance of Gay and Rich, he undertook to compoſe, or rather to correct, the muſic for "The Beggar's Opera." His reputation was now at a great height. He had peruſed with great attention thoſe ſeveral ancient treatiſes on Harmonics, publiſhed by Meibomius, and that of Ptolomy by Dr. Wallis; and the difficulties, which occurred to him in the peruſal, were in a great meaſure removed by his friend De Moivre, the mathematician, who aſſiſted him in making calculations for demonſtrating thoſe principles on which the harmonic ſcience is founded. In conſequence of theſe ſtudies, he was eſteemed one of the beſt theoretic muſicians of his time. In 1737, he was choſen organiſt of the Charter-houſe, and retired, with his wife, to this venerable manſion. The wife died in 1740, and he had before loſt a ſon, his only child; ſo that he had no ſource of delight left, but the proſecution of his ſtudies, and the teaching of a few favourite pupils, who attended him at his apartments. Here he drew up that account of the ancient genera, which was read before the Royal Society, and is publiſhed in the "Philoſophical Tranſactions for Oct. Nov. and Dec. 1746;" and, ſoon after the publication thereof, he was choſen a Fellow of the Royal Society.

Ibid. p. 344.

He died the 20th of July, 1752, aged 85; and was buried in the chapel of the Charter-houſe, where a tablet with an inſcription is placed over him.

PEREFIXE (HARDOUIN DE BEAUMONT de), a French writer, is recorded here for having left us a very excellent "Hiſtoire du Roi Henri IV," of France: written indeed more like an abridgement than a hiſtory at large; but full of wiſdom in what relates to the inſtitution of a prince, and full of truth as to matters of fact. He was Maitre d'Hotel to cardinal Richelieu, under whom he was trained; became a doctor of the Sorbonne; was afterwards appointed preceptor to Lewis XIV; and made archbiſhop of Paris in 1664. The Jeſuits are ſuppoſed to have governed him, and to have put him upon meaſures, which offended the Janſeniſts, and made him obnoxious to obloquy and miſrepreſentation: but he was certainly a very excellent as well as a very amiable man. He died in 1670. He had been admitted into the French Academy in 1654.

PERIZONIUS (James), a learned German was of a family originally of Teutorp, a ſmall town in Weſtphalia: their name was Voorbrock; but being changed into Perizonius, a Greek word of the ſame import, by one who publiſhed an "Epithalamium," with this name ſubſcribed, it was retained by the learned part of the family ever after. Anthony Perizonius was rector of the ſchool of Dam, profeſſor of divinity and the Oriental languages, firſt at Ham, and afterwards at Deventer; at which laſt place he died in 1672, in his 46th year. He publiſhed, in 1669, a learned treatiſe, intituled, "De Ratione ſtudii Theologici."

Niceron, tome i.

James, the eldeſt ſon of Anthony, was born at Dam, Oct. 26, 1651; and ſtudied firſt under Giſbert Cuper at Deventer, and was afterward, in 1671, removed to Utrecht, where he attended the lectures of Grævius. His father deſigned him for divinity and the miniſtry; but, by death, left him to purſue his natural inclination and taſte, which lay towards polite learning, hiſtory, and antiquity. With this view, he went, in 1674, to Leyden, where he continued his ſtudies under Theodore Ryckius, profeſſor of hiſtory and eloquence in that city. He became afterwards rector of the Latin ſchool at Delft; and was in that ſituation, when, in 1681, he accepted the profeſſorſhip of hiſtory and eloquence, which was offered him by the univerſity of Francker. His great reputation made this univerſity flouriſh, on which account his ſtipend was augmented by the addition of an hundred crowns. Ryckius dying in 1690, Perizonius was offered the vacant profeſſorſhip; but the curators of Francker engaged him to continue with them, by adding another hundred crowns to his ſtipend. He left them however in 1693, and went to Leyden, to fill the place of profeſſor of hiſtory, eloquence, and the Greek language; and in this employment continued till his death. He was a perſon of incredible diligence, as well as exactneſs; for, though he wrote much, yet he never committed any thing to the preſs, without having reviſed and examined it. Exceſſive application to ſtudy ſhortened his life; for, being of a delicate conſtitution, and taking no care to ſtrengthen it by exerciſe, a ſlow fever at length crept upon him, and never quitted him, till it had put an end to him. He died, April 6, 1717, and left a will that favoured a little of that fantaſticalneſs and whim, which is too apt to infect the learned in their retirements. He ordered, that as ſoon as he ſhould expire, his body ſhould be dreſſed in his cloaths, then ſet up in a chair, and that a beard ſhould be made for him. Some ſay this was done, that a painter might finiſh his picture, already begun, in order to be placed over the manuſcripts and books which he left to the univerſity library: but whatever was the motive, the thing was ridiculous and unworthy of his character. He was a man of a good mien, well made, of a grave and ſerious air, and far from any thing of pedantry and affectation: and ſo modeſt, that he never ſpake of himſelf and his writings, except when he was aſked about them. He had a great judgement, a good memory, and profound erudition. He would never marry, becauſe he had no mind that his ſtudies ſhould be interrupted.

He publiſhed a great many works in Latin, relating to hiſtory, antiquities, and claſſical literature; the principal of which are theſe: 1. "M. T. Ciceronis eruditio:" an inaugural oration, at his being inſtalled profeſſor of Franeker in 1681. 2. "Animadverſiones Hiſtoricæ, 1685," 8vo. This work is employed in correcting the miſtakes of hiſtorians and critics, and ſhews great exactneſs and learning. 3. "Q. Curtius in integrum reſtitutus, et vindicatus ab "immodica atque acerba nimis criſi viri clariſſimi Joannis "Clerici, 1703," 8vo. To this Le Clerc replied, in the third volume of his "Bibliotheque Choiſée." 4. "Rerum "per Europam ſæculo ſexto-decimo maximè geſtarum "Commentarii Hiſtorici, 1710," 8vo. 5. "Origines "Ægyptiacæ et Babylonicæ, 1711," 2 vol. 12mo. This work is levelled againſt the "Chronological Syſtems" of Uſſer, Capellus, Pezron, but eſpecially of Sir John Marſham. Perizonius wrote alſo ſeveral diſſertations upon particular points of antiquity, which would have done no ſmall credit to the collections of Grævius and Gronovius. He publiſhed an edition of "Ælian," corrected from the manuſcripts, and illuſtrated with notes, in 1701, 8vo. James Gronovius having attacked a paſſage in his notes, a controverſy enſued, which degenerated at length into ſuch perſonal abuſe, that the curators of the univerſity of Leyden thought proper to interpoſe, and put a ſtop to it by their authority. He wrote alſo large notes upon "Sanctii Mi"nerva, ſive de cauſis linguæ Commentarius:" the beſt edition of which is that of 1714, 8vo.

PERRAULT (CLAUDE), an eminent Frenchman, was the ſon of an advocate of parliament, and born at Paris in 1613. He was bred a phyſician, but practiſed only among his relations, his friends, and the poor. He diſcovered early a particular taſte for the ſciences and fine arts; of which he acquired a very conſummate knowledge, without the aſſiſtance of a maſter. He was ſkilled in architecture, painting, ſculpture, mathematics, phyſics, and all thoſe arts which relate to deſigning and mechanics. He excelled eſpecially in the firſt of theſe, and was one of the greateſt architects France ever produced. Lewis XIV. had a great and noble taſte for architecture, and ſent for Bernini from Rome, and other architects; but Perrault was preferred to them all. The entrance into the Louvre, which was deſigned by him, "is," ſays Voltaire, "one of the moſt "auguſt monuments of architecture in the world.—We "ſometimes," adds he, "go a great way in ſearch of what "we have at home. There is not one of the palaces at "Rome, whoſe entrance is comparable to this of the "Louvre; for which we are obliged to Perrault, whom "Boileau has attempted to turn into ridicule." Theſe two great men had a terrible quarrel for a long time; and the reſentment of Boileau carried him ſo far, as to deny Perrault to have been the real author of thoſe great deſigns in architecture, that paſſed for his. Perrault had ſaid ſomething againſt Boileau's "Satires," as if certain paſſages in them reflected upon the king: he alſo joined with his brother Charles in ſupporting the moderns, while Boileau was General for the ancients: and both theſe things together drew the poetical vengeance of Boileau upon him. They were however reconciled at length; and Boileau acknowledged Perrault to be a man of great merit, and very learned in matters relating to phyſics and the fine arts.

Niceron, tome xxxiii.

Siécle de Louis XIV. chap. 27.

See the next article.

Monſ. Colbert, who loved architecture, and was ready to ſupply all means for bringing it to perfection, put him upon tranſlating "Vitruvius" into French, and illuſtrating it with notes; which he did, and publiſhed it in 1673, folio, with figures. Perrault was ſuppoſed to have ſucceeded in this work beyond all that went before him, who were either architects without learning, or learned men without any ſkill in architecture. Perrault was both an architect and a learned man, and had a great knowledge of all thoſe things relating to architecture of which Virtruvius ſpeaks, as painting, ſculpture, mechanics, &c. He had ſo extraordinary a genius for mechanics, that he invented the machines, by which thoſe ſtones of fifty-two feet in length, of which the front of the Louvre is formed, were raiſed. He had a fine hand at deſigning and drawing models; and the connoiſſeurs have obſerved, that the originals done by himſelf, from whence the figures for his "Vitruvius" were taken, were more exact and finiſhed than the copper-plates themſelves, although theſe are exceedingly beautiful. A ſecond edition of his "Vitruvius," reviſed, corrected, and augmented, was printed at Paris, 1684, in folio.

When the Academy of Sciences was eſtabliſhed, he was choſen one of its firſt members, and was chiefly depended upon in what related to mechanics and natural philoſophy. He gave proofs of his great knowledge in theſe, by the publication of ſeveral works: among which were, "Memoires pour ſervir à l'hiſtoire naturelle des animaux," printed in 1676, folio, with figures; "Eſſais de Phiſique," in four volumes 12mo, the three firſt of which came out in 1680, and the fourth in 1688; "Recueil de pluſieurs machines de nouvelle invention, 1700," 4to, &c. He died, Oct. 9, 1688, aged 75. Although he had never practiſed phyſic in any public way, yet the faculty of Paris, of which he was a member, had ſuch an opinion of his ſkill, and eſteem for the man, that after his death they deſired his picture of his heirs, and placed it in their public ſchools with that of Fernelius, Riolanus, and others, who had done honour to their profeſſion.

PERRAULT (Charles), the brother of Claude, was born at Paris in 1626, and diſcovered early a greater genius for letters than his brother; and as great a one for the ſciences and fine arts, which he cultivated under his directions. The miniſter Colbert choſe him for his firſt clerk of the buildings, of which himſelf was ſuperintendant; and afterwards made him comptroller-general of the finances under him. Perrault employed his whole intereſt and credit with him, to make arts and ſciences flouriſh: he diſtinguiſhed and recommended thoſe who excelled in each; and it was owing to him, that the academies of painting, ſculpture, and architecture, were formed. He was one of the firſt members of the academy of the belles lettres and inſcriptions, and was received into the French academy in 1671. He was very uſeful to the men of letters who frequented his levee, and ſhewed him great reſpect as long as his protector lived; but, upon the death of Colbert in 1683, and when the

Niceron, &c. tome xxxiii.

the effects of envy took place, he was ſtrangely neglected by them. He ſpent the next twenty years in retirement, and devoted himſelf wholly to reading and writing books. He publiſhed various works, upon different ſubjects, in verſe and proſe. He had an agreeable manner of writing in proſe, though ſomewhat negligent; and his poetry is not deſtitute of invention and imagination, though it is not correct enough to eſtabliſh an opinion of his judgement. His poem, intituled, “La Peinture,” printed firſt in 1568, and afterwards in the collection of his miſcellaneous works in verſe and proſe in 1675, 4to, was univerſally admired and ſpoken well of; and even Boileau himſelf could not forbear doing juſtice to it.

In 1688, he publiſhed a poem, intituled, “Le Siécle de Louis le Grand; The Age of Louis the Great:” which was a kind of prelude to a war with all the learned. In this he had ſet the modern authors above the ancient, and by that would of courſe appear ſhocking to the majority, who conſidered the ancients as ſuperior in every ſpecies of compoſition. Boileau was preſent at the academy, when this poem was read there in 1687, and greatly diſguſted; yet took no farther notice of it, than anſwering it by an “Epigram,” as did alſo Menage in another, which Perrault replied to in a “Letter.” Perrault reprinted it the ſame year, and added to it his “Parallele des Anciens et des Modernes,” in regard to arts and ſciences. A ſecond volume of “Parallels” appeared in 1690, where the ſubject of their eloquence is conſidered; a third, in 1692, to determine their poetical merit; and a fourth, in 1696, which treats of their aſtronomy, geography, navigation, manner of warring, philoſophy, muſic, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had alſo ſet up Chapelain, Quinault, Cotin, and other French poets, whom Boileau in his “Satires” had treated with contempt; intimating at the ſame time, that he did not approve of Boileau's treatment of them. Boileau, who was always a paſſionate admirer of the ancients, was hurt with a compariſon ſo much to their diſadvantage, and was now reſolved to do ſomething more than write epigrams in their behalf. He was more particularly determined to this by a ſpeech of the prince of Conti, who one day told Racine, that he would go to the French academy, and write upon Boileau's ſeat, “Tu dors, Brutus, Thou ſleepeſt, Brutus.” What Boileau wrote againſt Perrault, is to be found in his "Reflexions Critique "ſur Longin." They were reconciled however in 1699; and Boileau wrote him a letter upon the occaſion, which is printed in his works. Voltaire ſays, with regard to this famous controverſy, which by the way was carried on at the ſame time, here in England, by Sir William Temple and others, that "Perrault has been reproached with having "found too many faults with the ancients, but that his "great fault was, the having criticiſed them injudi-"ciouſly."

Siécle de Louis XIV. tom. ii.

After this troubleſome affair was ended, Perrault applied himſelf to draw up "Hiſtorical Eloges" of ſeveral great men in the 17th century, which he publiſhed with their portraits from the collection of the celebrated Begon. The beauty of the plates makes this work curious, as well as uſeful. He was determined by the public voice in the choice of his heroes, whom he confined to an hundred: but there are an hundred and two in the collection; the reaſon of which was this. Arnauld and Paſcal were deſervedly in his liſts; but the Jeſuits made intereſt to have them excluded, and prevailed. Perrault thought it neceſſary to ſubſtitute two freſh ones: but the public refuſed to accept the work, unleſs Arnaud and Paſcal might keep their places; and ſo it came to paſs, that inſtead of a hundred lives, which was Perrault's original deſign, we find an hundred and two. There are other works of Perrault, which are much eſteemed, as, "Le Cabinet de Beaux Arts, &c, or, A "Collection of Copper-plates relating to Arts and Sciences, "with Illuſtrations in Verſe and Proſe:" "Faernus's "Fables, tranſlated into French Verſe, &c."

He died in 1703, aged 77. Madam Dacier, in the preface to her tranſlation of "Homer's Odyſſey," has given the following character of Mr. Perrault: "He was," ſays ſhe, "a man of parts, of agreeable converſation, and the "author of ſome little works, which have been deſervedly "eſteemed. He had alſo all the qualities of an honeſt and "good man; was pious, ſincere, virtuous, polite, modeſt, "ready to ſerve, and punctual in the diſcharge of every "duty. He had a conſiderable place under one of the "greateſt miniſters France ever had, who repoſed the ut-"moſt confidence in him, which he never employed for "himſelf, but always for his friends." Such a character from Madam Dacier, muſt ſuggeſt to us the higheſt opinion of Perrault as a man, when it is conſidered, that, in his author-character, ſhe thought him guilty of the greateſt of all crimes: which was an attempt to degrade the ancient writers, whom ſhe not only reverenced, but adored; contrary to the declaration of Perrault, who had ſaid, in his "Siécle de Louis,"

"La docte antiquité fut toujours vénérable,
"Je ne la trouve pas cependant adorable."

Beſides Claude and Charles, there were two other brothers, Peter and Nicholas, who diſtinguiſhed themſelves in the literary world. Peter, the eldeſt of them all, was receiver-general of the finances, and publiſhed, in 1674, a piece, "De l'origine des Fontaines;" and, in 1678, a French tranſlation of Taſſo's "La Secchia rapita." Nicholas was admitted doctor of the Sorbonne in 1652, and died in 1661; leaving behind him a work, intituled, "La "Morale des Jeſuites, extraite fidelement de leurs livres," which was printed in 1667, 4to.

PERRIER (Francis), an eminent French painter, born about 1590, was a goldſmith's ſon; a debauched young man, who, running away from his parents, went to Rome. As he was on his journey thither, his money fell ſhort; when a blind man, who was alſo bound for Rome, perſuaded him to lead him, offering him a ſhare of the alms he got by begging on the road. Perrier, having no other way to ſubſiſt, accepted of his offer; and in this equipage arrived at Rome, where he was again very much embarraſſed to find out means to maintain himſelf, his blind beggar's aſſiſtance either failing, or not being ſufficient to ſupport him. He was reduced to terrible ſtraits at his firſt coming; but, that neceſſity prompting him to recur to his genius for the pencil, the facility of this in a little time put him in a way to get his bread. He acquired an eaſy and agreeable manner of deſigning: his guſto was ſo good, that ſeveral young men addreſſed themſelves to him to mend their deſigns; and his own were bought up by ſome foreigners, who ſent them to their friends, in order to engage them to ſupply them with money.

In the mean time Perrier became acquainted with Lanfranco, whoſe manner he endeavoured to follow, and at laſt was able to manage his pencil with the ſame eaſe as he did his crayons. Finding that he could diſpatch a great deal of buſineſs, he reſolved to return to France; and ſtopping at Lyons, he painted the Carthuſians cloyſter there. From Lyons he proceeded to Paris; and having worked ſome time for Vouet, who engroſſed all the grand performances, he took a ſecond journey to Italy, where he ſtayed ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Villiere, and drew ſeveral eaſel-pieces for private perſons. He died profeſſor of the academy, in 1655. He etched ſeveral things with a great deal of ſpirit, and among others, the fineſt Baſſo-relievos that are in Rome, a hundred of the moſt celebrated antiquities, and ſome of Raphael's works. He alſo graved, in the *claro obſcuro*, ſome antiquities, after a manner, of which, it was ſaid, he was the firſt inventor; but Parmegiano uſed it a long time before him. It conſiſts of two copper-plates, whoſe impreſſion is made on paper faintly ſtained: the one plate is engraved after the uſual way, and that prints the black; and the other, which is the ſecret, prints the white [A].

[A] This invention has been much improved ſince, and eſpecially of late in England has been carried to great perfection by Mr. Kent, who performed it in any two other colours as well as black and white.

PERRIER (CHARLES), a French poet, nephew of Francis, was born at Aix in Provence. He firſt devoted himſelf to Latin verſification, in which he ſucceeded greatly; and he boaſted of having formed the celebrated Santuel. They quarrelled afterwards from poetic jealouſy, and made Menage the arbitrator of their differences; who, however, decided in favour of Perrier, and did not ſcruple to call him "The prince of Lyric poets." They became reconciled afterwards, and there are in Perrier's works ſeveral tranſlations of pieces from Santuel. Perrier afterwards applied himſelf to French poetry, in which he was not ſo ſucceſsful, though he took Malherbe for his model. The importunity, and even fury, with which this poet repeated his verſes to all who came near him, made him inſupportable. One day he accompanied Boileau to church; and, during maſs, did nothing but talk of an "Ode," which he had preſented to Meſſieurs of the French Academy for the prize in 1671. He complained of the injuſtice they did him; and, ſcarcely containing himſelf while the hoſt was elevated, ſpoke loud enough to be heard, that "they ſaid his verſes were too "Malherbian." He obtained the Academy-prize, however, two years together, viz. in 1681, and 1682. He died in 1692. He was, upon the whole, a good kind of man; but, like the generality of ſecond-rate poets, very affected, conceited, and ſelf-ſufficient. There are many anecdotes of him in the "Menagiana," which ſhew this: from one we

Boileau, Art. poet. iv. 53.— Sat. ix, 251.

learn, that he was very angry with Bouhours, for not inſerting him in the liſt of illuſtrious writers, from whom that father had ſelected his "Penſées Ingenieuſes." He complained of this to Bouhours himſelf one day in the ſtreet, as Bouhours told Menage.

Menagiana, I. 233. Paris, 1729.

Du Pin's Biblioth. Eccleſ. Auteurs. Cent. 17.

PERRON (JAMES DAVY DU), a cardinal eminent for great parts and learning, was deſcended from ancient and noble families on both ſides. His parents, having been educated in the principles of Calvin, retired to Geneva; and ſettled afterwards in the canton of Bern, where he was born, Nov. 25, 1556. His father, who was a man of learning, inſtructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron ſeems afterwards to have built upon this foundation by himſelf; for, while his parents were toſſed about from place to place by civil wars and perſecutions, he applied himſelf entirely to ſtudy. He learned by himſelf the Greek tongue and philoſophy, beginning that ſtudy with the logic of Ariſtotle: thence he paſſed to the orators and poets; and afterwards applied to the Hebrew language, which he attained ſo perfectly, that he read without points, and lectured on it to the miniſters.

In the reign of Henry III. he was carried to the court, which was then at Blois, where the ſtates were aſſembled in 1576; and introduced to the king, as a prodigy of parts and learning. His controverſial talents were very great, ſo that none durſt diſpute with him: although he made many challenges to thoſe who would have been glad to attack him. At the breaking up of the ſtates, he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Auguſtines, where he held public conferences upon the ſciences. He ſet himſelf afterwards to read the "Sum" of St. Thomas Aquinas, and cultivated a ſtrict friendſhip with Philip Deſportes, abbot of Tiron, who put him into his own place of reader to Henry III. He is ſaid to have loſt the favour of this prince in the following manner: One day, while the king was at dinner, he made an admirable diſcourſe againſt Atheiſts; with which the king was well pleaſed, and commended him much for having proved the being of a God by arguments ſo ſolid. But Perron, whoſe ſpirit of policy had not yet got the better of his paſſion for ſhining or ſhewing his parts, replied, that "if his majeſty would vouchſafe him audience, he would "prove the contrary by arguments as ſolid;" which ſo offended the king, that he forbad him to come into his preſence.

Perron recovered himſelf, however, from this fall. The reading of St. Thomas had engaged him in the ſtudy of the fathers, and made him particularly acquainted with St. Auſtin; ſo that he devoted himſelf wholly to divinity, and reſolved to abjure Calviniſm. Having diſcovered, or rather pretended to diſcover, many falſe quotations and weak reaſonings in a "Treatiſe upon the Church," written by Du Pleſſis Mornay, he inſtructed himſelf thoroughly in controverted points, and made his abjuration. When he was converted himſelf, he laboured mightily in the converſion of others, even before he had embraced the eccleſiaſtical function. By theſe arts, and his uncommon abilities, he acquired great influence, and was pitched upon to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done alſo that of the poet Ronſard, in 1586. He wrote, ſome time after, by order of the king, "A compariſon of "moral and theological Virtues;" and two "Diſcourſes," one upon the ſoul, the other upon ſelf-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the houſe of cardinal de Bourbon, and laboured more vigorouſly than ever in the converſion of the Reformed. He brought a great number of them back to the church, among whom was Henry Spondanus, afterwards biſhop of Pamiez; as this prelate acknowledges, in his dedication to cardinal du Perron of his "Abridgement of "Baronius's Annals." This converſion was followed by ſeveral others; and the labours of Perron were crowned with that of Henry IV. He went to wait on that prince with cardinal de Bourbon, at the ſiege of Roan; and followed him to Nantes, where he held a famous diſpute with four miniſters. The king, afterwards reſolving to have a conference about religion with the principal prelates of the kingdom, ſent for Du Perron to aſſiſt in it; but, as he was yet only a laic, he nominated him to the biſhopric of Evreux, that he might be capable of ſitting in it. He came with the other prelates to St. Denis, and was ſuppoſed to contribute more than any other perſon to the converſion of that great prince.

After this, he was ſent with Mr. d'Oſſat to Rome, to negotiate Henry's reconciliation to the holy ſee; which at length he effected, to the ſatisfaction of the king, but not of his ſubjects; that part of them at leaſt, who were zealous for Gallican liberties, and thought the dignity of their king proſtituted upon this occaſion. Du Perron ſtayed a whole year at Rome, and then returned to France; where, by ſuch kind of ſervices as have already been mentioned, he advanced himſelf to the higheſt dignities. He wrote, and preached, and diſputed againſt the Reformed; particularly againſt Du Pleſſis Mornay, with whom he had a public conference, in the preſence of the king, at Fontainbleau. The king reſolved to make him grand almoner of France, to give him the archbiſhopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that Pope conferred on him, in 1604, with ſingular marks of eſteem. The indiſpoſition of Clement made the king reſolve to ſend the French cardinals to Rome; where Du Perron was no ſooner arrived, than he was employed by the Pope in the congregations. He had a great ſhare in the elections of Leo X. and Paul V. He aſſiſted afterwards in the congregations upon the ſubject of Grace, and the diſputes which were agitated between the Jeſuits and the Dominicans: and it was principally upon his advice, that the Pope reſolved to determine nothing with reſpect to theſe queſtions. He was ſent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice: he was highly eſteemed by that Pope, who had alſo ſuch an opinion of the power of his eloquence and addreſs, that he ſaid to thoſe about him, "Let us beſeech "God to inſpire cardinal Du Perron, for he will perſuade "us to do whatever he pleaſes." The king ordered him to be ſome time at Rome, to take the charge of his affairs; but his health not permitting him to ſtay long, he was recalled to France.

After the murder of Henry IV. which happened in 1610, he devoted himſelf entirely to the court and ſee of Rome, and prevented the doing any thing in France, which might diſpleaſe it, or hurt its intereſts. He rendered uſeleſs the arret of the parliament of Paris, againſt the book of cardinal Bellarmine; and favoured the infallibility of the Pope, and his ſuperiority over a council, in a theſis maintained in 1611 before the nuncio. He afterwards held a provincial aſſembly, in which he condemned Richer's book, "concerning eccleſiaſtical and civil authority:" and, being at the aſſembly of Blois, he made an harangue to prove, that they ought not to decide ſome queſtions, on account of their being points of faith. He was one of the preſidents of the aſſembly of the clergy, which was held at Roan in 1615; and made harangues to the king at the opening and ſhutting of that aſſembly, which were much applauded. This was the laſt ſhining action of his life; for after this he retired to his houſe at Bagnolet, and employed himſelf wholly in reviſing and putting the laſt hand to his works. He ſet up a printing-houſe there, that he might have them publiſhed correctly; in order to which, he reviſed every ſheet himſelf. He died at Paris, Sept. 5, 1618, aged 63. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reaſonable. He delivered himſelf upon all occaſions with great clearneſs, dignity, and eloquence. He had a prodigious memory, and had ſtudied much. He was very well verſed in antiquity, both eccleſiaſtical and profane; and had read much in the fathers, councils, and eccleſiaſtical hiſtorians, of which he knew how to make the beſt uſe againſt his adverſaries. He was very powerful in diſpute, ſo that the ableſt miniſters were afraid of him; and he always confounded thoſe who had the courage to engage with him. He was warmly attached to the ſee of Rome, and ſtrenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among thoſe of his countrymen who have been accuſtomed to ſtand up for Gallican liberties.

The works of Du Perron, which had the greateſt part of them been printed ſeparately in his life-time, were collected after his death, and printed at Paris, 1620 and 1622, in 3 vols. folio. The firſt contains his great "Treatiſe upon "the Euchariſt," againſt that of Du Pleſſis Mornay. The ſecond, his "Reply to the Anſwer of the King of Great "Britain." What gave occaſion to that work, is as follows: James I. of England ſent to Henry IV. of France a book, which he had wrote himſelf, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed his majeſty, from what the cardinal had obſerved to him, that there were many paſſages in that book, in which the king of England ſeemed to come near the Catholics; and that it might be proper to ſend ſome able perſon, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, cauſed it to be propoſed to the king of England, whether or no he would take it in good part to have the cardinal Du Perron ſent to him? who returned for anſwer, that he ſhould be well pleaſed to confer with him, but for reaſons of ſtate could not do it. Iſaac Caſaubon, however, a moderate perſon among the Reformed, who had had ſeveral conferences with Du Perron about religion, and who ſeemed much inclined to a reunion, was prevailed on to take a voyage into England; where he ſpoke advantageouſly of Du Perron to the king, and preſented ſome pieces of poetry to him, which the cardinal had put into his hands. The king received them kindly, and expreſſed much eſteem for the author; which Caſaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majeſty; in which he told him, that, "except the ſole title of Catholic, "he could find nothing wanting in his majeſty, that was "neceſſary to make a moſt perfect and accompliſhed "prince." The king replied, that, "believing all things "which the ancients had unanimouſly thought neceſſary "to ſalvation, the title of Catholic could not be denied "him." Caſaubon having ſent this anſwer to Du Perron, he made a reply to it in a letter, dated the 15th of July, 1611, in which he ſets forth the reaſons, that obliged him to refuſe the name of Catholic to his Britannic majeſty. Caſaubon ſent him a writing by way of anſwer, in the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which conſtitutes the bulk of the ſecond volume of his works. The third contains his miſcellaneous pieces; among which are, "Acts of the "Conference held at Fontainbleau againſt Du Pleſſis Mornay;" moral and religious pieces in proſe and verſe, orations, diſſertations, tranſlations, and letters.

There was a fourth volume of his embaſſies and negotiations, collected by Cæſar de Ligni, his ſecretary, and printed at Paris in 1623, folio: but theſe are ſuppoſed not to have done him much honour, as not ſhewing that profound reach and inſight into things, without which no one can be an able negotiator. There were alſo publiſhed afterwards, under his name, "Perroniana," which, like moſt of the *ana*, is a collection of puerilities and impertinences.

Bayle's Dict. in voce. Ablancourt's Life in tome 2d. of Patru's Works, Dutch edition, 1692.

PERROT (Nicholas), ſieur d'Ablancourt, a fine genius of France, was born at Chalons, April 5, 1606. He ſprung from a family which had been illuſtrious in the law, and the greateſt care was beſtowed on his education. His father Paul Perrot, who was a Proteſtant, and famous for his writings, ſent him to purſue his ſtudies in the college of Sedan; where he made ſo rapid a progreſs, that, at thirteen, he had gone through the claſſics. Then he was taken home, and an able maſter provided, not only to go over his whole courſe of ſtudy with him again, but alſo to give him ſome tincture of philoſophy. After having continued in this way about three years, he was ſent to Paris, where he ſtudied the law five or ſix months, and was afterwards admitted advocate of parliament; but ſoon conceived a diſguſt to the law. At twenty, he abjured the Proteſtant religion; and ſoon after diſtinguiſhed himſelf in the republic of letters, by writing a preface to the "Honnête Femme," for his friend Father Du Boſc. Scarce was this preface, which is a maſter-piece in the French language, publiſhed, but he felt a deſire to return to the religion he had quitted; he was then 27; and, that he might not do any thing raſhly, he firſt began to ſtudy philoſophy, and afterwards divinity. He paſſed near three years in this manner, without hinting his deſign to any perſon; then ſet out from Paris to Champagne, where he abjured Popery; and very ſoon after went to Holland, till the noiſe of quitting his religion was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendſhip with Salmaſius. From Holland he went to England; then returned to Paris; and, after ſpending ſome weeks at Mr. Patru's, took an apartment near Luxemburg. He paſſed his days very agreeably; and though he devoted the greateſt part of his leiſure to books, he uſed to ſee company, and was acquainted with all the learned in Paris. In 1637, he was admitted a member of the French Academy, and ſoon after undertook a tranſlation of "Tacitus." While he was thus employed, he was forced to leave Paris, on account of the wars; and therefore retired to his eſtate, called Ablancourt, where he lived till his death. He died Nov. 17, 1664, of the gravel, with which he had been afflicted all his life.

He was a man of great acuteneſs, imagination, judgement, and learning, and equal to the production of any work; yet we have no original pieces of his, excepting the "Preface" above mentioned, "A Diſcourſe upon the Immortality of the Soul," and a few letters to Patin. But he made French tranſlations of many ancient writers with great elegance, purity, and chaſteneſs of ſtyle; though, like Baillet's Jugemens des Sçavans. a man of genius, not without taking too great liberties, by deviating as often from the ſenſe of his original, as he thought he could improve upon it. Tacitus, Lucian, Cæſar, Thucydides, Arrian, are among the authors he tranſlated. When he was aſked, why he choſe to be a tranſlator, rather than an author, he anſwered, that "he was neither a "divine nor lawyer, and conſequently not qualified to com-

"poſe pleadings or ſermons; that the world was filled "with treatiſes on politics; that all diſcourſes on morality were only ſo many repetitions of Plutarch and Seneca; and that, to ſerve one's country, a man ought rather to tranſlate valuable authors, than to write new "books, which ſeldom publiſh any thing new." The miniſter Colbert, judging him very capable of writing the "Hiſtory of Lewis XIV." recommended him to that monarch; who however, upon being informed that Perrot was a Proteſtant, ſaid, that "he would not have an hiſtorian of "a religion different from his own." He had a moſt delightful and inſtructive way of converſing, and uſed to throw out ſo many valuable things, that Peliſſon ſaid, "it "was pity a clerk was not always ſtanding by him, to write "down all he ſpoke."

Vide Menagiana.

History of the Spalding Society.

PERRY (Captain JOHN), a celebrated engineer, reſided many years in Ruſſia, having been recommended to the czar Peter while in England, as a perſon capable of ſerving him on ſeveral occaſions relating to his new deſign of eſtabliſhing a fleet, making his rivers navigable, &c. He was taken into his ſervice at a ſalary of 300 l. per annum, with travelling charges and ſubſiſtence money on whatever ſervice he ſhould be employed, beſides a further reward to his ſatisfaction at the concluſion of any work he ſhould finiſh. After ſome converſation with the czar himſelf, particularly towards making a communication between the rivers Volga and Don, he was employed on this work three ſummers ſucceſſively; but not being properly ſupplied with men, partly on account of the ill ſucceſs of his Czariſh majeſty's arms againſt the Swedes at the battle of Narva, and partly by the diſcouragement of the governor of Aſtracan, he was ordered at the end of 1707 to ſtop, and next year employed in refitting the ſhips at Veroniſe, and 1709 in making the river of that name navigable; but, after repeated diſappointments, and fruitleſs applications for his ſalary, he at laſt quitted the kingdom, under the protection of Mr. Whitworth, the Engliſh ambaſſador, in 1712. See his Narrative in the Preface to "The State of Ruſſia." In 1721 he was employed in ſtopping, with ſucceſs, the breach at Dagenham, wherein ſeveral other undertakers had failed; and the ſame year about the harbour at Dublin, to the objections againſt which he then publiſhed an "Anſwer." He was author of "The State of Ruſſia, 1716," 8vo, and "An "Account of the ſtopping of Dagenham Breach, 1721," 8vo; and died Feb. 11, 1733.

PERSIUS (Aulus Flaccus), an ancient Latin poet, who wrote ſatires under the reign of Nero, was born at Volaterræ in Hetruria, in the 22d year of Tiberius's reign. He was a Roman knight, and allied to perſons of the firſt rank; to the famous Arria in particular, wife of the unfortunate Pætus Thraſea. He continued at Volaterræ till he was twelve years old; and was then removed to Rome, where he purſued his ſtudies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at ſixteen, applied himſelf to philoſophy under Cornutus, a Stoic, who entertained ſo great a love for him, that there was ever after a moſt intimate friendſhip between them. Perſius has immortalized that friendſhip in his works, and his thankfulneſs for the good offices of his friend; which he ſhewed ſtill farther by his will, in which he left him his library, and a great deal of money: but Cornutus, like a true philoſopher, who knew how to practiſe what he taught, accepted only the books, and left the money to the heirs. He adviſed the mother of his friend to ſuppreſs ſome pieces of poetry which he had made in his youth; thinking, no doubt, that they would not anſwer the great reputation of thoſe which had been publiſhed: among which was "An "Eloge upon the illuſtrious Arria." Perſius ſtudied with Lucan under Cornutus, and was highly admired by him; and at length became acquainted with Seneca, but could never rightly reliſh him. He was a very excellent perſon; a good friend, a good ſon, a good brother, and a good relation. He was very chaſte, yet very beautiful; ſober, meek, and modeſt: which ſhews how wrong it is to judge of a man's morals by his writings; for the ſatires of Perſius are not only licentious, but ſharp and full of bitterneſs. He wrote but ſeldom; and it was ſome time before he applied himſelf regularly to it. It was the reading Lucilius's tenth book which put him upon writing ſatires; in which he inveighed ſo particularly againſt bad poets, that he is ſuppoſed not to have ſpared even Nero himſelf. It is difficult however to point out, as ſome commentators have attempted, where he glances at this emperor; and ſtill more difficult to believe, what has uſually been ſuppoſed, that the four bombaſt lines in his "Firſt Satire" were taken from ſome of Nero; ſince it is not poſſible to conceive how the ſatiriſt could have eſcaped unpuniſhed for ſo direct a piece of ridicule on a tyrant, who was of nothing more jealous than his reputation as a poet. Beſides, ſuch a ſuppoſition is vaſtly inconſiſtent with the excuſe which has ever been alleged

Perſii vita a Suetonio.
Bayle's Dict. Persius.

Satir. v.

leged for Perſius's obſcure way of writing, namely, the rigour of Nero's domination, which made all people afraid. Bayle calls Perſius the Lycophron of the Latins; but will not allow the cauſe juſt mentioned to be a ſufficient excuſe for the harſhneſs and obſcurity of his ſtyle: he thinks that Perſius's ſtyle and manner of writing was not affected in the leaſt out of policy, but was formed out of his nature, his genius, and manner of thinking. We may add, that if Perſius really meant to ſatirize Nero, and yet to be obſcure, he concerted a very odd ſcheme: for if he meant to be obſcure and unintelligible, what muſt become of the ſatire? if he meant to be juſt intelligible enough, that the emperor might only ſuſpect himſelf to be ſatirized, this was worſe than open, avowed ridicule; and likelier to create a ſtronger diſpleaſure, from that principle in human nature, which makes us always ſuſpect more than is meant.

Perſius was of a weak conſtitution, and troubled with a bad ſtomach; of which he died in his 30th year. Six of his ſatires remain, in their judgements of which the critics have been much divided. As a poet, he is certainly inferior to Horace and Juvenal; and all the labours of Iſaac Caſaubon, who has written a moſt learned and elaborate commentary upon him, cannot make him equal to either of them as a ſatiriſt, though in virtue and learning he exceeded them both. He was a profeſſed imitator of Horace, yet had little of Horace's wit, eaſe, and talent at ridicule. Wit was not Perſius's province: he ſeems to have known this, for he ſeldom aims at it; and when he does, is far from being happy in it. His ſtyle is grand, figurative, poetical, and ſuitable to the dignity of the Stoic philoſophy: and hence he ſhines moſt in recommending virtue and integrity: here it is that ſatire becomes him. He was too grave to court the Muſes with ſucceſs: but he had a great ſoul, ſuſceptible of noble ſentiments, which give a grace to but indifferent poetry. His contemporaries thought highly of him. Quintilian allows, that Perſius, although he wrote but one book of ſatires, acquired a great deal of true glory, "Multum et veræ gloriæ quamvis uno libro Perſius meruit;" and Martial ſays much the ſame thing: "Sæpius in libro memoratur Perſius uno," &c.

Inſtit. Orat. lib. x.

Epigr. 29. lib. iv.

The beſt edition of this poet is that of London, 1647, 8vo, with "Caſaubon's Commentary." He is uſually to be found in the editions of Juvenal: but neither of them have had that critical labour beſtowed upon them, which they well deſerve, and which has fallen to the ſhare of much inferior authors.

PETAVIUS (DIONYSIUS), or DENIS PETAU, a French Jeſuit of immenſe erudition, was of a good family, and born at Orleans, Aug. the 21ſt, 1583. His father was a man of learning; and, ſeeing ſtrong parts and a genius for letters in his ſon, took all poſſible means to improve them to the utmoſt. He uſed to tell his ſon, that he ought to qualify himſelf ſo, as to be able to attack and confound "the "giant of the Allophylæ;" meaning the redoubtable Joſeph Scaliger, whoſe abilities and learning were ſuppoſed to have done ſuch ſervice to the Reformed. Young Petavius ſeems to have entered into his father's views; for he ſtudied very intenſely, and afterwards levelled much of his erudition againſt Scaliger. He joined the ſtudy of the mathematics with that of the belles lettres; and then applied to a courſe of philoſophy, which he began in the college of Orleans, and finiſhed at Paris. After this, he maintained theſes in Greek, which language was as familiar to him as Latin; and the Latin he is ſaid to have underſtood better than his own native language, the French. When he was pretty well grown up, he had free acceſs to the king's library, which he often viſited, for the ſake of conſulting Latin and Greek manuſcripts. Among other advantages which accompanied his literary purſuits, was the friendſhip of Iſaac Caſaubon, whom Henry IV. called to Paris in 1600. It was at his inſtigation, that Petavius, young as he was, undertook an edition of "The Works of Syneſius;" that is, to correct the Greek from the manuſcripts, to tranſlate that part which yet remained to be tranſlated into Latin, and to write notes upon the whole. He was but nineteen when he was made profeſſor of philoſophy in the univerſity of Bourges; and he ſpent the two following years in ſtudying the ancient philoſophers and mathematicians. In 1604, when Morel, profeſſor of the Greek tongue at Paris, publiſhed "The Works of Chryſoſtom," ſome part of Petavius's labours on Syneſius were added to them: from the title of which we learn, that he then Latinized his name Pætus, which he afterwards changed into Petavius. His own edition of "The Works of Syneſius" did not appear till 1612.

Niceron, tom. xxxvii.

He entered into the ſociety of the Jeſuits in 1605, and did great honour to it afterwards by his vaſt and profound erudition. He became zealous for the Catholic church; and there was no way of ſerving it more agreeable to his humour,

mour, than that of criticiſing and abuſing its adverſaries. Scaliger was the perſon he was moſt bitter againſt; but he did not ſpare his friend Caſaubon, whenever he came in his way. There is no occaſion to enter into a detail of things about a man, whoſe whole life was ſpent in reading and writing books, and in performing the ſeveral offices of his order. The hiſtory of a learned man is the hiſtory of his works; and, as by far the greater part of Petavius's writings were to ſupport Popiſh doctrines and diſciplines, a minute account of them would be dry and unintereſting. He had proceeded regularly in his ſtudies from his infancy: he began with grammar, then applied himſelf to rhetoric and poetry, then went to hiſtory, geography, and chronology. In ſhort, he made himſelf an univerſal ſcholar, and a maſter in almoſt all languages, particularly in the Latin, in which he has written the principal part of his numerous productions with great correctneſs and elegance.

He excelled particularly in the dark ſcience of chronology. The learned world in general are obliged to him for ſome exact and nice diſquiſitions upon this ſubject: and, if his zeal in oppoſing Joſeph Scaliger had not carried him ſometimes too far, he would have been unexceptionable upon this head. In 1633, he publiſhed an excellent work, intituled, "Rationarium Temporum:" it is an abridgement of univerſal hiſtory, from the earlieſt times down to 1632, digeſted in a chronological order, and ſupported all the way by references to proper authorities. There is a letter of Gaſſendus to Scheiner, dated the 13th of April 1632, in which we may ſee a character of this work, much to its credit. The words of Gaſſendus are theſe: "Oſtendi tuas "literas eruditiſſimo Petavio, quicum bene divinaſti conſuetudinem mihi intercedere. Offendi illum ad calcem pene "præclaræ cujuſdam opellæ, cui titulum facit Rationarium "Chronologicum. Volumen erit ſatis juſtum in 12mo, quo "major lux hiſtoriæ nulla. Sic enim vir magnus Chronologum agit, fidem ubique ſibi faciens, et characteres "temporum inſignes paſſim inſerens, ut tamen quaſi ſeriem "texat univerſæ hiſtoriæ." It went through ſeveral editions: many additions and improvements have been made to it, both by Petavius himſelf, and by Perizonius and others after his death: and Le Clerc publiſhed an abridgement of it, as far down as to 800, under the title of, "Compendium "Hiſtoriæ Univerſalis," in 1697, 12mo.

Gaſſendi Opera, vol. vi.

This celebrated father, after a life of labour, died at Paris, Dec. 11, 1652, aged 69. He was, in the opinion of Gaſſendus, the moſt conſummate ſcholar the Jeſuits ever had; and indeed we cannot ſuppoſe him to have been inferior to the firſt ſcholars of any order, while we conſider him waging war, as he did frequently with ſucceſs, againſt Scaliger, Salmaſius, and other the like chiefs in the republic of letters. His judgement, as may eaſily be conceived, was inferior to his learning; and his controverſial writings are full of that ſourneſs and ſpleen, which appears ſo manifeſt in all the prints of his countenance. Bayle has obſerved, that Petavius did the Socinians great ſervice, though unawares, and againſt his intentions; and upon this occaſion quotes the following paſſage from the "Lettres Choiſies" of Mr. Simon: "If there be any thing to cenſure in Petavius's "works, it is chiefly in the ſecond tome of his 'Dogmata "Theologica,' in which he ſeems to favour the Arians. "It is true, that he ſoftened thoſe paſſages in his preface; "but as the body of the work continues entire, and the "preface, which is an excellent piece, came afterwards, "it has not entirely prevented the harm which that book "is like to do at this time, when the new Unitarians "boaſt, that Father Petavius declared for them." The affair was this: The Jeſuit's original deſign, in the ſecond volume of his "Dogmata Theologica," was, to repreſent ingenuouſly the doctrine of the three firſt centuries. Having no particular ſyſtem to defend, he did not miſrepreſent the opinions of the fathers, but only gave a true account of things. By this means he unawares let the public know, that the fathers entertained falſe and abſurd notions concerning the myſtery of the Three Perſons; and, againſt his intentions, furniſhed arguments and authorities to the Antitrinitarians. Having notice of this, and being willing to prevent the evil conſequences, which he had not foreſeen, he wrote his "Preface;" in which he laboured ſolely to aſſert the orthodoxy of the Fathers, and thus was forced to contradict what he had advanced in the "Dogmata." This was a hard trial; but what many a worthy divine has been forced to undergo, who, by writing in favour of a ſingle point, has not ſcrupled to advance whatever ſeemed to confirm it, without once reflecting how far the conſequences of his aſſertions would lead him.

In vit. Peireſchii.

Dict. Petavius.

PETER THE GREAT, Czar of Ruſſia, who civilized that nation, and raiſed it from ignorance and barbariſm to politeneſs, knowledge, and power, was a man of ſo wonderful a compoſition and character, that, although he has not been dead quite forty years, yet the hiſtory of his life and actions ſeems to carry with it much of that romantic air, which runs through the hiſtory of Theſeus and other ancient heroes.

Voltaire's Hiſt. of Peter the Great. Gen. Dict. Elog. on his Imperial Majeſty Peter I. Czar of Ruſſia, by M. de Fontenelle.

Peter was born the 30th of May, 1672, and was ſon of the Czar Alexis Michaelowits by a ſecond wife. Alexis dying in 1672, Feodor, or Theodore, his eldeſt ſon by his firſt wife, ſucceeded to the throne, and died in 1682. Upon his deceaſe, Peter, though but ten years of age, was proclaimed Czar, to the excluſion of John his elder brother, who was of a weak body, and a weaker mind. The Strelitzes, who were the eſtabliſhed guard of the Czars, as the Janiſaries are of the Grand Seigniors, made an inſurrection in favour of John; and this they did at the inſtigation of the princeſs Sophia, who, being own ſiſter to John, hoped, perhaps, to be ſole regent, ſince John was incapable of acting, but certainly to enjoy a greater ſhare of authority under John, than if the power was lodged ſolely in her half-brother Peter. However, to put an end to this civil tumult, the matter was at laſt compromiſed; and it was agreed, that the two brothers ſhould jointly ſhare the imperial dignity. The Ruſſian education was at that time, like the country, barbarous, ſo that Peter had no advantages; and farther, the princeſs Sophia, who, with great parts, was a lady of great ambition and intrigue, took all imaginable pains, and uſed all the means ſhe could, to ſtifle his natural deſire of knowledge, to deprave and corrupt his mind, and to debaſe and enervate him with pleaſures. Nevertheleſs, his abhorrence of pageantry, and love of military exerciſes, diſcovered itſelf in his tendereſt years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign officers, and cloathed and exerciſed after the German manner. He entered himſelf among them into the loweſt poſt, and performed the duties of it with the utmoſt diligence. He ordered them entirely to forget that he was Czar, and paid the utmoſt deference and ſubmiſſion to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was ſome time after raiſed to be a ſerjeant, but only as he was intitled to it by his merit; for he would have puniſhed his ſoldiers, had they diſcovered the leaſt partiality in his favour: and he never roſe otherwiſe, than as a ſoldier of fortune. The Strelitzes looked upon all this no otherwiſe, than as the amuſement of a young prince: but the Czar, who ſaw they were too formidable and entirely in the intereſt of the princeſs Sophia, had ſecretly a deſign of cruſhing them; which he wiſely thought could not be better effected, than by ſecuring to himſelf a body of troops, more ſtrictly diſciplined, and on whoſe fidelity he could more rely.

At the ſame time, he had another project in view, of vaſt importance, and moſt difficult execution. The ſight of a ſmall Dutch veſſel, which he had met with on a lake, where it lay uſeleſs and neglected, made a wonderful impreſſion on his mind, and he conceived thoughts of forming a navy; a deſign, which probably then ſeemed next to impoſſible even to himſelf [A]. His firſt care was to get Hollanders to build ſome ſmall veſſels at Moſcow, and afterwards four frigates of four guns each on the lake of Pereſlave. He had already taught them to combat one another; and he paſſed two ſummers ſucceſſively on board Engliſh or Dutch ſhips, which ſet out from Archangel, in order to inſtruct himſelf in naval affairs. In 1696, Czar John died, and Peter was now ſole maſter of the empire. He began his reign with the ſiege of Aſoph, then in the hands of the Turks, but did not take it till 1697. He had already ſent for Venetians, to build gallies on the river Don, which might ſhut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a ſtronger idea than ever, of the importance and neceſſity of a naval force; yet he could have none but foreign ſhips, none at leaſt but what he was obliged to employ foreigners in building. He was deſirous of ſurmounting theſe diſadvantages, but the affairs he projected were of too new and ſingular a nature to be ſo much as conſidered in his council: and indeed they were not proper to be communicated. He reſolved therefore ſingly to manage the bold undertaking; with which view, in 1698, he ſent an embaſſy to Holland, and went himſelf incognito in the retinue. He entered himſelf in the India admiralty-office at Amſterdam, and cauſed himſelf to be inrolled in the liſt of ſhip-carpenters; and he worked in the yard with greater aſſiduity than any body there. His quality was known to all; and they ſhewed him to one another with a ſort of veneration. King William, who was then in Holland, paid him all the reſpect that was due to his uncommon qualities; and the Czar's diſguiſe freed him from

Voltaire,
Fontenelle,
&c.

that,

[A] See "An Account of the Riſe "and Naval Power of Ruſſia, or, the "Story of the little Boat which gave "Riſe to the Ruſſian Fleet," ſaid to be written by the Czar Peter himſelf, and printed in the ſecond volume of "The Preſent State and Regulations "of the Church of Ruſſia." By Tho. Conſett, M. A.

that, which was merely ceremonious and troubleſome. The Czar wrought with ſuch ſucceſs, as in a little time to paſs for a good carpenter; and afterwards ſtudied the proportions of a ſhip. He then went into England; where, in four months, he made himſelf a complete maſter in the art of ſhip-building, by ſtudying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a ſecond reception from king William; who, to make him a preſent agreeable to his taſte, and which might ſerve as a model of the art he was ſo very deſirous to learn, gave him a magnificent yacht. He carried with him from from England ſeveral Engliſh ſhip-builders and artificers, among whom was one Noy; but took alſo upon himſelf the title of a maſter-builder, and was pleaſed to ſubmit to the conditions of that character. Thus the Czar and Noy received orders from the lord high admiral of Ruſſia, to build each of them a man of war; and, in compliance with that order, the Czar gave the firſt proof of his art. He never ceaſed to purſue it, but had always a ſhip upon the ſtocks; and, at his death, left half-built one of the largeſt ſhips in Europe.

Conſet. v. ii.

Voltaire, Fontenelle, &c.

During the Czar's abſence, the princeſs Sophia, being uneaſy under her confinement, and meditating to regain that liberty which ſhe had forfeited by former inſurrections, found means to correſpond with the Strelitzes, who were now quartered at a diſtance from Moſcow, and to inſtigate them to a third rebellion in her favour. The news of this obliged him to haſten home: and, arriving at Moſcow about the end of 1699, he executed terrible vengeance upon the ringleaders, yet took no other ſatisfaction of his ſiſter the princeſs, than by continuing her confinement in the nunnery, and hanging up the prieſt, who had carried her letters, on a gallows before her window. In 1700, he got together a body of ſtanding forces, conſiſting of thirty thouſand foot; and now the vaſt project which he had formed began to diſplay itſelf in all parts. He firſt ſent the chief nobility of his empire into foreign countries, to improve themſelves in knowledge and learning: he opened his dominions, which till then had been ſhut up, and invited all ſtrangers who were capable of inſtructing his ſubjects; and he gave the kindeſt reception to all land and ſea officers, ſailors, mathematicians, architects, miners, workers in metals, phyſicians, ſurgeons, and indeed operators and artificers of every kind, who would ſettle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; ſo that it is no wonder, that proceedings ſo new and ſtrange ſhould raiſe many diſcontents and tumults. They did ſo; and it was ſometimes as much as the Czar could do, to ſtifle and ſuppreſs them.

One very ſingular reaſon, on which theſe diſcontents were grounded, was, that the Ruſſians conſidered grandeur and ſuperiority, the Czar's great object, in no other light than as a power of doing evil. In 1700, being ſtrengthened by an alliance with Auguſtus king of Poland, he made war upon Charles XII, of Sweden; from continuing which, he was not deterred by the ill ſucceſs of his firſt campaigns: for he uſed to ſay, "I know that my armies muſt be overcome for a great while; but even this will at laſt teach them to conquer." However, he afterwards gained conſiderable advantages in Livonia and Ingria, provinces ſubject to the Swedes. His acquiſitions here were ſo important, that they put him upon building a fortreſs, whoſe port, ſituated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Peterſburg, now one of the ſtrongeſt cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for ſeveral years, and, without ever gaining any conſiderable advantage, was frequently moſt miſerably beat by them. But firmneſs of mind and perſeverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions at Pultowa. A great part of the Swediſh army were made priſoners. The Swediſh generals who were taken were conſtantly entertained at his own table; and one day, when he had drunk a health to his maſters who had inſtructed him in the art of war, Count Rinſchild, a chief officer among the priſoners, aſked him, "Who they were whom he honoured with ſo glorious a title?" "Yourſelves, Gentlemen," ſaid he. "Your Majeſty is very ungrateful then," replied the Count, "to have ſo beaten your maſters." Upon which the Czar, to make them ſome reparation for this ingratitude, immediately gave orders that their ſwords ſhould be returned them; and treated them with the greateſt generoſity and goodneſs. Near 3000 Swediſh officers, however, were diſperſed up and down his dominions, and particularly in Siberia, a country of vaſt extent, and running as far as China; and, having little proſpect of returning to Sweden, they ſoon formed a kind of colony, and began to apply themſelves to the various profeſſions they were capable of. Thus they forwarded the

Fontenelle, &c.

Czar's great purpoſe, in poliſhing and civilizing the antient inhabitants of the country; and many arts, which, although eſtabliſhed at Moſcow and Peterſburg, might not have reached Siberia a long time, were thus ſuddenly eſtabliſhed there.

In the mean time, Peterſburg was riſen into a large and powerful city; and the king of Sweden having been obliged to fly from Pultowa to Bender in the Turkiſh dominions for refuge, the Czar availed himſelf greatly by his abſence: he made a complete conqueſt of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was incloſed by their army in 1712, on the banks of the Pruth; and that in ſo diſadvantageous a ſituation, that he ſeemed to be inevitably loſt. While the army was under great conſternation, the Czarina Catherine projected an expedient for its deliverance. She ſent to negotiate with the Grand Vizir, and let him privately know, that a great ſum of money was at his ſervice: he was tempted, and the Czar's prudence completed the work. To perpetuate the memory of this event, he cauſed the Czarina to inſtitute the Order of St. Catherine, of which ſhe was declared Sovereign, and into which none but women were to be admitted. The king of Sweden having at laſt quitted the Turkiſh dominions in 1713, the Czar found this formidable enemy advancing to oppoſe him: but he was now ſtrengthened by an alliance with the king of Denmark. He carried the war into the duchy of Holſtein, which was in alliance with the Swedes; and, in 1714, obtained over them a victory at ſea, near the coaſts of Finland, upon which he entered triumphantly with his fleet into the haven of Peterſburg.

All this while he continued his purſuits after all kinds of knowledge. He cauſed his engineers to draw the plan of every city, and to take deſigns of all the different machines which he had not in his own country. He inſtructed himſelf in huſbandry, and in all ſorts of trade, wherever he came. In 1716, he paid a viſit, with his conſort, to the king of Denmark at Copenhagen, where he ſpent three months. He viſited there every ſchool of the univerſity, and all the men of letters: for, regardleſs of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coaſted every day ſome part of the kingdoms of Denmark and Sweden, attended with two engineers; ſurveyed all the windings, ſounded every part of the ſtraits, and afterwards had the whole ſo exactly deſcribed in charts, that not ſo much as the ſmalleſt ſhelf or bank of ſand eſcaped his obſervation. From Copenhagen he went to Hamburg, Hanover, Wolfenbuttle, and from thence to Holland. Here he left the Czarina, and went to France in 1717; and, in June that year, viſited the royal academy of ſciences at Paris, where he was entertained with the lateſt invented and moſt curious machines and experiments. He was no ſooner returned to his own dominions, but he ſignified his inclination of becoming a member of that ſociety; and the academy having made their moſt reſpectful acknowledgements for the great honour he did them, he wrote them a letter with his own hand. Theſe particulars may be ſeen in the hiſtory of that academy for the year 1720: the academy ſent him every year a volume of their proceedings, which, as an academician, he was entitled to; and he always accepted it with pleaſure, as from his brethren.

It would be endleſs to enumerate all the various eſtabliſhments, for which the Ruſſians are indebted to this great emperor: Fontenelle has recorded ſome of the principal, and they muſt alſo have a place here. He eſtabliſhed, then, 1. A body of 100,000 foot, under as regular a diſcipline as any in Europe. Elogium, &c. 2. A navy of forty ſhips of the line, and 200 gallies. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the moſt unfrequented deſerts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to ſend ſome of their children. 5. Colleges at Moſcow, Peterſburg, and Kiof, for languages, polite literature, and mathematics; and ſchools in the villages, where the children of the peaſants are taught to read and write. 6. A college of phyſicians, and a noble diſpenſatory at Moſcow, which furniſhes medicines to the great cities, and to the armies; whereas before, there was no phyſician but the Czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Ruſſia. Voltaire relates, that the Czar had ſtudied this branch of knowledge under Ruyſch at Amſterdam; and made ſuch improvements under this maſter, as to perform even chirurgical operations himſelf. He afterwards purchaſed the cabinet of that anatomiſt, which contained an immenſe collection of the moſt curious, inſtructive, and uncommon preparations. 8. An obſervatory, not only for the uſe of aſtronomers, but as a repoſitory for natural curioſities. 9. A phyſic garden, to be ſtocked with plants, not only from all parts of Europe, but from Aſia, Perſia, and even the diſtant parts of China. 10. Printing-houſes, where he aboliſhed their old barbarous characters, which, through the great number of abbreviations, were almoſt become unintelligible. 11. Interpreters for all the languages of Europe; and likewiſe for the Latin, Greek, Turkiſh, Kalmuc, Mogul, and Chineſe. 12. A royal library, compoſed of three very large ones, which he purchaſed in England, Holſtein, and Germany.

Theſe and many more were particular inſtitutions and eſtabliſhments: but the Czar made general reformations, to which indeed the other were only ſubſervient. He changed the architecture, which was ugly and deformed; or, to ſpeak more properly, he firſt introduced that ſcience into his dominions. He ſent for a great number of pictures from Italy and France; and by this means inſtructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of their ſaints' painters. He ſent ſhips laden with merchandize to Genoa and Leghorn, which returned freighted with marble and ſtatues: and Pope Clement XI. pleaſed with his taſte, preſented him with a fine antique, which the Czar, not caring to truſt by ſea, ordered to be brought to Peterſburg by land. Religion was not neglected in this general reform: ignorance and ſuperſtition had over-run it ſo much, that it ſcarcely merited the name of Chriſtian. The Czar introduced knowledge, where it was miſerably wanted; and this knowledge enabled him to aboliſh faſts, miracles, and ſaint-worſhip, in a good degree at leaſt. He ventured further than to the correction of rites; he aboliſhed the patriarchate, though pretty much independent on him; and by that means got rid of a power, which was always interrupting and diſconcerting his meaſures. He took away part of the revenues of thoſe churches and monaſteries which he thought too wealthy; and, leaving only what was neceſſary for their ſubſiſtence, added the overplus to his own demeſnes. He made many judicious eccleſiaſtical canons, and ordered preaching in the Ruſſian language. Laſtly, he eſtabliſhed a general liberty of conſcience throughout his dominions; and, if we had no other proof of his civilized ſpirit, this would be ſufficient. There is one more reformation, and perhaps as neceſſary and uſeful as any of the former, which he made even in his laſt illneſs, though it was exceedingly painful. When the ſenators and great perſonages, then about him, mentioned the various obligations which Ruſſia lay under to him, for aboliſhing ignorance and barbariſm, and introducing arts and ſciences, he told them, that he had forgot to reform one of the moſt important points of all, viz. the maladminiſtration of juſtice, occaſioned by the tedious and litigious chicanery of the lawyers; and ſigned an order from his bed, limiting the determination of all cauſes to eleven days, which was immediately ſent to all the courts of his empire.

This wonderful perſon died of the ſtrangury, cauſed by an impoſthume in the neck of his bladder, Jan. 28, 1725, aged 53. He was tall, and remarkably well ſhaped: he had a noble countenance, eyes ſparkling with vivacity, and a robuſt conſtitution. His judgement was ſound, which, as Voltaire has obſerved, may juſtly be deemed the foundation Chap. vi.
of all real abilities: and to this ſolidity was joined an active diſpoſition, which put him upon the moſt arduous undertakings. Whoever reflects upon the interruptions, difficulties, and oppoſitions, that muſt unavoidably occur in civilizing and reforming a large and barbarous empire, muſt ſuppoſe the Czar to have been, as indeed he really was, a perſon of the greateſt firmneſs and perſeverance. His education was far from being worthy of his genius: it had been ſpoiled by the princeſs Sophia, whoſe intereſt it was that he ſhould be immerſed in licentious exceſſes. However, in ſpite of bad example, and even his own ſtrong propenſity to pleaſure, his natural deſire of knowledge and magnanimity of ſoul broke through all habits; nay, they broke through ſomething even greater than habits. It is remarkable, that from his childhood he had ſuch a dread of water, as to be ſeized with a cold ſweat and with convulſions, even in being obliged to paſs over a brook. The cauſe of this averſion is thus related: When he was about five years of age, he was carried in the ſpring ſeaſon over a dam, where there was a water-fall or cataract. He was aſleep in his mother's lap, but the noiſe and ruſhing of the water frightened him ſo, that it brought on a fever; and, after his recovery, he retained ſuch a dread of that element, that he could not bear to ſee any ſtanding water, much leſs to hear a running ſtream. "Who would have thought," ſays Voltaire, "that ſuch a prince ſhould become the beſt mariner Chap. vi.
"in all the north?" Yet ſuch was the mighty force of his reſolution, that he gradually conquered nature in this particular; and his averſion of water was afterwards changed into an exceſſive fondneſs for that element. He had a ſon, who lived to be a man; but this ſon engaging with his mother, whom Peter had divorced in 1692, and other mal-

contents, in a conſpiracy againſt his father in 1717, he was condemned to die. He ſaved the executioners the trouble, by dying a natural death: and an account of this unfortunate prince, with original papers, was publiſhed by the Czar himſelf. The title of it, as it ſtands in the ſecond volume of the "Preſent State of Ruſſia," tranſlated from the High Dutch, and printed at London 1722, in 8vo, runs thus: "A Manifeſto of the Criminal Proceſs of the Czarewitz "Alexi Petrowitz, judged and publiſhed at St. Peterſburg, the "25th of June 1718, tranſlated from the Ruſſian Original, "and printed by order of his Czariſh Majeſty at the Hague, "1718." The Czar compoſed ſeveral pieces upon naval affairs; and his name muſt be added to the ſhort catalogue of Sovereigns who have honoured the public with their writings.

The Czarina, his widow, whom he nominated his ſucceſſor, was, upon his death, immediately acknowledged Empreſs of Ruſſia by the ſeveral eſtates thereof. The hiſtory of this lady is curious and extraordinary, and therefore ought to be related. She was born in Livonia, 1684; and loſing her parents, who were of low condition and poor, ſhe became deſtitute. The pariſh clerk, who kept a ſchool, took her into his houſe, and kept her; till Dr. Gluck, miniſter of Marienburg, happening to come to that village, eaſed the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almoſt in the ſame manner as if ſhe had been his own daughter; and not only had her taught ſpinning and ſewing, but inſtructed her alſo himſelf in literature above her ſex, and eſpecially in the German language. At length a Livonian ſerjeant in the Swediſh army fell paſſionately in love with her, and ſhe agreed to marry him: but the next day, the Ruſſians made themſelves maſter of Marienburg; and the general, caſting his eyes accidentally on Catherine, and obſerving ſomething very ſtriking in her air and manner, took her then under his protection, and afterwards into his ſervice. Some time after, ſhe was advanced to be a houſe-keeper to prince Menzikoff, who was the general's patron; and there the Czar ſeeing her, ſhe made ſuch an impreſſion on him, that he married her. She was taken at Marienburg in 1702, and married to the Czar in 1711: what became of her former huſband, the ſerjeant, is not known. She was a woman of wonderful abilities and addreſs, and in truth a very fit conſort for ſuch a one as Peter the Great. We have already obſerved, how ſhe reſcued him from ruin by her management, when he was ſurrounded by the Turks: and he ſeems to have made her partner of his councils and undertakings, as well as of his bed. He ſhewed the high opinion he had of her, by nominating her to ſucceed him: but ſhe died in little more than two years after him. She had ſeveral daughters by the Czar; the youngeſt of which, Elizabeth, after the heirs of the elder branches were extinct, aſcended the throne in 1741. Voltaire, in his Hiſtory of Peter, has taken occaſion to Chap. viii. ſpeak of this princeſs; and what he ſays deſerves to be tranſcribed. "The lenity of this princeſs has been carried to a degree unparalleled in the hiſtory of any nation. She had promiſed, that during her reign nobody ſhould be put to death; and ſhe has kept her word. She is the firſt Sovereign that ever ſhewed this regard to the human ſpecies. Malefactors are now condemned to ſerve in the mines and other public works; a regulation, not leſs prudent than humane, ſince it renders their puniſhment of ſome advantage to the ſtate. In other countries, they only know how to put a malefactor to death, with the apparatus of an executioner, but are not able to prevent the commiſſion of crimes. The terror of death does not perhaps make ſuch an impreſſion on evil-doers, who are generally given to idleneſs, as the fear of chaſtiſement and hard labour renewed every day."

PETIS DE LA CROIX (Francis), interpreter of the Oriental languages to the French king, was ſent into Turkey and Perſia, at the age of 16, in order to learn thoſe languages. "Who would believe," ſays Voltaire, "that he Eſſai ſur ſhould compoſe part of the Life of Lewis XIV. in Ara- l'Hiſtoire, bic, and that this work ſhould be eſteemed in the Eaſt?" tom. vii. He made ſeveral voyages into Africa and the Eaſt, by order of the court: he was employed in ſeveral negotiations abroad, and recompenſed for his merit by the chair of Arabic profeſſor in the College Royal. Beſides the Arabic, Turkiſh, Perſian, and Tartarian, he underſtood very well the Ethiopian and Armenian languages. He died at Paris in 1713, after having compiled ſeveral uſeful works relating to Oriental hiſtory; among others, "The Hiſtory of Gengis-Kan," which has been tranſlated into Engliſh.

PETIT (Peter), a very learned Frenchman, was born at Paris in 1617, and brought up to the profeſſion of phyſic, in which faculty he took a doctor's degree at Montpellier; but, afterwards returning to Paris, neglected the practice of

Baillet's Jugemens des Sçavans, tom. v. Niceron, tome xi.

it, and gave himſelf up entirely to the ſtudy of polite literature. He lived ſome time with the firſt preſident of Lamoignon, as preceptor to his ſons; and afterwards with Monſ. Nicolai, firſt preſident of the chamber of accounts, as a man of letters and companion. He ſpent the greateſt part of his life in compoſing; and he had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the ancient Greek and Latin authors, and joined to his ſkill in theſe an uncommon knowledge in philoſophical matters. He died in 1687, aged 70, having taken a wife not long before.

He wrote only in Latin, but a great number of things both in verſe and proſe. His firſt production ſeems to have been "An Elegy upon the death of Gabriel Naude, in "1653." In 1660, he publiſhed in 8vo, "De motu ani-"malium ſpontaneo liber unus." Petit was a great partiſan for the Peripatetic philoſophy; and, in this as well as ſome other works of the ſame kind, he has ſtrenuouſly ſupported the principles of Ariſtotle, and combated thoſe of Des Cartes. "Epiſtolæ Apologeticæ A. Menjoti de variis ſectis amplec-"tendis examen: ad medicos Pariſienſes, autore Adriano "Scauro, D. M. 1666," 4to. Menjot had maintained, very reaſonably one would think, that a man ſhould attach himſelf to no particular ſect, but take from each whatever he found good: which ſentiment, it ſeems, did not pleaſe Petit, and therefore he oppoſed it in this work under the fictitious name of Scaurus. He publiſhed the ſame year, in 8vo, under the feigned name of Marinus Statileus, "Apologia pro genui-"tate fragmenti Satyrici Petroniani;" which Hadrian Valeſius then, and the beſt critics ſince, have agreed to reject as ſpurious. Eutyphron was another aſſumed name, under which he publiſhed a piece, in 1667, 4to, "De nova curan-"dorum morborum ratione per transfuſionem ſanguinis:" he rejects this method of cure, which was approved by many phyſicians of his time, and ſupports his own opinion with much elegance and learning. In 1683, were publiſhed at Utrecht in 8vo, "Miſcellanearum Obſervationum, libri iv." theſe are verbal criticiſms upon various authors, and ſhew great accuracy as well as profound erudition. The ſame year at Paris came out in 8vo, "Selectorum Poëmatum, "libri ii. Acceſſit Diſſertatio de Furore Poetico." The "Diſſertation" is curious, and ſhews the author to have been a very ingenious man; and the "Poems" have merit enough to rank him with Rapin, Menage, and the beſt writers of modern Latin poetry. "De Amazonibus Diſſer-

“tio, Paris, 1685,” 12mo: the edition of Amſterdam, 1687, 12mo, is preferable, there being additions by the author, and critical obſervations by M. de la Monnoye. “De natura et moribus Anthropophagorum Diſſertatio,” at Utrecht, 1688, 8vo: a curious and learned work. “In tres priores Aretæi libros Commentarii: Una cum diſſertatiuncula de Petiti vita, et copioſo in eoſdem Commentarios indice, 1726,” 4to. It was Maittaire, who publiſhed this poſthumous work, and ſet the life of Petit at the head of it.

There are ſeveral other works of our author, but we have mentioned the principal. Care muſt be taken in the mean time, not to confound him with another Peter Petit, who was his contemporary, and a man of a very different turn; as we ſhall ſee in the next article.

PETIT (Peter), a mathematician of France, celebrated for his writings, and for his connections with Paſcal, Des Cartes, Merſennus, and other great men, was born in 1589; and ſpent the firſt part of his life at Montlucon, in the dioceſe of Bourges, the place of his nativity, where he cultivated from his youth mathematics and philoſophy. He came to Paris in 1633, whither his reputation had travelled before him; and was employed on ſeveral occaſions by cardinal Richelieu. He was commiſſioned by this miniſter to viſit the ſea-ports, and had the title of the king's engineer; and was alſo ſent into Italy upon his majeſty's buſineſs. He was at Tours in 1640, and married there; and afterwards was made intendant of the fortifications: for Hilarion de Coſte gives him this title, in his “Life of Merſennus,” printed in 1649. Baillet, in his “Life of Des Cartes,” ſays, “That Petit had a great genius for mathematics, excelled particularly in aſtronomy, and had a ſingular paſſion for experimental knowledge.” It was ſomewhere about 1637 or 1638, when he went to Paris, after his return from Italy, where he heard much talk of the “Dioptrics” of Des Cartes. He read it, and communicated his objections to Merſennus, with whom he was intimately acquainted: nevertheleſs, he ſoon after embraced the principles of Des Cartes, and became not only the friend, but the partiſan and defender, of that philoſopher. He was alſo intimately connected with Paſcal, with whom he made at Rouen the ſame experiments concerning the vacuum, which Torricelli had before made in Italy; and was aſſured of their truth by frequent repetitions. This was in 1646 and 1647. We know no other particulars

Niceron, tome xlii.

particulars of Petit, only that he died in 1667. He was the author of ſeveral works upon phyſical and aſtronomical ſubjects. The firſt thing he publiſhed was upon chronology, and in defence of Joſeph Scaliger. It is intituled, "Diſcours "chronologique, contenant les maximes pour diſcerner les "parfaites chronologies, &c. 1636," in 4to.

PETITOT (John), an Italian painter, was born at Geneva in 1607; of a father who was a ſculptor and architect, who, after having paſſed part of his life in Italy, retired to that city. His ſon was deſigned to be a jeweller; and, by frequent employment in enamelling, acquired ſo fine a taſte, and ſo precious a tone of colouring, that Bordier, who afterwards became his brother-in-law, adviſed him to attach himſelf to portrait, believing he might puſh his art on ſtill to greater lengths; and though both the one and the other wanted ſeveral colours which they could not bring to bear the fire, yet they ſucceeded to admiration. Petitot did the heads and hands, in which his colouring was excellent: Bordier painted the hair, the draperies and the grounds. Theſe two friends, agreeing in their work and their projects, ſet out for Italy. The long ſtay they made there frequenting the beſt chemiſts, joined to a ſtrong deſire of learning, improved them in the preparation of their colours; but the completion of their ſucceſs muſt be aſcribed to a journey they afterwards made to England. There they found Sir Theodore Mayerne, phyſician to Charles I. and a great chemiſt; who had by his experiments diſcovered the principal colours to be uſed for enamel, and the proper means of vitrifying them. Theſe by their beauty ſurpaſſed all the enamelling of Venice and Limoges. Mayerne introduced Petitot to the king, who retained him in his ſervice, and gave him a lodging in Whitehall. Here he painted ſeveral portraits after Vandyck, in which he was guided by that excellent maſter, who was then in London; and his advice contributed greatly to the ability of Petitot, whoſe beſt pieces are after Vandyck. King Charles often went to ſee him work; as he took pleaſure both in painting and chemical experiments, to which his phyſician had given him a turn. Petitot painted that monarch and the whole royal family ſeveral times. The diſtinguiſhed favour ſhewn him by that prince was only interrupted by his unhappy and tragical end: this was a terrible ſtroke to Petitot, who did not quit the royal family; but followed them in their flight to Paris, where he was looked on as one of their moſt zealous ſervants. Charles II. after the battle of Worceſter in 1651, went to France; and, during the four years that the prince ſtayed there, viſited Petitot, and often eat with him. Then it was, that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Lewis XIV. retained Petitot in his ſervice, gave him a penſion, and a lodging in the gallery of the Louvre. Theſe new favours, added to a conſiderable fortune he had already acquired, encouraged him to marry in 1661. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with him: they lived together, till their families growing too numerous obliged them to ſeparate. Their friendſhip was founded on the harmony of their ſentiments and their reciprocal merit, much more than a principle of intereſt. They had gained, as a reward for their diſcoveries and their labours, a million, which they divided at Paris; and they continued friends without ever having a quarrel, or even a miſunderſtanding, in the ſpace of fifty years.

Petitot copied at Paris ſeveral portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact reſemblance, but alſo deſigning a head moſt perfectly after nature. To this he alſo joined a ſoftneſs and livelineſs of colouring, which will never change, and will ever render his works valuable. He painted Lewis XIV. Mary Anne of Auſtria his mother, and Mary Thereſa his wife, ſeveral times. As he was a zealous Proteſtant, and full of apprehenſions at the revocation of the edict of Nantz in 1685, he demanded the king's permiſſion to retire to Geneva; who finding him urgent, and fearing he ſhould eſcape, cruelly cauſed him to be arreſted, and ſent to Fort l'Evêque, where the biſhop of Meaux was appointed to inſtruct him. Yet neither the eloquence of Boſſuet, nor the terrors of a dungeon could prevail. He was not convinced, but the vexation and confinement threw him into a fever: of which the king being informed, ordered him to be releaſed. He no ſooner found himſelf at liberty, than he eſcaped with his wife to Geneva, after a reſidence at Paris for thirty-ſix years. His children remaining in that city, and fearing the king's reſentment, flung themſelves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of deſiring to be buried with his fathers.

When Petitot returned to his own country, he cultivated his art with great ardor, and had the ſatisfaction of preſerving to the end of his life the eſteem of all connoiſſeurs. The king and queen of Poland, deſirous to have their pictures copied by Petitot, though then above 80, ſent the originals to Paris, believing him to be there. The gentleman who was charged with the commiſſion went on to Geneva. The queen was repreſented on a trophy holding the king's picture. As there were two heads in the ſame piece, they gave him a hundred Louis d'ors; and he executed it as if he had been in the flower of his age. The concourſe of his friends, and the reſort of the curious who came to ſee him, was ſo great, that he was obliged to quit Geneva, and retire to Veray, a little town in the canton of Bern, where he worked in quiet. He was about the picture of his wife, when a diſtemper carried him off in one day, 1691, aged 84. His life was always exemplary, and his end was the ſame. He preſerved his uſual candour and eaſe of temper to his laſt hour. He had ſeventeen children by his marriage; but only one of his ſons applied himſelf to painting, who ſettled in London. His father ſent him ſeveral of his works to ſerve him for models. This ſon is dead, and his family is now ſettled in Dublin.

Petitot may be called the inventor of painting in enamel: though Bordier his brother-in-law made ſeveral attempts before him, and Sir Theodore Mayerne had facilitated the means of employing the moſt beautiful colours, it was ſtill Petitot who completed the work; which under his hand acquired ſuch a degree of perfection, as to ſurpaſs miniature, and even equal painting in oil. He made uſe of gold and ſilver plates, and rarely enamelled on copper. When he firſt came in vogue, his price was twenty louis's a head, which he ſoon raiſed to forty. His cuſtom was, to carry a painter with him, who painted the picture in oil; after which Petitot ſketched out his work, which he always finiſhed after the life. When he painted the king of France, he took thoſe pictures that moſt reſembled him for his patterns; and the king afterwards gave him a ſitting or two to finiſh his work. He laboured with great aſſiduity, and never laid down his pencil, but with reluctance; ſaying, that he always found new beauties in his art to charm him.

PETRARCH (Francis), an Italian, eminent for great parts and great learning, has been called the father of modern poetry; and was, perhaps, the firſt among the moderns, in whom the ſpirit and genius of ancient literature began to revive. His parents were of Florence, of honourable families; and his father was a manager in the faction of the Bianchini, which were driven from the town by the Neri in 1300. He retired to Arezzo, where Petrarch was born in 1304; and not at Anciſa, as ſome have imagined. His father, after many vain attempts to be reſtored, fixed at length at Avignon, then the ſeat of the Pope: whence Petrarch, who was nine years old, was ſent to Carpentras, in order to learn grammar, rhetoric, and philoſophy. He was four years at this place, and then removed to Montpellier, where he ſpent four more years in the ſtudy of the law. After that, his father ſent him to Bologna, to have him made complete in this way, for that was what he had ſet his heart upon: but, alas! the dry ſtudy of the law had no charms for Petrarch. Poetry, eloquence, and hiſtory, had employed in reality the greateſt part of his time and attention; which the father perceiving was ſo enraged, that, coming one day ſuddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, which, at the earneſt interceſſion of the ſon, he ſpared.

Niceron, Hommes illuſtr. tome xxviii.

Loſing his mother in 1324, and his father the year after, he returned to Avignon to ſettle his affairs; and ſoon after purchaſed a very retired but very agreeable country houſe, called Vaucluſe, about five miles eaſt of it, where he ſpent a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damſel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His reſidence at Vaucluſe was ſometimes interrupted by travels. He went to Paris, whence he paſſed to Flanders; then into Germany, and laſtly to Rome. At his return to Avignon, he was prevailed with to enter into the ſervice of Pope John XXII. who employed him in ſeveral important tranſactions both in France and at Rome. Mornay, in his “Hiſtory of the Papacy,” ſays, that Petrarch, whom he calls *Lumen ſeculi ſui*, “a “very bright ſtar ſhining in an age of darkneſs,” might have had any thing, if he would only have flattered the Popes: and Bayle quotes an author, who relates, that he loſt a cardinal's cap, becauſe he would not conſent that his ſiſter ſhould be miſtreſs to Pope Benedict XII. who was extremely taken with her, and who at length obtained her by the management of another brother. However this was, Petrarch was not fond of a court life: he ſeems to have had

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too much integrity and generoſity in his nature to be fit for it; ſo that he retired to Vaucluſe, where he devoted himſelf wholly to reading, to compoſition, and to Laura. He compoſed a Latin poem, called "Africa:" which, though a very crude performance, and faulty both in latinity and meaſure, appeared a prodigy in thoſe days of ignorance; and made his name ſo famous, that the ſenate of Rome and the univerſity of Paris both invited him at the ſame time, to come and receive the poetic crown. He went to Rome in 1341, where that honour was conferred upon him with great ſolemnity.

From Rome he went to Parma, and ſoon after to Vaucluſe; where he gratified his prevailing paſſion, which was the love of books and ſolitude. Yet, in 1343, he was called out by Pope Clement VI. who ſent him to compliment queen Joan of Naples, upon her acceſſion to the crown. He went again into Italy in 1348, to viſit ſome nobles at Verona; and he was here, when news of the death of his deareſt Laura was brought him. He was infinitely afflicted with it; and immortalized his grief with a great number of verſes written in her praiſe. Laura ſeems to have been to Petrarch, what Stella was to Swift; I mean, if we may take the word of Petrarch himſelf, who aſſures us, that his love for her was of the pureſt kind, although ſome have pretended, that it was not altogether ſpiritual. He went to Avignon in 1349, to the jubilee at Rome in 1350, and thence to his ſolitude at Vaucluſe; which growing probably diſagreeable for want of Laura, he finally quitted in 1352. He went to Milan, where he entered into the ſervice of the Viſconti, who ſhewed him great kindneſs, and employed him in embaſſies and affairs of importance for the following ten years. The remainder of his life was ſpent in continual journeyings, ſometimes to Parma, ſometimes to Padua, as well as to Ferrara and Venice. He was at Venice in 1364, when Boccace came from Florence to aſſure him, that he was reſtored by the republic to the eſtate of his father, which had been forfeited; and had leave to return and ſettle there. The offer pleaſed him much, but came too late: he was then grown old and infirm, and ſo ſubject to fainting fits, that he was once at Ferrara ſuppoſed to be dead for three hours. He choſe to retire to Padua, for the ſake of being near his patron Francis de Carrara, who had given him an agreeable country houſe, about ten miles from the town, called Arqua; and at this place he died, July 1374, aged 70. He was an eccleſiaſtic, had a canonry or two and an archdeaconry, but never entered into the order of prieſts. He had a natural daughter, not by Laura, but by a young lady of a good family, whoſe huſband became his ſole executor. He was a man of many virtues: he neither deſired nor deſpiſed riches; and if he did love fame, it was with moderation, and without any of that anxiety and ſolicitude, which often makes the purſuers of it miſerable. A ſaying of his is recorded, which deſerves to be mentioned: it was, that “no greater evil can happen to a man, than “to be made a Pope.” Hadrian VI. afterwards felt the truth of it, as appears from the inſcription he ordered upon his tomb: “Here lies Hadrian VI. who thought nothing “in life more unfortunate, than that he was appointed to “govern.”

Blount's Cenſura Authorum.

See HADRIAN.

As to his literary character, no man was ever more eſteemed and honoured, than Petrarch; and indeed with reaſon, for he was a very extraordinary man. His various knowledge made him juſtly regarded as the firſt genius of an age, the darkneſs and barbariſm of which he contributed much to diſſipate, by re-eſtabliſhing letters and the art of writing. The great number of works, in proſe as well as poetry, which he compoſed both in Latin and Italian, ſhew a wonderful fruitfulneſs of invention. He excelled in Italian poetry; his Latin is not ſo good. His proſe works alſo are inferior to his poetry; yet there appears great eloquence in all he wrote: nor is the Latin bad, if we conſider, that he was the firſt who attempted to reſcue letters from Gothic ignorance and barbarity. Eraſmus ſays, “that “he was a great, a knowing, and an eloquent man, but “that his language ſavours of the age he wrote in.” He adds, that “Petrarch was ſcarcely read in his time; and “therefore we cannot wonder, if he is not much regarded “in ours.” There are nevertheleſs things in him, which may well enough amuſe a curious man; and ſomething higher may be ſaid of his Italian poetry, which is indeed excellent. The firſt complete collection of his works was at Baſil, 1581, in four volumes folio: the fourth volume contains his Italian pieces.

In Ciceroniano.

Niceron relates, that more than five-and-twenty perſons have written the life of Petrarch; but that he himſelf has followed that of M. Muratori, prefixed to Petrarch's Italian poems, printed at Modena 1711, in 4to, as being the moſt exact.

PETRONIUS ARBITER (Titus), a polite writer and critic of antiquity, who flouriſhed in the reign of Nero; and of whom there remains a conſiderable fragment of a piece in verſe and proſe, intituled, "Satyricon, or a Kind of Menippean Satire." He was a Roman knight, of an ancient family; and, after an education ſuitable to his quality, made his appearance in the court of Claudius. Here he found a way of living agreeable to his temper, which was voluptuous; although he is repreſented to have had too much delicacy in his nature, to reliſh the brutalities of love like Meſſalina, or thoſe of gluttony and drunkenneſs with Claudius. He ſeems to have taken a reliſh of both, rather to gratify his curioſity than his ſenſes; and, inſtead of a prodigal or debauchee, is rather to be conſidered as a nice and learned artiſt in the ſcience of voluptuouſneſs. So ſays Tacitus at leaſt, by whom his character, and the occaſion and manner of his death, which were all very extraordinary, are finely drawn; that is, ſuppoſing him to be the very perſon there mentioned, which, though doubted by Lipſius and other critics, is now the moſt prevailing opinion.

Vie de Petrone Arbitre par St. Evremond.

Annal. lib. xvi.

Lipſ. not. in loc.

When Petronius had thus paſſed his youth in gaiety and pleaſure, he was, either through the favour of Nero or his own merit, ſent proconſul to Bithynia; where this man of pleaſure, like another Mæcenas, ſhewed himſelf capable of the cloſeſt application to buſineſs, and performed all the duties of an able magiſtrate. He was afterwards, as Tacitus ſays, choſen conſul; perhaps extraordinarily for ſome months, as was uſual, when the conſul died within the year of his office, which was never left vacant. There is ſome reaſon to ſuppoſe this, becauſe we do not find his name in any liſt of the conſuls; and yet the authority of Tacitus, who ſays he was conſul, muſt not be queſtioned. The time of his conſulate being expired, he relapſed into his former manner of living; and either became vitious from his own inclination, or out of a deſire to pleaſe Nero ſtrove to appear ſo: "revolutus in vitia, ſeu viciorum imitationem," ſays Tacitus. Hence he became ſoon one of the emperor's confidants, and, as the ſame hiſtorian inſinuates, received the ſurname of Arbiter, becauſe Nero thought none of his pleaſures elegant or well fancied, which were not either contrived or approved by Petronius.

Thus he acted for ſome time under Nero, as intendant of his pleaſures: and, by this means poſſeſſing great favour with the emperor, ſtood expoſed to the envy and hatred of

Tigellinus; who, ſays Tacitus, was, as it were, his rival and ſuperior in the ſcience of pleaſure. That jealous and ſelfiſh favourite reſolved therefore to ruin him, which by various inſinuations at firſt, and falſe accuſations afterwards, he gradually effected. For, knowing cruelty to be the prevailing paſſion of this prince, he inſinuated that Petronius was too intimate with Scevinus, not to be dipped in Piſo's conſpiracy; and then ſuborned one of his ſlaves to ſwear againſt him, deprived him of all means of juſtifying himſelf, and impriſoned the greateſt part of his domeſtics. Petronius was put under durance at Cumæ, whither he had attended the emperor in his journey to Campania; but ſoon reſolved to end his hopes and fears by a voluntary death, which however he was unwilling to have thought precipitate. He opened his veins therefore, and then cloſed them again: he did this more than once, at intervals converſing with his friends, not in a ſolemn manner on ſerious and profound ſubjects, the immortality of the ſoul, or the principles and ſayings of the philoſophers about it, but in a pleaſant and jocoſe way, they repeating to him ſongs and verſes upon diverting ſubjects. In ſhort, he ſlept, he travelled, rewarded ſome, and puniſhed others of his domeſtics; affecting to do all the ordinary offices of life, that his death might not ſeem forced, but accidental. When he made his will, he did not compliment Nero or Tigellinus, or any of the great men in power, as was then the common practice, with a legacy; but having deſcribed, under the feigned characters of vile debauchees, all the infamous lewdneſs and obſcene pleaſures of Nero, ſent the book ſealed up to him, breaking the ſeal in pieces, that no uſe might be made of it afterwards in diſcovering the author. Tacitus adds, that the emperor was much perplexed in conjecturing, how his nocturnal beſtialities came to be ſo well known; and that at length his ſuſpicions ſettled upon Silia, a ſenator's wife, who having always been one of his party, and being intimate with Petronius, was doomed to baniſhment, on pretence that ſhe had not concealed what ſhe had ſeen and been partaker of. The manner of Petronius's death had a ſtrange mixture of conſtancy and extravagance, and certainly not a little of vanity and affectation, although Tacitus ſeems to relate it with applauſe and admiration. He died in the year of Rome 817, of Chriſt 65; and, as is ſuppoſed, about 50 years old.

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It does not appear, what put him firſt upon writing his "Satyricon," nor very clearly, what was his deſign in it.

Crucius's Lives of the Roman poets.

His admirers ſay, that he meant to expoſe the luxury and debauchery of the court: it may be ſo, but it is ſtrange, as one obſerves, that he ſhould chooſe to do it in ſuch a manner; for it is manifeſt, that he ſpeaks of the moſt infamous acts of lewdneſs with too great a guſt to be thought a reformer: it would be more natural to imagine, that he has likewiſe drawn his own picture among thoſe of the other debauchees of that court and age. In ſhort, his ſatire is ſuch a medley of virtue and vice, that it is difficult to determine what he condemns or what he approves. In the mean time he had a fine genius, and knew perfectly how to enter into every character he intended to commend or expoſe; and, by joining the humour of Plautus to the eloquence of Cicero, formed thence a moſt lively and elegant ſtyle and manner, in which the perfection of the Roman urbanity appears. All the learned and men of taſte have agreed in their elogiums of him, at the ſame time that they have condemned the marvellous obſcenities with which his work abounds. He has uſually been ranked among the critics of antiquity, and is mentioned by Pope in particular with Horace, Dionyſius Halicarnaſſeus, Quintilian, and Longinus:

"Fancy and art in gay Petronius pleaſe,
"The ſcholar's learning, with the courtier's eaſe."
Eſſay on Criticiſm, ver. 667.

Not that he has delivered any thing in the formal didactic way of criticiſm, but only occaſionally thrown out ſome few remarks in the courſe of his work, which however ſhew him to have been ſufficiently intitled to the character and merits of a juſt critic.

Salmaſius and others are of opinion, that the preſent fragments of Petronius are merely excerpta, or paſſages tranſcribed by ſome ſtudent, who picked out what pleaſed him beſt, and that the original and entire copies are loſt. Nothing certain of this nature can be known; but, if Salmaſius conjectures rightly, he muſt have been a very laſcivious ſtudent, who found his pleaſure in the moſt bawdy paſſages. A conſiderable fragment of Petronius was pretended to be found at Trau in Dalmatia by a phyſician about the middle of the laſt century: and this occaſioned a controverſy among the critics, of which there is ſome account in Spon's "Voyages," who viſited this phyſician, and ſaw the manuſcript in queſtion; which however is upon the whole rejected as a forgery. Many learned men have written notes, and much critical labour has been beſtowed upon this author; whence there are various editions of him, the beſt of which is ſuppoſed to be that of Peter Burman, at Utrecht, 1709, 2 vols. 4to.

PETTY (Sir William), a ſingular inſtance of an univerſal practical genius, was the elder ſon of Anthony Petty, a clothier at Rumſey, a ſmall port-town in Hampſhire, where he was born May 16, 1623. It is hard to determine, whether the courſe of his education was directed more by his father or himſelf: for being carried in his infancy, by the bent of genius and inclination, to view the common mechanics at work, he preſently took up the tools himſelf; and ſoon grew to handle them with ſuch dexterity, that at twelve years of age he had attained a ſkill in each trade, not much inferior to that of the ordinary workmen therein. After this, he went to the grammar ſchool at Rumſey; where (if we may believe his own account) he not only acquired a competent readineſs in the Latin, Greek, and French tongues, but alſo became maſter of all the rules of common arithmetic, the practical geometry, dialing, and the aſtronomical part of navigation, in three years time. Thus inſtructed in literature, and the knowledge of ſeveral mechanical trades, he removed at fifteen to the univerſity of Caen in Normandy; and after ſome ſtay there, returning to England, was preferred in the navy; where, by the time he was twenty, "he had," to uſe his own words, "gotten up about threeſcore pounds, with as much mathematics as any one of his age was known to have had." Having thus made a purſe, which, in the hands of ſuch a manager, was a ſufficient fund to ſupport the expence of travelling abroad, he reſolved to uſe it that way for further improvement in his ſtudies. He began now to turn his thoughts to phyſic; and it was chiefly to get an inſight into that art, that in 1643 he viſited Leyden, Utrecht, Amſterdam, and Paris [A]. He ſpent three years in foreign parts, and maintained his brother Anthony (whom he had taken with him to breed up) as well as himſelf; and yet brought home to Rumſey, in 1646, about 10 l. more than he carried out of, in 1643.

Athen. Oxon.

In his Will, dated May 2, 1685.

Ibid.

The following year, having invented an inſtrument for double writing [B], he obtained a patent from the parliament

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[A] Here ſtudying anatomy, he read Veſalius with Hobbes, who was very kind to him, and readily gave him his aſſiſtance. See his Will, dated May 4, 1685.

[B] In an advertiſement prefixed to his

ment for the ſole teaching of that art for ſeventeen years. Though this project (however promiſing in the theory) did not turn to any great account in itſelf, yet by this means our author was brought into the knowledge of the leading men of thoſe times; and obſerving their proceedings at Oxford, he reſolved to lay hold of the opportunity of fixing himſelf there. Accordingly, having wrote his “ Advice to “ Mr. Hartlib for the Advancement of Learning,” he went thither in 1648, and at firſt was employed by their anatomy profeſſor as his aſſiſtant. In the mean time, he practiſed phyſic and chemiſtry with good ſucceſs; and grew into ſuch reputation, that the philoſophical meetings, which preceded the Royal Society, were firſt held (for the moſt part) at his lodgings: and by a parliamentary recommendation he was put into a fellowſhip of Brazen-noſe College, in the place of one of the ejected fellows, and created doctor of phyſic, March 7, 1649. He was admitted a candidate of the College of Phyſicians, June the 25th, 1650. The ſame year, he was chiefly concerned (among others) in the recovery of a woman who had been hanged at Oxford, for the ſuppoſed murder of her baſtard child [c]. Jan. 1, 1650-1, he was made profeſſor of anatomy; and, Feb. 7, muſic

See Dr. Wallis's account of theſe meetings in Hearne's preface to Langtoft's Chron. v. i. p. 163.

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his “ Advice to Mr. Samuel Hartlib,” he calls it “ an inſtrument of ſmall “ bulk and price, eaſily made, and very “ durable; whereby any man, even at “ the firſt ſight and handling, may “ write two reſembling copies of the “ ſame thing at once, as ſerviceably “ and as faſt (allowing two lines upon “ each page for ſetting the inſtruments) “ as by the ordinary way, of what na“ture, or in what character, or what “ matter ſoever, as paper, parchment, “ a book, &c. the ſaid writing ought “ to be made upon.” Ruſhworth alſo, having mentioned the patent for teaching this art, tranſcribes nearly our author's words; and ſays, “ It might “ be learnt in an hour's practice, and “ that it was of great advantage to law“yers, ſcriveners, merchants, ſcholars, “ regiſters, clerks, &c. it ſaving the la“bour of examination, diſcovering or “ preventing falſification, and perform“ing the whole buſineſs of writing, as “ with eaſe and ſpeed, ſo with pri“vacy alſo.” The additional fatigue occaſioned to the hand, by the increaſe of weight above that of a pen, rendered this project uſeleſs as to the chief advantage propoſed, that of expedition in writing: but it ſeems to have been applied with ſome alterations reſpecting that deſign, to the buſineſs of drawing; the inſtrument for which is too well known to need any deſcription here.

[c] This was one Anne Green, executed at Oxford, Dec. 14, 1650. The ſtory is, that ſhe was hanged by the neck near half an hour; ſome of her friends, in the mean time, thumping her on the breaſt, others hanging with all their weight upon her legs, ſometimes lifting her up, and then pulling her down again with a ſudden jerk, thereby the ſooner to diſpatch her out of her pain. After ſhe was in her coffin, being obſerved to breathe, a luſty fellow ſtamped with all his force on her breaſt and ſtomach, to put her out of her pain; but by the aſſiſtance of the doctors Petty, Willis, Bathurſt, and Clarke, ſhe was again brought to life. “ I my“ſelf,” ſays Derham, “ ſaw her many “ years after that. She had, I heard, “ born divers children.” Phyſico-Theol. See alſo a printed account of it, intituled, “ News from the Dead,” &c. edit. 1651, with verſes on the occaſion.

profeſſor at Greſham College, by the intereſt of his friend Dr. Graunt. In 1652, he was appointed phyſician to the army in Ireland; he was likewiſe phyſician to three lords lieutenants ſucceſſively, Lambert, Fleetwood, and Henry Cromwell.

See his article.

Some time after his ſettlement in Ireland, having obſerved, that, after the rebellion there in 1641, the lands forfeited thereby, which had been adjudged to the ſoldiers who ſuppreſſed it, were very inſufficiently meaſured, he repreſented the matter to the perſons then in power, who granted him a contract, dated Dec. 11, 1654, to make the admeaſurements anew; and theſe he finiſhed with ſuch exactneſs, that there was no eſtate of 60 l. per annum, and upwards, which was not diſtinctly marked in its true value, maps being likewiſe made by him of the whole. By this contract he gained a very conſiderable ſum of money. Beſides 20 s. a-day, which he received during the performance, he had alſo a penny an acre by agreement with the ſoldiers: and it appears from an order of government, dated at the caſtle of Dublin, 19th March 1655, that he had then ſurveyed 2008000 acres of forfeited profitable land. He was likewiſe one of the commiſſioners for ſetting out the lands to the army, after they were ſurveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his ſecretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgeſs for Weſt Looe in Cornwall, in Richard Cromwell's parliament, which met Jan. 27, 1658. March, the 25th following, Sir Hierom Sankey, member for Woodſtock in Oxfordſhire, impeached him for high crimes and miſdemeanours, in the execution of his office. This brought him into England, when appearing in the Houſe of Commons, April 19th, he anſwered to the charge on the 21ſt; to which his proſecutors replying, the matter was adjourned; and it never came to an iſſue, that parliament being ſuddenly diſſolved the next day. Henry Cromwell had written over a letter to Secretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am ſtill of "the ſame opinion; and, if Sir Hierom Sankey do not "run him down, with numbers and noiſe of adventurers, "and ſuch other like concerned perſons, I believe the parliament will find him as I have repreſented. He has curiouſly deceived me theſe four years, if he be a knave. I "am ſure the juntos of them, who are moſt buſy, are not "men

Reflections upon ſome perſons and things in Ireland, &c. p. 3.

See H. Cromwell's letter to Thurloe in remark [1].

"men of the quieteſt temper. I do not expect you will "have leiſure, or ſee cauſe, to appear much for him; "wherefore this is only to let you underſtand my preſent "thoughts of him. The activeneſs of Robert Reynolds and "others in this buſineſs ſhews, that Petty is not the only "mark aimed at."

Upon his return to Ireland ſoon after, ſome further endeavours being uſed to puſh on a proſecution, Petty publiſhed the ſame year, "A Brief of the Proceedings between Sir "Hierom Sankey and the Author, with the State of the "Controverſy between them," in three ſheets; which was followed by "Reflections upon ſome Perſons and Things "in Ireland," &c. He came again to England; but though he brought a very warm application in his favour from the lord lieutenant, in theſe terms, "Sir, the bearer, "Dr. Petty, hath been my ſecretary, and clerk of the coun-"cil here in Ireland, and is one whom I have known to be "an honeſt and ingenious man. He is like to fall into "ſome trouble from ſome who envy him. I deſire you to "be acquainted with him, and to aſſiſt him, wherein he "ſhall reaſonably deſire it. Great endeavours have been "uſed to beget prejudice againſt him; but when you ſpeak "with him, he will appear otherwiſe;" yet he was actually removed from his public employments in June. This year, 1659, he became a member of the Rota Club at Miles's coffee-houſe in New-Palace-Yard, Weſtminſter [D]; but returned to Ireland not long after Chriſtmas, and ſtayed there till the Reſtoration of Charles II. Then he came into England, and was received very graciouſly by his Majeſty; and, reſigning his profeſſorſhip at Greſham, was made one of the commiſſioners of the Court of Claims. April 11, 1661, he received the honour of knighthood, and the grant of a new patent, conſtituting him ſurveyor-general of Ireland; and was choſen a member of parliament there. Upon the foundation of the Royal Society, he was one of the firſt members, and of the firſt council eſtabliſhed therein; and, though he had left off the practice of phyſic, yet his name appears in the liſt of the fellows in the new charter of the college of phyſicians in 1663. About this time he invented his double-bottomed ſhip, to ſail againſt wind and tide; which occaſioned much diſcourſe. He afterwards gave a model of this ſhip to the Royal Socie-

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[D] The ſcheme of this club was, that all officers of ſtate ſhould be choſen by ballotting, and the time limited for holding their places; and that a certain number of members of parliament ſhould be annually changed by rotation. See Wood's Faſti, vol. ii.

ty, which is ſtill in their repoſitory; to whom alſo, in 1665, he communicated "A Diſcourſe about the Building of Ships," containing ſome curious ſecrets in that art. This was taken away by Lord Brounker, who kept it in his poſſeſſion till 1682, and probably till his death, ſaying, it was too great an arcanum of ſtate to be commonly peruſed. Sir William's ſhip performed one voyage from Dublin to Holyhead, into which narrow harbour ſhe turned in againſt wind and tide, July 1663.

In 1666, Sir William drew up his treatiſe, called "Verbum Sapienti," containing an account of the wealth and expences of England, and the method of raiſing taxes in the moſt equal manner; ſhewing likewiſe, that England can bear the charge of four millions per annum, when the occaſions of the government require it. How much more does it bear at preſent! The ſame year, 1666, he ſuffered a conſiderable loſs by the fire of London; having purchaſed, ſeveral years before, the earl of Arundel's houſe and gardens, and erected buildings in the garden, called Token-houſe, which were for the moſt part deſtroyed by that dreadful conflagration. In 1667, he married Elizabeth, daughter to Sir Hardreſſe Waller, knight, and relict of Sir Maurice Fenton, baronet; and afterwards ſet up iron works and pilchard-fiſhing, opened lead-mines and a timber trade in Kerry, which turned to very good account. Mean while, he found time to conſider other ſubjects of general utility, and communicated them to the Royal Society. He compoſed a piece of Latin poetry, and publiſhed it at London 1679, in two folio ſheets, under the name of "Caſſ. Aur. Manutius," with the title of "Colloquium Davidis, cum anima ſua accinente paraphraſin in civ. Pſalmum de magnalibus Dei." As he had before, in the ſpirit of a loyal ſubject, uſed his endeavours to encourage a chearful readineſs to ſupport the expence of the war againſt the Dutch, ſo he conceived a generous indignation of the ſiniſter practices of the French, to raiſe diſturbances in England, increaſe our diviſions, and corrupt the parliament at this time. It was in order to prevent, as far as he could, the miſchiefs of theſe French politics, that he publiſhed, in 1680, a piece called "The Politician Diſcovered," &c. and the like patriotic ſpirit puſhed him on afterwards to write ſeveral eſſays in political arithmetic; wherein, from a view of the natural ſtrength both of England and Ireland, he chalks out a method of improving each by induſtry and frugality, ſo as to be a match for, or even ſuperior to, either of her neighbours.

Upon the firſt meeting of the Philoſophical Society at Dublin, after the plan of that at London, every thing was ſubmitted to his direction; and, when it was formed into a regular ſociety, he was choſen preſident, Nov. 1684. Upon this occaſion he drew up a "Catalogue of mean, vulgar, "cheap, and ſimple Experiments," proper for the infant ſtate of the ſociety, and preſented it to them; as he did alſo his "Supellex Philoſophica," conſiſting of forty-five inſtruments requiſite to carry on the deſign of their inſtitution. In 1685, he made his will; wherein he declares, that, being then about 60, his views were fixed upon improving his lands in Ireland, and to promote the trade of iron, lead, marble, fiſh and timber, whereof his eſtate was capable. And as for ſtudies and experiments, "I think now," ſays he, "to confine the ſame to the anatomy of the people, "and political arithmetic; as alſo to the improvement of "ſhips, land-carriages, guns, and pumps, as of moſt uſe "to mankind, not blaming the ſtudy of other men." But, a few years after, as all his purſuits were determined by the effects of a gangrene in his foot, occaſioned by the ſwelling of the gout, which put a period to his life, at his houſe in Piccadilly, Weſtminſter, Dec. 16, 1687, in his 65th year. His corpſe was carried to Rumſey, and there interred, near thoſe of his parents [E].

This is printed in Phil. Tranſ. No. 167.

The character of his genius is ſufficiently ſeen in his writings, which are obſerved to be very numerous. Amongſt theſe, it is ſaid, he wrote the hiſtory of his own life [F]; which, no doubt, contained a full account of his political and religious principles, as may be conjectured from what he has left us upon thoſe ſubjects in his Will. In that he has theſe remarkable words: "As for legacies to the poor, I "am at a ſtand; and, for beggars by trade and election, I "give them nothing: as for impotents by the hand of "God, the public ought to maintain them: as for thoſe "who can get no work, the magiſtrates ſhould cauſe them "to be employed; which may be well done in Ireland, "where are fifteen acres of improveable land for every "head; as for priſoners for crimes by the king, or for debt "by their proſecutors, thoſe who compaſſionate the ſuffer-

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[E] There was laid over his grave only a flat ſtone on the pavement, with this ſhort inſcription, cut by an illiterate workman:

HERE LAYES
SIR WILLIAM
PETTY.

[F] Wood. Athen. Oxf. vol. ii. cap. 811. who ſays it came into the hands of his brother-in-law Mr. Waller.

“ings of any object, let them relieve themſelves, by relieving ſuch ſufferers; that is, give them alms [G], &c. “I am contented, that I have aſſiſted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works and inventions, and have ſought out real objects of charity; and do hereby conjure all, who partake of my eſtate, from time to time to do the ſame at their peril. Nevertheleſs, to anſwer cuſtom, and to take the ſure ſide, I give twenty pounds to the moſt wanting of the pariſh wherein I die.” As for his religion, he ſays, “I die in the profeſſion of that faith, and in the practice of ſuch worſhip, as I find eſtabliſhed by the laws of my country; not being able to believe what I myſelf pleaſe, nor to worſhip God better than by doing as I would be done unto, and obſerving the laws of my country, and expreſſing my love and honour to Almighty God, by ſuch ſigns and tokens as are underſtood to be ſuch by the people with whom I live.” He died poſſeſſed of a very large fortune, as appears by his Will; where he makes his real eſtate about 6500 l. per ann. his perſonal eſtate about 45,000 l. his bad and deſperate debts 30,000 l. and the demonſtrable improvements of his Iriſh eſtate, 4000 l. per annum; in all, at ſix per cent. intereſt, 15,000 l. per annum. This eſtate came to his family, which conſiſted of his widow and three children, Charles, Henry, and Anne: of whom Charles was created baron of Shelbourne, in the county of Waterford in Ireland, by king William III.; but dying without iſſue, was ſucceeded by his younger brother Henry, who was created viſcount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, Feb. 11, 1718. He married the lady Arabella Boyle, ſiſter to Charles earl of Cork, who brought him ſeveral children. He was member of parliament for Great Marlow in Buckinghamſhire, a fellow of the Royal Society; and died April 17, 1751. Anne was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737.

He had another ſon named John, who died before him.

The variety of purſuits, in which Sir William Petty was engaged, ſhews him to have had a genius capable of any thing, to which he choſe to apply it: and it is very extraordinary, that a man of ſo active and buſy a ſpirit could find time to write ſo many things, as it appears he did, by

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[G] In the town of Rumſey there is a houſe, which was given by him for the maintenance of a charity-ſchool; the rent of which is ſtill applied to that uſe. Ward, p. 222.

the following catalogue: 1. "Advice to Mr. S. Hartlib, &c. 1648," 4to. 2. "A Brief of Proceedings between Sir Hierom Sankey and the Author, &c. 1659," fol. 3. "Reflections upon ſome Perſons and Things in Ireland, &c. 1660," 8vo. 4. A Treatiſe of Taxes and Contribution, &c. 1662, 1667, 1685," 4to, all without the author's name. This laſt was republiſhed, in 1690, with two other anonymous pieces, "The Privileges and Practice of Parliaments," and, "The Politician Diſcovered;" with a new title-page, where they are all ſaid to be written by Sir William, which, as to the firſt, is a miſtake. 5. "Apparatus to the Hiſtory of the common Practice of Dying," printed in Sprat's "Hiſtory of R. S. 1667," 4to. 6. "A Diſcourſe concerning the Uſe of Duplicate Proportion; together with a new Hypotheſis of ſpringing or elaſtic Motions, 1674," 12mo. See an account of it in "Phil. Tranſ." No. cix. and a cenſure of it in "Dr. Barlow's Genuine Remains," p. 151. 1693, 8vo. 7. "Colloquium Davidis cum anima ſua, &c. 1679," folio. 8. "The Politician diſcovered, &c. 1681," 4to. 9. "An Eſſay in Political Arithmetic, &c. 1682," 8vo. 10. "Obſervations upon the Dublin Bills of Mortality in 1681, &c. 1683." 8vo. 11. "An Account of ſome Experiments relating to Land-carriage, Phil. Tranſ. No. clxi." 12. "Some Queries, whereby to examine Mineral Waters, ibid. No. clxvi." 13. "A Catalogue of mean, vulgar, cheap, and ſimple Experiments, &c. ibid. No. clxvii." 14. "Maps of Ireland, being an actual Survey of the whole Kingdom, &c. 1685," folio. N. B. Sir William has inſerted ſome maps of lands and counties, ſurveyed by others, and not by himſelf. 15. "An Eſſay concerning the Multiplication of Mankind, 1686," 8vo. N. B. The Eſſay is not printed here, but only the ſubſtance of it. 16. "A further Aſſertion, concerning the Magnitude of London, vindicating it from the Objections of the French," Phil. Tranſ. clxxxv. 17. "Two Eſſays in Political Arithmetic, &c. 1687," 8vo. An extract of theſe is in Phil. Tranſ. No. clxxxiii. 18. "Five Eſſays in Political Arithmetic, &c. 1687," 8vo. printed in French and Engliſh on oppoſite pages. 19. "Obſervations upon London and Rome, 1687," 8vo, three leaves. His poſthumous pieces are, 1. "Political Arithmetic, &c. 1690," 8vo, and 1755, with his "Life" prefixed; and a "Letter" of his never before printed. 2. "The Political Anatomy of Ireland," to which is added, "Verbum Sapienti, 1691, 1719." In the title-page of the ſecond edition, this treatiſe

tiſe is called "Sir William Petty's Political Survey of Ireland." This latter was animadverted upon in "A Letter from a Gentleman, &c. 1692," 4to. 3. "A Treatiſe of Naval Philoſophy, in three Parts, &c." printed at the end of "An Account of ſeveral new Inventions, &c. in a Diſcourſe by way of Letter to the Earl of Marlborough, &c. 1691," 12mo. Wood ſuſpects this may be the ſame with the diſcourſe about the building of ſhips, mentioned above, to be many years in the hands of Lord Brounker. 4. "What a complete Treatiſe of Navigation ſhould contain," Phil. Tranſ. No. cxcviii. This was drawn up in the year 1685. Beſides theſe, the following are printed in "Birch's Hiſt. of R. S." 1. "A Diſcourſe of making Cloth with Sheeps Wool." This contains the hiſtory of the cloathing trade, as No. 5. above does that of dying; and he purpoſed to have done the like in other trades; in which deſign ſome other members of the ſociety engaged alſo at that time. 2. "Supellex Philoſophica."

PEYRERE (Isaac), a French Proteſtant, born at Bourdeaux in 1592, entered into the ſervice of the prince of Condé, whom he pleaſed by the ſingularity of his humour. Peyrere believed himſelf to have diſcovered from St. Paul, that Adam was not the firſt man; and to prove this, he publiſhed in Holland, 1655, a book in 4to and in 8vo, with this title: "Præadamitæ; ſive exercitatio ſuper verſibus 12, 13, 14, capitis xv. Epiſtolæ Pauli ad Romanos." This work was condemned to the flames, and the author impriſoned at Bruſſels; but, getting at liberty through the intereſt of the prince of Condé, he went to Rome in 1656, and abjured Calviniſm and Præadamitiſm before Alexander VII. Nobody believed him ſincere, and probably he was not; for, returning to Paris, in ſpite of all the means this Pope uſed to detain him at Rome, he became librarian to the prince of Condé, and ſome time time after retired to the ſeminary des Vertus, where he died in 1676, aged 84. He ſubmitted to receive the ſacraments, yet was not believed to be attached to any religion. Beſides the piece above mentioned, he wrote a very ſingular piece, intituled, "Du Rappel des Juifs;" alſo, "Une Relation du Groenland," in 8vo; and "Une Relation d'Iſlande," in 8vo; both reckoned curious and intereſting.

PEZRON (Paul), a very learned and ingenious Frenchman, was born at Hennebont in Bretagne, in 1639; and

Niceron, tome i. admitted of the order of Citeaux, in 1660. He made the Scriptures the principal object of his ſtudy; but being perſuaded, that a perfect knowledge of profane hiſtory was neceſſary to underſtand them thoroughly, he read with vaſt attention the ancient Greek and Latin hiſtorians. He became a great antiquary, and was indefatigable in tracing the origin of the language of the Goths. The reſult of this was, that he was led to eſpouſe a ſyſtem entirely new; which he communicated to the public, in a work printed at Paris in 1687, 4to, and called "L'Antiquité des temps rétablie, &c." that is, "The Antiquity of Time reſtored, and defended, againſt the Jews and modern Chronologers." The deſign of this book, which is very learned, and finely written, is to prove, upon the authorities of the Septuagint and profane hiſtory, that the world is more ancient than modern chronologers have ſuppoſed; and that, inſtead of 4000 years between the creation of the world and the birth of Chriſt, there were almoſt 6000. The great principle on which this ſuppoſition is built is, that the Hebrew text has been corrupted, ſince the deſtruction of Jeruſalem, by the Jews, who otherwiſe muſt have been forced to acknowledge, upon their own principles, that the Meſſiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no ſmall alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote againſt this new ſyſtem, and undertook the defence of the Hebrew text; Martianay with great zeal and heat, Le Quien with more judgement and knowledge. Pezron publiſhed, "Defenſe de l'antiquité des temps," in 1691, 4to; which, like the work itſelf, abounded with curious and learned reſearches. Le Quien replied, but Martianay brought the affair into another court; and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbiſhop of Paris. Harlai communicated the repreſentation of this adverſary to Pezron; who, finding no difficulty in ſupporting an opinion common to all the fathers before Jerome, rendered the accuſation of none effect.

Pezron was the author of other curious and learned works, as, "Antiquité de la Nation & de la Langue de Celtes," in 1703, 8vo; "Diſſertation touchant l'ancienne demeure des Cananeens," printed in the "Memoires de Trevoux," for July 1703; and "Diſſertation ſur les anciennes & veritable bornes de la Terre Promiſe," in the ſame "Memoires" for June 1705. Add to theſe,

“ Eſſai d'un Commentaire litteral & hiſtorique ſur les Prophetes, 1693,” 12mo; and “ Hiſtoire Evangelique confirmeé par la Judaïque & la Romaine, 1696,” in 2 vols 8vo.

This ingenious and learned man died Oct. 10, 1706, aged 67; having gone through ſeveral promotions, the laſt of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.

PFEFFERCORN (John), a famous converted Jew, of curious memory, would have perſuaded the emperor Maximilian to cauſe all the Hebrew books to be burned, except the Bible; “ becauſe (ſays he) they contain magic, blaſphemies, and other dangerous things.” The emperor, aſtoniſhed with this report, was ſo far wrought upon, as to publiſh an edict, in 1510, by which he ordered all the Hebrew books to be carried to a certain houſe, that thoſe which contained any blaſphemy might be burnt. Caprio ſhewed the danger of this edict, and he was ſupported by Ulric de Hutten: many writings were publiſhed on both ſides; but Caprio at length prevailed, and the edict was not executed. It is commonly believed, that Pfeffercorn was ſo chagrined with this, as to return to Judaiſm; and, that he was burned alive in 1515, for profaning the euchariſt, at Hall; but this muſt have been another perſon of his name, ſince our Pfeffercorn was living in 1517. He is the author of ſome Latin pieces, and among the reſt of one “ De abolendis Judæorum ſcriptis.”

PHÆDRUS, an ancient Latin author, who wrote five books of “ Fables” in Iambic verſe, was a Thracian; and was born, as there is reaſon to ſuppoſe, ſome years before Julius Cæſar made himſelf maſter of the Roman empire. His parentage is uncertain; though ſome have imagined his liberal education to be an argument that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Auguſtus; for we read, that while Octavius was prætor in Macedonia, he gave the Thracians a very great overthrow. This fell out the ſame year that Q. Cicero was proconſul of Aſia, and Cæſar ſole conſul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, ſome have therefore rejected it, though with little reaſon, ſince many proofs may be collected from his “ Fables,” that he lived to be very old. How he came into the ſervice

Phædri Fab. in Præfat. ad lib. iii.

Bayle's Dict. in voce Phædrus, and Cruſius's Lives of the Roman poets.

vice of Auguſtus is unknown: but his being called “Auguſtus's freedman,” in the title of his book, ſhews that he had been that emperor's ſlave. It ſhould ſeem as if he had arrived pretty early at Rome; for he quotes a line from “Ennius,” which, he ſays, he remembers to have read when he was a boy: and it is not probable that he ſhould have read it before he left Thrace. He received his freedom from Auguſtus, and no doubt ſuch a competency, as enabled him to enjoy the valuable gift. He expreſſes a great regard to that prince's memory, which he had indeed the more reaſon to do, ſince misfortunes overtook him after his deceaſe. Under Tiberius, he was unjuſtly perſecuted by Sejanus, to which he has frequently alluded in his “Fables;” and particularly in the preface to his third book. We know not the cauſe of this perſecution, but it was not for his wealth: he repreſents himſelf, in the very ſame place, as a man who had never cared to hoard up riches; and mentions this as one of the reaſons which ſhould facilitate his promotion to the rank of a poet. He ſeems to have written all his “Fables” after the death of Auguſtus: the third book he certainly wrote after that of Sejanus, who periſhed in the 18th year of Tiberius; for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a reſentment, which would never have been pardoned had he been living. How long Phædrus ſurvived him, is uncertain; but, ſuppoſing him to have lived a little longer, he muſt have been above ſeventy at his death; for ſo many years there are from Cæſar's firſt dictatorſhip to the 18th of Tiberius.

Fab. 2. lib. iv.

The “Fables of Phædrus” are generally valued for their wit and good ſenſe, expreſſed in great purity, terſeneſs, and elegance of language: and they who, like Scioppius, imagine they diſcover ſomething foreign and barbarous in the ſtyle, form their criticiſms upon Phædrus's being a Thracian. They might as well object ſoleciſms and falſe Latin to Terence, becauſe he was born in Africa. We cannot, however, but obſerve it as ſomewhat ſingular, that the Roman language has been tranſmitted to poſterity, in its greateſt purity and elegance, by two ſlaves, who were brought from countries which the Romans deemed barbarous.

Blount's Cenſura Authorum.

It is remarkable, that no writer of antiquity has made any mention of this author; for it is generally ſuppoſed, that the Phædrus mentioned by Martial is not the ſame. Seneca maniſeſtly knew nothing of him; otherwiſe he never could have laid it down, as he does, for matter of fact, that the Romans

Epigramm. 20. lib. iii.

had not attempted fables and Eſopean compoſitions: "Fabellas et Æſopeos logos, intentatum Romanis ingeniis opus." This may ſerve to abate our wonder with regard to the obſcurity in which the name and reputation of Quintus Curtius lay buried for ſo many years; not to mention Velleius Paterculus and Manilius, who have met with much the ſame fate. We may obſerve, that Iſaac Caſaubon, who had ſo much learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithæus, publiſhed his "Fables." "It is by your letter," ſays Caſaubon, "that I firſt came to be acquainted with Phædrus, Auguſtus's freedman, for that name was quite unknown to me before; and I never read any thing either of the man or of his works, or, if I did, I do not remember it." This letter of Caſaubon was wrote in 1596, at which time Pithæus publiſhed the "Fables of Phædrus," at Troyes. He ſent a copy of them to father Sirmond, who was then at Rome; and this Jeſuit ſhewed it to the learned men in that city, who judged it, at firſt, a ſuppoſititious work; but, upon carefully examining, altered their opinion, and thought they could obſerve in it the characteriſtical marks of the Auguſtan age.

Senec. de Conſolat. ad Polybium, ch. 27.

Caſaubon, Epiſt.

Since that edition of 1596, there have been ſeveral others, with notes of the moſt eminent critics. That of 1698, in 8vo, which Burman procured, contains beſides the notes of Gudius, never before publiſhed, the entire commentaries of Ritterſhuſius, Rigaltius, Nic. Heinſius, Schefferus, and of Praſcius, with extracts from other commentators. An edition ſince this, at Amſterdam, 1701, in 4to, by the care, and with the notes, of Hoogſtraten, is the moſt beautiful of all that have yet been printed, with regard to the letter and the cuts. Laſtly, theſe "Fables" were ſubjoined to the edition of "Terence" by Bentley, in 1726, 4to, with the corrections and emendations of that critic.

PHÆDRUS (THOMAS), profeſſor of eloquence at Rome, early in the 16th century, deſerves to be mentioned, on account of ſome curious particulars relating to him. He was canon of Lateran, and keeper of the library in the Vatican. He owed his riſe to the acting of Seneca's "Hyppolitus," in which he performed the part of Phædra; from whence he ever after retained the name of Phædrus. It is Eraſmus who relates this; and he ſays, he had it from cardinal Raphael Georgianus, in whoſe court-yard, before the palace, that tragedy was acted. The cauſe of his death was

Bayle's Dict. in voce.

Epiſt. 5. lib. xxii.

very

Pierre Valerian. de Infælic. Literat. lib. i. p. 25.

very extraordinary. Riding one day through the city on a mule, he met a cart drawn by wild oxen; at which his mule took a fright, and threw him down. Though a corpulent man, he was ſo happy that the cart paſſed over him without doing him any hurt, becauſe he luckily fell in the ſpace between the wheels; but his fright, and the fall together, ſpoiled the whole maſs of his blood to ſuch a degree, that he contracted a diſtemper, of which, after languiſhing ſome time, he died, when he was under fifty. If he had lived longer, he would probably have publiſhed ſome books; and, perhaps, adds Bayle, have confirmed what has been obſerved of him, that his tongue was better than his pen. The obſervation was made by Eraſmus, who yet tells us, that he knew and loved him; and owns withal, that he was called the Cicero of his time. Janus Parrhaſius, who was his colleague, was infinitely grieved at his death; and has tranſmitted to us the titles of ſeveral works, which were almoſt ready for public view.

In Epiſt. ſupra citata.

In Orat. ante prælectionem epiſt. Ciceron. ad Atticum.

Vita Phalaridis a Carolo Boyle.

PHALARIS, a celebrated tyrant of antiquity, was born at Aſtypalea, a city of Crete; and gave early ſigns of an ambitious and cruel nature. As ſoon as he was grown up, he interfered in affairs of ſtate, and aimed at empire; on which account he was baniſhed by the Cretans. He fled to Agrigentum in Sicily, and there, by virtue of great accompliſhments, became a favourite with the people; whom, however, he would not have given a ruſh to pleaſe, unleſs he might alſo govern them. He obtained his purpoſe in the following manner. When the Agrigentines had decreed to to build a temple, they committed the care of the work to Phalaris; whom they thought the propereſt perſon, as being then an officer concerned in collecting the revenues of the ſtate. Phalaris hired workmen, bought ſlaves, and got together a prodigious quantity of materials. Theſe materials were ſtolen from time to time: upon which Phalaris got leave of the citizens to fortify a little caſtle for their better ſecurity. This unwary conceſſion proved deſtructive to their liberty: for Phalaris now armed his ſlaves, whom he had drawn into his meaſures by a promiſe of freedom; and, ſallying forth, made himſelf maſter of the city, with no great oppoſition. This is ſuppoſed to have happened in the 52d Olympiad. Polyænus relates many ſtratagems of Phalaris, which ſhew him to have been, what Lucian and his own epiſtles repreſent him, a man of great ſagacity and artifice, liberally educated, and ſkilled in the management of affairs. He behaved himſelf with ſo much moderation and wiſdom at firſt, that the people of Himera entruſted him with their armies; and had probably undergone the ſame fate with the Agrigentines, if Steſichorus had not given them timely warning of their danger.

He diſcovered at length his nature, by degenerating gradually into the extremeſt cruelty; in which he exceeded all the princes that ever reigned; and Siculus Tyrannus became afterwards a proverbial expreſſion for a tyrant of the firſt magnitude. All the ancient writers repreſent him as ſuch, and never ſpeak of him but in terms of abhorrence. The ſtory of Perillus and his bull ſhews, however, that he ſometimes knew how to obſerve juſtice even in his cruelties. Perillus was a braſs-founder at Athens; who, with a view of pleaſing the cruel Phalaris, contrived a new and unheard-of kind of puniſhment. He caſt a brazen bull, bigger than the life, and finely proportioned; and faſhioned an opening in his ſide, ſo that men might be admitted into his body. When they were ſhut up there, a fire was to be kindled under the belly, in order to roaſt them; and the throat-part was ſo formed, that, inſtead of the groans of dying men, were ſent forth rather the roarings of a bull. This was brought to the tyrant, who was pleaſed with the contrivance, and admired the workmanſhip; but aſked him, "if he had proved it?" "No," replied Perillus: "Then," ſaid the tyrant, "it is but reaſonable that you make the firſt "experiment upon your own work;" and ordered him immediately to be put into it. And this was not amiſs; for, ſays Ovid, in alluſion to it,

De arte Amandi lib. i. v. 655.

— — — Neque enim lex æquior ulla,
Quam necis artifices arte perire ſua.

The end of this tyrant is diverſely related; but it is generally ſuppoſed, with Cicero, that he fell by the hands of the Agrigentines; and, as ſome ſay, at the inſtigation of Pythagoras. Ovid ſays, that his tongue was firſt cut out; and that he was then put into his bull, to periſh by the ſame ſlow fire with which ſo many had periſhed before him. Others ſay, that he was ſtoned; and all agree, that his death was violent. He reigned, according to Euſebius, 28 years; others ſay 16. Mean while, there is great uncertainty both as to the life, and death, and whole hiſtory of this Sicilian tyrant. Many of the above-mentioned circumſtances, as they are collected by Mr. Boyle, depend upon the authenticity of thoſe Epiſtles which go under the name of Phalaris; and which have been juſtly queſtioned, and with great probability rejected, as the ſpurious production of ſome recent ſophiſt.

The hiſtory of the famous controverſy between Bentley and Boyle, upon the genuineneſs of theſe Epiſtles, is too well known to be particularly inſiſted on: yet it may be proper to our preſent purpoſe, to ſay ſomething of it in general. Sir William Temple had affirmed, in favour of the ancient writers, that the oldeſt books we have are ſtill the beſt in their kind; and, to ſupport the aſſertion, mentioned "Æſop's "Fables," and "Phalaris's Epiſtles." With regard to "Phalaris's Epiſtles," "I think," ſays he, "that they have "more grace, more ſpirit, more force of wit and genius, "than any others I have ever ſeen, either ancient or modern. "I know ſeveral learned men, or that uſually paſs for ſuch "under the name of critics, have not eſteemed them genuine; and Politian, with ſome others, have attributed "them to Lucian: but I think he muſt have little ſkill in "painting, that cannot find out this to be an original. Such "diverſity of paſſions upon ſuch variety of actions and paſſages of life and government, ſuch freedom of thought, "ſuch boldneſs of expreſſion, ſuch bounty to his friends, "ſuch ſcorn of his enemies, ſuch honour of learned men, "ſuch eſteem of good, ſuch knowledge of life, ſuch contempt of death, with ſuch fierceneſs of nature, and cruelty "of revenge, could never be repreſented but by him that "poſſeſſed them; and I eſteem Lucian to have been no "more capable of writing, than of acting what Phalaris "did. In all one writ, you find the ſcholar or the ſophiſt; "and in all the other, the tyrant and the commander." This declaration of Sir William Temple, who was reckoned the Memmius of his age, in conjunction with other motives, put the hon. Charles Boyle, then of Chriſt-Church in Oxford, afterwards earl of Orrery, to give the public an edition of theſe "Epiſtles of Phalaris:" which accordingly came out in 8vo, at Oxford, 1695, with a new Latin verſion, notes, a life of Phalaris, and a dedication to Aldrich, dean of Chriſt-Church. In the preface, the editor gives an account of the manuſcripts he made uſe of, and mentions that in the king's library; which, he ſays, had been collated only to the 40th epiſtle, becauſe the librarian, who was Dr. Bentley, had, out of his ſingular humanity, denied him the farther uſe of it: "Collatas etiam (Epiſtolas nempe) "curavi uſque ad Epiſt. 40. cum MSS. in bibliotheca regia,

Miſcellanea, part ii. upon ancient and modern learning.

“ cujus mihi copiam ulteriorem bibliothecarius pro ſingulari ſua humanitate negavit.” This was the firſt public ſtroke in the controverſy; and Bentley's rudeneſs to Boyle, in recalling the manuſcript, before the collation of it was finiſhed, was, as appears from hence, the cauſe of it. One is ready to ſay, upon this occaſion, “ Behold how great a matter a little fire kindleth!” Bentley, however, denied the charge, and imputed this ſting of reſentment to a remoter cauſe. “ I went,” ſays he, “ for a whole fortnight to Oxon, where the book was then printing; converſed in the very college where the editors reſided: not the leaſt whiſper there of the manuſcript,—but there's a reaſon for every thing, and the myſtery was ſoon revealed: for, it ſeems, I had the hard hap, in ſome private converſation, to ſay, that the Epiſtles were a ſpurious piece, and unworthy of a new edition: hinc illæ lachrymæ.”

Preface to Diſſertations upon the Epiſtles of Phalaris.

In 1697, when the ſecond edition of Wotton's “ Reflections upon Ancient and Modern Learning” came out, “ A Diſſertation of Bentley upon the epiſtles of Phalaris, &c.” was publiſhed at the end of it. The profeſſed deſign of this Diſſertation is, to prove the Epiſtles ſpurious, and doubtleſs was undertaken by Bentley, chiefly with a view of making repriſals upon the Oxford editor, for the ſarcaſm in his preface. But whatever was Bentley's motive, for he pretends it was an engagement to his friend Wotton, it drew forth againſt him a terrible volume of wit and criticiſm, in Boyle's “ Examination,” &c.; which was printed in 1698, 8vo. Boyle, in the preface, gives ſeveral reaſons for anſwering “ Bentley's Diſſertation:” one was, that the ſaid doctor had, with ſome warmth, fallen foul upon his edition and verſion of “ Phalaris's Epiſtles;” another, a regard for Sir William Temple, “ the moſt accompliſhed writer of the age,” who had openly declared in favour of the “ Epiſtles,” and whom he had drawn, he ſays, into a ſhare of Dr. Bentley's diſpleaſure; a third, that Dr. Bentley's reflections were underſtood to go farther than either Sir William Temple or himſelf, and to be levelled at a learned ſociety in which he had the happineſs to be educated, and which Dr. Bentley was ſuppoſed to attack under thoſe general terms of “ our new editors, our annotators, and thoſe great geniuſes, with whom learning, that is leaving the world, has taken up her laſt reſidence.”—In 1699, Bentley republiſhed his “ Diſſertation upon the Epiſtles of Phalaris, with a full and copious anſwer to the objections of Boyle:” and ſo the affair ended between the two leaders, while their partizans, for their quarrel was become a general and public affair, continued hoſtilities ſome time after, and publiſhed ſeveral pieces on both ſides.

This was ſomething more than a literary conteſt: the enmity towards Bentley appears to have been perſonal. Thus the Boylean champions, in their "Examination" of Bentley's Diſſertation, although the ſupport of Phalaris is the pretence, yet were chiefly ſolicitous to pull down Bentley: and hence, as no controverſial piece was ever in better language, and more artfully written, ſo none ever abounded ſo much in wit, and ridicule, and ſatire; the point being not ſo much to confute, as to expoſe, the learned diſſertator: for Boyle, in his preface to Phalaris, had ſignified his own diſtruſt of their genuineneſs, and, in effect, declared himſelf very indifferent about it. Bentley, on the other hand, who had nothing in view but to ſupport what he had aſſerted, by proving the "Epiſtles" ſpurious, though he is far from wanting ſtrokes of humorous ſatire, yet abounded chiefly in argument and erudition; and by theſe gained over all the reaſoners and the learned, while the laughers, who make an infinite majority, were carried away by the wit of Boyle's performance. In ſhort, although the haughtineſs, the inſolence, the rude temper and pedantry of Bentley, made him juſtly odious; yet, to give him his due, his "Diſſertation upon the Epiſtles of Phalaris," with his "Anſwer to the Objections of Boyle," is one of the moſt illuſtrious monuments of ſagacity, nice diſcernment, ſkill in criticiſm, and depth of erudition, that ever was erected by a man of letters.

Preface to Examination, &c.

If, to uſe the words of Boyle, he did carry his criticiſm ſo far as to aſſert, not only of Phalaris, but his editor too, that they neither of them wrote what was aſcribed to them, he went no farther than the diſcerning, unprejudiced, and learned part of the public went with him. What ſhare Boyle had in the edition of Phalaris, which no doubt he was put upon with a view to raiſe a little reputation in letters, is not eaſy to determine: but many are of opinion, that the "Examination," though publiſhed with his name, was in reality no part of it his. It was then, and has ſince been, generally aſcribed to Atterbury, Aldrich, and other learned men and wits of Chriſt-Church, who contributed their quotas in this work, for the ſake of humbling the redoubtable Bentley, whom they heartily hated: Swift, alſo, in a piece written purpoſely to expoſe this learned critic and his adherents, give great countenance to the opinion, when he repre-

Battle of the Books.

ſents Boyle, in his advance againſt Bentley, "clad in a ſuit "of armour, which had been given him by all the Gods?" And Atterbury has declared, that he himſelf "wrote above "half of it, and tranſcribed the whole."

Epiſtolary Correſpondence, vol. ii. p. 21.

PHIDIAS, the moſt famous ſculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flouriſhed in the 83d olympiad. This wonderful artiſt was not only conſummate in the uſe of his tools, but accompliſhed in thoſe ſciences and branches of knowledge, which belong to his profeſſion: as hiſtory, poetry, fable, geometry, optics, &c. He firſt taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were alſo incredibly numerous; for it was almoſt peculiar to Phidias, that he united the greateſt facility with the greateſt perfection. His "Nemeſis" was ranked among his firſt pieces: it was carved out of a block of marble, which was found in the camp of the Perſians, after they were defeated in the plains of Marathon. He made an excellent ſtatue of Minerva for the Plateans; but the ſtatue of this goddeſs, in her magnificent temple at Athens, of which there are ſtill ſome ruined remains, was an aſtoniſhing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whoſe talents he well knew, to make a ſtatue of the goddeſs; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never ſpeak of this illuſtrious monument of ſkill without raptures; yet what has rendered the name of the artiſt immortal, proved at that time his ruin. He had carved upon the ſhield of the goddeſs his own portrait, and that of Pericles; and this was, by thoſe that envied them, made a crime in Phidias. He was alſo charged with embezzling part of the materials which were deſigned for the ſtatue. Upon this, he withdrew to Elis, and revenged himſelf upon the ungrateful Athenians, by making for them the Olympic Jupiter: a prodigy of art, and which was afterwards ranked among the ſeven wonders of the world. It was of ivory and gold; ſixty feet high, and every way proportioned. "The majeſty of the work did "equal the majeſty of the God," ſays Quintilian; "and "its beauty ſeems to have added luſtre to the religion of the "country." Phidias concluded his labours with this maſterpiece; and the Elians, to do honour to his memory, erected, and appropriated to his deſcendants, an office, which conſiſted in keeping clean this magnificent image.

Junius de picturâ veterum.

Inſt. Orat. lib. xii. cap. 10.

Biographia Britannica.

PHILIPS (Fabian), author of ſeveral books relating to ancient cuſtoms and privileges in England, was the ſon of a gentleman, and born at Preſtbury in Glouceſterſhire, Sept. 28, 1601. When he was very young, he ſpent ſome time in one of the Inns of Chancery; and thence tranſlated himſelf to the Middle-Temple, where he became learned in the law. In the civil wars he continued loyal, having always been an aſſertor of the king's prerogative; and was ſo paſſionate a lover of Charles I. that, two days before the king was beheaded, he wrote a proteſtation againſt the intended murder, which he cauſed to be printed, and affixed to poſts in all public places. He alſo publiſhed, in 1649, 4to, a pamphlet intituled, "Veritas Inconcuſſa; or King Charles I. no man of blood, but a martyr for his people:" which was reprinted in 1660, 8vo. In 1653, when the courts of juſtice at Weſtminſter, eſpecially the Chancery, were voted down by Oliver's parliament, he publiſhed, "Conſiderations againſt the diſſolving and taking them away:" for which he received the thanks of William Lenthall, eſq; ſpeaker of the late parliament, and of the keepers of the liberties of England. For ſome time, he was filazer for London, Middleſex, Cambridgeſhire, and Huntingdonſhire; and ſpent much money in ſearching records, and writing in favour of the royal prerogative: yet he got no advantage from it, except the place of one of the commiſſioners for regulating the law, worth 200l. per annum, which only laſted two years. After the reſtoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and publiſhed a book, to ſhew the neceſſity of preſerving them. It is intituled, "Tenenda non Tollenda: or, the Neceſſity of preſerving Tenures in Capite, and by Knight's-ſervice, which, according to their firſt inſtitution, were, and are yet, a great part of the ſalus populi, &c. 1660," 4to. In 1663, he publiſhed, "The Antiquity, Legality, Reaſon, Duty, and Neceſſity of Præ-emption and Pourveyance for the King," 4to; and, afterwards, many other pieces upon ſubjects of a ſimilar kind. He likewiſe aſſiſted Dr. Bates in his "Elenchus Motuum;" eſpecially in ſearching the records and offices for that work. He died, Nov. 17, 1690, in his 89th year; and was buried near his wife, in the church of Twyford in Middleſex. He was a man well acquainted with records and antiquities; but his manner of writing is not cloſe and well digeſted. He publiſhed a political pamphlet in 1631, which, ſuppoſing him to have been ſincere,

Faſti Oxon.

proves his paſſion for royal prerogative to have been much ſuperior to his ſagacity and judgement: it is intituled, "Urſa Major et Minor; ſhewing, that there is no ſuch "fear, as is factiouſly pretended, of Popery and arbitrary "power."

PHILIPS (CATHERINE), an Engliſh lady of great wit and accompliſhments, was the daughter of Mr. Fowler, a merchant of London; and born there in 1631. She was educated at a boarding-ſchool in Hackney; where ſhe diſtinguiſhed herſelf early for her ſkill in poetry. She became the wife of James Philips, of the priory of Cardigan, eſq; and afterwards went with the viſcounteſs of Dungannon into Ireland. At the requeſt of the earl of Orrery, ſhe tranſlated from the French, and dedicated to the counteſs of Cork, "Corneille's tragedy of Pompey;" which was ſeveral times acted at the new theatre there in 1663 and 1664, in which laſt year it was publiſhed. She tranſlated alſo the four firſt acts of "Horace," another tragedy of Corneille; the fifth being done by Sir John Denham. This excellent and amiable lady, for ſuch it ſeems ſhe was, died of the ſmall-pox in London, the 22d of June, 1664, to the regret of all the beau-monde: "having not left," ſays Langbaine, "any "of her ſex her equal in poetry."—"She not only equalled," adds he, "all that is reported of the poeteſſes of antiquity, "the Leſbian Sappho and the Roman Sulpitia, but juſtly "found her admirers among the greateſt poets of our "age:" and then he mentions the earls of Orrery and Roſcommon, Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addreſſed to her his "Meaſures and Offices of friendſhip:" the ſecond edition of which was printed in 1657, 12mo. She aſſumed the name of Orinda. In 1667, were printed, in folio, "Poems by "the moſt deſervedly admired Mrs. Catherine Philips, the "matchleſs Orinda. To which is added, Monſieur Corneille's Pompey and Horace, tragedies. With ſeveral "other tranſlations from the French;" and her picture before them, engraven by Faithorne. There was likewiſe another edition in 1678, folio; in the preface of which we are told, that "ſhe wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and "if they were collected with thoſe excellent diſcourſes ſhe "wrote on ſeveral ſubjects, they would make a volume "much larger than that of her poems." In 1705, a ſmall volume of her letters to Sir Charles Cotterell were printed

General Dictionary.

Account of dramatic poets.

under the title of, "Letters from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of "an happy intimacy between herſelf and the late famous "Poliarchus, and are an admirable pattern for the pleaſing "correſpondence of a virtuous friendſhip. They will "ſufficiently inſtruct us, how an intercourſe of writing "between perſons of different ſexes ought to be managed "with delight and innocence; and teach the world not to "load ſuch a commerce with cenſure and detraction, when "it is removed at ſuch a diſtance from even the appearance "of guilt."

Sewell's Life and character of Mr. John Philips, prefixed to his poems, 1720, 8vo. General Dictionary.

PHILIPS (JOHN), an Engliſh poet, was ſon of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordſhire, Dec. 30, 1676. After being well grounded in grammar-learning, he was ſent to Wincheſter ſchool, and became conſummate in the claſſics: and was removed thence to Chriſt-church in Oxford, where he performed all his univerſity exerciſes with applauſe. Following, however, the natural bent of his genius, which lay towards poetry, he applied himſelf to read the valuable authors in that way; particularly Milton, whom he ſtudied ſo intenſely, that it is ſaid there was not an alluſion in "Paradiſe Loſt," drawn from any hint in either Homer or Virgil, which he could not immediately refer to. Yet he was not ſo much in love with poetry, as to neglect any other parts of good literature: he was very well verſed in the knowledge of nature, and particularly ſkilled in all manner of antiquities, as he hath with much art and beauty ſhewed in his poetry. While he was at Oxford, he was honoured with the acquaintance of the beſt and politeſt men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of "Phædra and Hippolitus." The firſt poem, which diſtinguiſhed him, was his "Splendid Shilling;" which the author of the "Tatler" ſtyles "the fineſt burleſque poem in the Britiſh language." His next, intituled, "Blenheim," he wrote at the requeſt of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occaſion of the victory obtained there by the duke of Marlborough in 1704. It was publiſhed in 1705; and the year after he finiſhed a third poem, "Upon "Cyder," the firſt book of which had been written at Oxford. It is founded upon the model of Virgil's "Georgics," and is a very excellent piece in its kind. All that we have more of Mr. Philips is, a Latin "Ode to Henry St. John, "Eſq;"

“ Eſq;[*] which is alſo eſteemed a maſter-piece. He was contriving greater things; but illneſs coming on, he was obliged to drop all purſuits, except the care of his health. All his care, however, was not ſufficient to keep him alive: for, after lingering a long time of a conſumption, attended with an aſthma, he died at Hereford, Feb. 15, 1708, when he had not reached his 33d year. He was interred in the cathedral there, with an inſcription over his grave; and had a monument erected to his memory, in Weſtminſter Abbey, by Sir Simon Harcourt, afterwards lord chancellor, with an epitaph upon it, written by Dr. Atterbury, though commonly aſcribed to Dr. Freind. Philips was one of thoſe few poets, whoſe muſe and manners were equally excellent and amiable; and both were ſo in a very eminent degree.

See his Epiſtolary Correſpondence, vol. ii. p. 412.

Dr. Johnſon obſerves, that “ Philips has been always praiſed, without contradiction, as a man modeſt, blameleſs, and pious; who bore a narrow fortune without diſcontent, and tedious and painful maladies without impatience; beloved by thoſe that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His converſation is commended for its innocent gaiety, which ſeems to have flowed only among his intimates; for I have been told, that he was in company ſilent and barren, and employed only upon the pleaſures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks that in all his writings, except ‘ Blenheim,’ he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of thoſe who pleaſe by not offending, and whoſe perſon was loved, becauſe his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had diſgraced him. His works are few. The ‘ Splendid Shilling’ has the uncommon merit of an original deſign, unleſs it may be thought precluded by the ancient *Centos*. To degrade the ſounding words and ſtately conſtruction of Milton, by an application to the loweſt and moſt trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are preſented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of ſuch performances begins and ends with the firſt author. He that ſhould again adapt Milton's phraſe to the groſs inci-

"dents of common life, and even adapt it with more art, "which would not be difficult, muſt yet expect but a ſmall "part of the praiſe which Philips has obtained; he can only "hope to be conſidered as the repeater of a jeſt.

"There is a Latin 'Ode' written to his patron St. John, "in return for a preſent of wine and tobacco, which cannot be paſſed without notice. It is gay, and elegant, "and exhibits ſeveral artful accommodations of claſſic expreſſions to new purpoſes. It ſeems better turned than "the odes of Hannes. To the poem on 'Cider,' written "in imitation of the 'Georgicks,' may be given this peculiar praiſe, that it is grounded in truth; that the precepts "which it contains are exact and juſt; and that it is therefore, at once, a book of entertainment and of ſcience. "This I was told by Miller, the great gardener and "botaniſt, whoſe expreſſion was, that 'there were many "books written on the ſame ſubject in proſe, which do not "contain ſo much truth as that poem.' In the diſpoſition "of his matter, ſo as to interſperſe precepts relating to the "culture of trees, with ſentiments more generally pleaſing, "and in eaſy and graceful tranſitions from one ſubject to "another, he has very diligently imitated his maſter; but "he unhappily pleaſed himſelf with blank verſe, and ſuppoſed that the numbers of Milton, which impreſs the "mind with veneration, combined as they are with ſubjects of inconceivable grandeur, could be ſuſtained by "images which at moſt can riſe only to elegance. Contending angels may ſhake the regions of heaven in blank "verſe; but the flow of equal meaſures, and the embelliſhment of rhyme, muſt recommend to our attention the "art of engrafting, and decide the merit of the redſtreak "and pearmain. What ſtudy could confer, Philips had "obtained; but natural deficience cannot be ſupplied. He "ſeems not born to greatneſs and elevation. He is never "lofty, nor does he often ſurpriſe with unexpected excellence; but perhaps to this laſt poem may be applied, what "Tully ſaid of the work of Lucretius, that 'it is written "with much art, though with few blazes of genius."

It is remarkable, that there were two poets of both the names of our author, who flouriſhed in his time; one of whom was nephew to Milton, and wrote ſeveral things, particularly ſome memoirs of his uncle, and part of Virgil Traveſtied. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr

" married, with the Humours of Jocky the Highlander."
2. " The Pretender's Flight: or, a Mock Coronation,
" with the Humours of the facetious Harry St. John."

PHILIPS (Ambrose), an Engliſh poet, was deſcended from an ancient family in Leiceſterſhire, and educated at St. John's College in Cambridge, where he wrote his " Paſtorals:" a ſpecies of poetry, in which he has been thought by ſome to have excelled. When he quitted the univerſity, and repaired to the metropolis, he became, as Jacob expreſſes himſelf, " one of the wits at Button's;" and Lives of the poets. there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it. Sir Richard Steele was his particular friend, and inſerted in his " Tatler" a little No. 12. poem of his called " A Winter-Piece," dated from Copenhagen the 9th of May 1709, and addreſſed to the earl of Dorſet. Sir Richard thus mentions it with honour: " This " is as fine a piece as we ever had from any of the ſchools " of the moſt learned painters. Such images as theſe give " us a new pleaſure in our ſight, and fix upon our minds " traces of reflection, which accompany us wherever the " like objects occur." Pope too, who had a confirmed averſion to Philips, when he affected to deſpiſe his other works, always excepted this out of the number.

Steele was alſo an admirer of Philips's " Paſtorals," which had then obtained a great number of readers; and was about to form a critical compariſon of Pope's " Paſtorals" with thoſe of Philips, with a wiew of giving the preference to the latter. Pope, appriſed of Steele's deſign, and always jealous of his own reputation, contrived the moſt artful method to defeat it: which was, by writing a paper for the " Guardian," after ſeveral others had been employed there on paſtoral poetry, upon the merits of Philips and himſelf; and ſo ordering it, as that himſelf was found the better verſifier, while Philips was preferred as the better Arcadian. Upon the publication of this paper, the Guardian, No. 40. enemies of Pope exulted, to ſee him placed below Philips, in a ſpecies of poetry, upon which he was ſuppoſed to value himſelf; but were extremely mortified, ſoon after, to find that Pope himſelf was the real author of the paper, and that the whole criticiſm was an irony. The next work Philips publiſhed, after his " Paſtorals," was, " The Life of John " Williams, Lord Keeper of the Great Seal, biſhop of " Lincoln, and Archbiſhop of York, in the Reigns of " James and Charles I.:" he is ſuppoſed to have undertaken this, for the ſake of making known his political principles.

Mean while, he fell under the ſevere diſpleaſure of Pope, who ſatirized him with his uſual keenneſs. It was ſaid, he uſed to mention Pope as an enemy to the government; and it is certain, that the revenge, which Pope took upon him for this abuſe, greatly ruffled his temper. Philips was not Pope's match in the art of ſatirizing, and therefore had recourſe to another weapon; for he ſtuck up a rod at Button's coffee-houſe, with which he reſolved to chaſtiſe his antagoniſt, whenever he ſhould meet him. But Pope prudently declined coming to a place, where he muſt have felt the reſentment of an enraged author, as much ſuperior to him in bodily ſtrength, as inferior in genius and ſkill in verſifying.

Beſides Mr. Pope, there were ſome other writers who have written in burleſque of Mr. Philips's poetry, which was ſingular in its manner, and not difficult to imitate, particularly Mr. Henry Carey, who, by ſome lines in Philips's ſtyle, and which were for ſome time thought to be dean Swift's, fixed on that author the name of "Namby Pamby;" and Iſaac Hawkins Browne, Eſq; in his poem called "A "Pipe of Tobacco," which, however, is written with great good humour, and, though intended to burleſque, is by no means deſigned to ridicule Mr. Philips, he having taken the very ſame liberty with Swift, Pope, Thomſon, Young, and Cibber. As a dramatic writer, our author has certainly conſiderable merit. All his pieces of that kind meet with ſucceſs, and one of them is at this time a ſtandard of entertainment at both theatres, being generally repeated ſeveral times in every ſeaſon. The titles of them all, being three in number, are, 1. "The Diſtreſſed Mother," from the French of Racine, acted in 1711; 2. "The Briton," a tragedy, acted in 1721; and 3. "Humfrey Duke of "Glouceſter," acted alſo in 1721.

Mr. Philips's circumſtances were in general, through his life, not only eaſy, but rather affluent, in conſequence of his being connected, by his political principles, with perſons of great rank and conſequence. He was concerned with Dr. Hugh Boulter, afterwards archbiſhop of Armagh, the right honourable Richard Weſt, lord-chancellor of Ireland, the reverend Mr. Gilbert Burnet, and the reverend Mr. Henry Stevens, in writing a ſeries of papers called "The Free Thinker," which were all publiſhed together by Mr. Philips, in three volumes in 8vo. In the latter part of queen Anne's reign, he was ſecretary to the Hanover club, a ſet of noblemen and gentlemen who had formed an aſſociation in honour of that ſucceſſion, and for the ſupport of its intereſts, and who uſed particularly to diſtinguiſh in their toaſts ſuch of the fair-ſex as were moſt zealouſly attached to the illuſtrious houſe of Brunſwick. Mr. Philips's ſtation in this club, together with the zeal ſhewn in his writings, recommending him to the notice and favour of the new government, he was, ſoon after the acceſſion of king George I. put into the commiſſion of the peace, and, in 1717, appointed one of the commiſſioners of the lottery. On his friend Dr. Boulter's being made primate of Ireland, he accompanied that prelate acroſs St. George's channel, where, in Sept. 1734, he was appointed regiſtrar of the prerogative court at Dublin, had other conſiderable preferments beſtowed on him, and was elected a member of the houſe of commons there, as repreſentative for the county of Armagh. At length, having purchaſed an annuity for life of 400l. *per annum*, he came over to England ſome time in the year 1748, but did not long enjoy his fortune, being ſtruck with a palſy, of which he died, June 18, 1749, in his 78th year, at his lodgings near Vaux Hall. "Of his perſonal character," ſays Dr. Johnſon, "all I "have heard is, that he was eminent for bravery, and ſkill "in the ſword, and that in converſation he was ſolemn and "pompous." He is ſomewhere called Quaker Philips, but, however, appears to have been a man of integrity; for the late Paul Whitehead relates that, when Mr. Addiſon was ſecretary of ſtate, Philips applied to him for ſome preferment, but was coolly anſwered, "that it was thought that "he was already provided for, by being made a juſtice for "Weſtminſter." To this obſervation our author, with ſome indignation, replied, "Though poetry was a trade he "could not live by, yet he ſcorned to owe ſubſiſtence to "another which he ought not to live by."

Gildon, in his "Complete Art of Poetry," has mentioned Philips in paſtoral writing with Theocritus and Virgil: he certainly is not ſo contemptible, as Pope affected to think him.

PHILO, an ancient Greek writer, and of a noble family among the Jews, flouriſhed at Alexandria in the reign of Caligula. He was the chief perſon of an embaſſy, which was ſent to Rome about the year 42, to plead the cauſe of his nation againſt Apion, who was commiſſioned by the Alexandrians

Fabric. Bibl. Græc. vol. iii. & Cavei Hiſt. Literar. vol. i.

Alexandrians to charge it with neglecting the honours due to Cæſar; but that emperor would not ſuffer him to ſpeak, and behaved to him with ſuch anger, that Philo was in no ſmall danger of loſing his life. He went a ſecond time to Rome, in the reign of Claudius; and then, according to Euſebius and Jerome, became acquainted, and upon terms of friendſhip, with St. Peter. Photius ſays further, that he was baptized into the Chriſtian religion, and afterwards, from ſome motive of reſentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome ſo early as the reign of Claudius, if he was there at all.

Joſeph. Antiquit. Judæor. lib. xviii. c. 8.

Euſeb. Hiſt. Eccleſ. lib. ii. c. 17.

Hieron. de Script. Eccleſ. c. 11.

Cod. 105.

Be this as it will, Philo was educated at Alexandria, and made an uncommon progreſs in eloquence and philoſophy. After the faſhion of the time he cultivated, like many of his religion, the philoſophy of Plato, whoſe principles he imbibed ſo deeply, and whoſe manner he imitated ſo well, that it grew to be a common ſaying, "aut Plato philonizat, aut Philo platonizat." Joſephus calls him a man "eminent on all accounts:" and Euſebius deſcribes him, "copious in ſpeech, rich in ſentiments, and ſublime in the knowledge of holy writ." Mean while, he was ſo much immerſed in philoſophy, the Platonic in particular, that he neglected to acquaint himſelf with the Hebrew language, and the rites and cuſtoms of his own people. Scaliger, in his uſual way, ſays, that Philo "knew no more of Hebrew and Syriac, than a Gaul or a Scythian." Grotius is of opinion, that "he is not fully to be depended on, in what relates to the manners of the Hebrews:" and Cudworth goes ſomewhat further, when he ſays, that, "though a Jew by nation, he was yet very ignorant of Jewiſh cuſtoms." Fabricius cannot come into the opinion of theſe great men: and, though he allows ſome inadvertencies and errors of Philo with regard to theſe matters, yet he does not think them a ſufficient foundation, on which to charge ſo illuſtrious a doctor of the law with ignorance. He could not have denied, however, that Philo's paſſion for philoſophy had made him more than half a Pagan: for it led him to interpret the whole law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. And this led him ſtill farther, to turn every thing into allegory, and to deduce the darkeſt meanings from the plaineſt words: which pernicious practice Origen imitated afterwards, and expoſed

See, as above.

Hiſt. Eccl. lib. ii. c. 2.

Fabric. B. G. as above.

Ad Matthæum, xxvi. 18.

True notion of the Lord's ſupper, p. 17.

himſelf by it to the ſcoffs of Celſus and Porphyry. The writings of Philo abound with high and myſtical, new and ſubtile, far-fetched and abſtracted notions, where the doctrines of Plato and Moſes are ſo promiſcuouſly blended, that it is not an eaſy matter to aſſign to each his own principles. In the mean time, we ſhould greatly injure this Jewiſh Plato not to own, that there are in his works many excellent things. Though he is continually platonizing, and allegorizing the ſcriptures, yet he abounds with fine ſentiments and leſſons of morality: and his morals are rather the morals of a Chriſtian, than of a Jew. Hiſtory likewiſe, as well as his own writings, gives us all imaginable reaſon to conclude, that he was a man of great prudence, conſtancy, and virtue.

His works were firſt publiſhed in Greek by Turnebus, at Paris, 1552; to which a Latin tranſlation, made by Gelenius, was afterwards added, and printed ſeveral times with it. The Paris edition of 1640, in folio, was the beſt we had for a whole century; which made Cotelerius ſay, that "Philo was an author, that deſerved to have a better text "and a better verſion." In 1742, a handſome edition was publiſhed of him at London, by Dr. Mangey, in two volumes, folio; which, though it is certainly preferable, if it were only for the paper and print, is not yet ſo good a one as Philo deſerves.

Monoment. Eccl. Græc. vol. ii. p. 540.

PHILOLAUS, of Crotona, an ancient celebrated philoſopher of the Pythagoric ſchool, to whom ſome have aſcribed "The Golden Verſes of Pythagoras." He made the heavens his principal object of contemplation; and is generally ſuppoſed to have been the author of that ſyſtem, which Copernicus afterwards revived, and is now known to be the true ſyſtem of the world. This made Bullialdus place the name of Philolaus at the head of two works, written to illuſtrate and confirm that ſyſtem.

PHILOSTORGIUS, an ancient eccleſiaſtical hiſtorian, was born in Cappadocia, about the year 388. He was brought up in Arian principles, ſo that his hiſtory is not free from partiality; and it is manifeſt that he favours thoſe heretics, while he is ſometimes ſeverer than he ſhould be upon their adverſaries. Otherwiſe, there are many uſeful things in him, relating to the antiquities of the church; and his ſtyle would not be amiſs, if it did not abound ſo much in figurative and poetical expreſſions. His hiſtory is divided into twelve

Dupin. Bibl. Aut. Cent. 5. Fabric. Bibl. Græc. vol. iv twelve books; it begins with the controverſy between Arius and Alexander in 320, and ends about 425, in the time of the younger Theodoſius. It was had in ſuch deteſtation among the ancient orthodox, that we cannot be ſurpriſed, if it has not been preſerved entire to our times: but we have an abridgement of it in Photius, and ſome extracts taken out of Suidas and other authors. Jac. Gothofredus, a learned lawyer, firſt publiſhed them at Geneva, in 1643, 4to, with a Latin tranſlation and large notes. Valeſius, having reviewed this abridgement by the manuſcripts, and corrected the text in ſeveral places, cauſed it to be printed with the other eccleſiaſtical hiſtorians, at Paris, 1673, in folio. It was afterwards reprinted at London, 1720, when Reading republiſhed Valeſius's edition, in three volumes, folio.

PHILOSTRATUS (Flavius), an ancient Greek author, who wrote the Life of Apollonius Tyanenſis, and ſome other things which are ſtill extant. Euſebius, in his work againſt Hierocles, calls him an Athenian, becauſe he taught at Athens; but Eunapius and Suidas always ſpeak of him as a Lemnian: and he hints, in his "Life of "Apollonius," that he uſed to be at Lemnos, when he was young. He was one of thoſe who frequented the ſchools of the Sophiſts; and he mentions his having heard Damianus of Epheſus, Proclus Naucratitas, and Hippodromus of Lariſſa. This ſhews, that he lived in the reign of the emperor Severus, from 193 to 212, when thoſe Sophiſts flouriſhed: but we have other proofs of it. He became known afterwards to Julia Auguſta, the conſort of Severus; and was one of thoſe learned men whom this philoſophic empreſs had continually about her. It was by her command, that he wrote the "Life of Apol-"lonius Tyanenſis;" as he himſelf relates in the ſame place, where he informs us of his connections with that learned lady. Suidas and Heſychius ſay, that he taught rhetoric, firſt at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in 244.

Fabric. Bibl. Græc. vol. iv.

Lib. vi. 27.

De Sophiſt. Lib. ii. c. 21. 23. 27.

De vit. Apollon. Lib. i.

The moſt celebrated work of Philoſtratus is his "Life of "Apollonius, which has erroneouſly been attributed to Lucian, becauſe it has been printed with ſome of that author's pieces. Philoſtratus there endeavours, as Cyril obſerves, to repreſent Apollonius as ſome wonderful and extraordinary perſon; rather to be admired and adored as a god,

Contra Julian, § 3.

god, than to be conſidered ſimply as a man. Hence Eunapius, in the preface to his “ Lives of the Sophiſts,” ſays, that the title of that work ſhould rather have been, “ The “ Coming of a God to Men :” and Hierocles, in his book againſt the Chriſtians, which was called “ Philalethes,” which was refuted by Euſebius in a work ſtill extant, among other things drew a compariſon between Apollonius and Jeſus Chriſt. That Philoſtratus's work was compoſed with a view to diſcredit the miracles and doctrines of Jeſus, by ſetting up other miracles and other doctrines againſt them, has always been ſuppoſed, and may be true: but that Apollonius was really an impoſtor and magician, though it has always been ſuppoſed, yet may not be ſo true. For any thing we know, he may have been a wiſe and excellent perſon: and it is remarkable, that Euſebius, though he had the worſt opinion of Philoſtratus's hiſtory, ſays nothing ill of Apollonius. He concluded, that this “ Hiſtory” was written to oppoſe the hiſtory of Jeſus; and the uſe, which the ancient infidels made of it, ſeems to juſtify his opinion: but he draws no information from it with regard to Apollonius. It would certainly have been improper to have done ſo; ſince the ſophiſtical and affected ſtyle of Philoſtratus, the ſources from whence he owns his materials to have been drawn, and above all, the abſurdities and contradictions with which he abounds, plainly ſhew his “ Hiſtory” to be nothing but a collection of fables, either invented or embelliſhed by himſelf.

The works of Philoſtratus have been thought worthy of no ſmall pains, and have engaged the attention of critics of the firſt claſs. Grævius had a deſign of giving a correct edition of them, as appears from the preface of Meric Caſaubon, to a diſſertation upon an intended edition of “ Homer,” printed at London in 1658, 8vo. So had our Bentley, who deſigned to add a new Latin verſion of his notes: and Fabricius ſays, that he ſaw the firſt ſheet of Bentley's edition printed at Leipſic in 1691. Both theſe deſigns were dropped, on ſome account or other. A very exact and beautiful edition, however, was publiſhed at length, at Leipſic, 1709, in folio, by Olearius, profeſſor of the Greek and Latin tongues in the univerſity there, who has proved himſelf perfectly qualified for the work he undertook, and ſhewn all the judgement, learning, and induſtry, that are required in an excellent editor. The title will give a ſufficient account of what is to be found in this edition of

Bibl. Græc. Vol. iv.

Olearius; it runs thus: "Philoſtratorum quæ ſuperſunt "omnia. Vita Apollonii, libri VIII: vitæ Sophiſtarum, "libri II: Heroica: imagines priores atque poſteriores: "et epiſtolæ. Acceſſere Apollonii Tyanenſis epiſtolæ: "Euſebii liber adverſus Hieroclem; Calliſtrati deſcriptiones "ſtatuarum. Omnia ex MSS. Codd. recenſuit, notis perpetuis illuſtravit, verſionem totam fere novam fecit Gottefridus Olearius."

See Blount Charles.

In vit. Apollon. Lib. vii. 20.

We have ſaid enough of the "Life of Apollonius;" the two firſt books of which were tranſlated into Engliſh, and publiſhed in 1680, folio, by Charles Blount, with large notes; ſaid to be taken in part from a manuſcript of lord Herbert of Cherbury. At the end of Apollonius's "Life" are 95 "Letters," which go under his name, but are not believed to be his; the ſtyle of them being very affected, and like that of a ſophiſt, and they bearing in other reſpects all the marks of a forgery. Philoſtratus ſays, that he had ſeen a collection of Apollonius's "Letters" in Hadrian's library at Antium, but had not inſerted them all among theſe. They are very ſhort, and have in them little more than moral ſentences. The "Lives of the Sophiſts" contain many things, which are to be met with no where elſe. The "Heroics" of Philoſtratus are nothing but a dialogue between a vintner of Thracian Cherſoneſus and a Phœnician, in which the former draws characters of Homer's heroes, and repreſents ſeveral things differently from that poet: and this upon the faith of Proteſilaus's ghoſt, who had lately viſited his farm, which was not far from the tomb of this hero. Olearius conjectures, with great probability, that the deſign of Philoſtratus in this dialogue was covertly to criticiſe ſome things in Homer, which he durſt not do openly, on account of the great veneration then paid to this ancient bard; and for fear of the odium, which Zoilus and others had incurred by cenſuring him too freely. The icones or images are elegant deſcriptions and illuſtrations of ſome ancient paintings, and other particulars relating to the fine arts: to which Olearius has ſubjoined the deſcription of ſome ſtatues by Calliſtratus, for the ſame reaſon that he ſubjoined Euſebius's book againſt Hierocles to the "Life" and "Letters" of Apollonius; namely, becauſe the ſubjects of theſe reſpective works are related to each other. The laſt piece is a collection of Philoſtratus's "Letters:" but ſome of theſe, though it is not eaſy to determine which, were written by a nephew to our Philoſtratus, of the ſame name; as were alſo the laſt eighteen, in the book of images. This is the reaſon, why the title runs, not "Philoſtrati," but "Philoſtratorum quæ ſuperſunt omnia."

There were many of the name of Philoſtratus among the ancients; and there were many other works of the Philoſtratus here recorded: but we have mentioned all that are extant.

PHLEGON, ſurnamed Trallianus, from Trallis a city of Lydia, where he was born, was the emperor Hadrian's freed-man, and lived at leaſt to the 18th year of Antoninus Pius; as appears from his mentioning the conſuls of that year. He wrote ſeveral works full of erudition, of which there is nothing now left but fragments. Among theſe was an "Hiſtory of the Olympiads," "A Treatiſe of "Long-lived Perſons," and another of "Wonderful "Things;" the ſhort and broken remains of which, Xylander tranſlated into Latin, and publiſhed at Baſil in 1568, with the Greek and with notes. Meurſius gave a new edition of them, with his notes, at Leyden, in 1622. The titles of part of the reſt of Phlegon's writings are preſerved by Suidas. It is concluded, that the "Hiſtory of "Hadrian," publiſhed under Phlegon's name, was written by Hadrian himſelf, from this paſſage of Spartianus: "Hadrian thirſted ſo much after fame," ſays he, "that he "gave the books of his own life, drawn up by himſelf, "to his freedmen, commanding them to publiſh thoſe books "under their own names; for we are told, that Hadrian "wrote Phlegon's books."

Bayle's Dict. PHLEGON.

Spartian. in Adriano, cap. 16.

What has made Phlegon's name more familiar among the moderns, and his fragments paid a greater regard to than perhaps they deſerve, is, that he has been ſuppoſed to have ſpoken of the darkneſs which prevailed during our Lord's paſſion. The book, in which the words are contained, is loſt; but Euſebius has preſerved them in his "Chronicon." They are theſe: "In the 4th year of the 202d Olympiad, "there was a greater and more remarkable eclipſe of the "Sun, than any that had ever happened before: for at the "ſixth hour the day was ſo turned into the darkneſs of "night, that the very ſtars in the firmament were viſible; "and there was an earthquake in Bithynia, which threw "down many houſes in the city of Nicæa." Euſebius is of opinion, that theſe words of Phlegon related to the prodigies which accompanied Chriſt's crucifixion, and many

Euſeb. chronicon, pag. 202. edit. Scaligeri. Amſt. 1658.

other fathers of the church have thought the ſame: but this belief is liable to many difficulties, the chief of which is perhaps the following. No man had ever a ſtronger deſire than Phlegon to compile marvellous events, and to obſerve the ſupernatural circumſtances in them. How was it poſſible then, that a man of this turn of mind ſhould not have taken notice of the moſt ſurpriſing circumſtance in the eclipſe which he is ſuppoſed to hint at, namely, its happening on the day when the moon was at the full? But had Phlegon done this, Euſebius would not have omitted it; and Origen would not have ſaid, that Phlegon had omitted this particular. Origenes in Matth. Tract. 35.

The queſtion, whether Phlegon ſpoke of the darkneſs at the time of Chriſt's paſſion, was canvaſſed here ſome years ago, in ſeveral diſſertations pro and con. This controverſy was occaſioned by the paſſage from Phlegon being left out in an edition of Clarke's "Boyle's Lectures," publiſhed ſoon after his death, at the perſuaſion of Sykes, who had ſuggeſted to Clarke, that an undue ſtreſs had been laid upon it. Whiſton, who informs us of this affair, expreſſes great diſpleaſure againſt Sykes, and calls "the ſuggeſtion "groundleſs." Upon this, Sykes publiſhed "A Diſſer-"tation on the Eclipſe mentioned by Phlegon: or, "An "Enquiry, whether that Eclipſe had any relation to the "Darkneſs which happened at our Saviour's Paſſion, "1732," 8vo. Sykes concludes it to be moſt probable, that Phlegon had in view a natural eclipſe, which happened, Nov. 24, in the 1ſt year of the 202d Olympiad, and not in the 4th year of the Olympiad in which Chriſt was crucified. Many pieces were written againſt Sykes, who replied to ſome of them: but it may well be conſidered as a controverſy merely learned, ſince the cauſe of religion is little concerned in it. Hiſtorical memoirs of Dr. Clarke, p. 148.

Photius blames Phlegon for expatiating too much on trifles, and for collecting too great a number of anſwers pronounced by the oracles. "His ſtyle," ſays he, "is not "altogether flat and mean, nor does it every where imitate "the Attick manner of writing. But otherwiſe, the over-"nice accuracy and care with which he computes the "Olympiads, and relates the names of the conteſts, the "tranſactions, and even oracles, is not only very tireſome "to the reader, whereby a cloud is thrown over all other "particulars in that book; but the diction is thereby ren-"dered unpleaſant and ungrateful. And indeed he is every "moment Biblioth. § 97.

"moment bringing in the anſwers pronounced by all kinds "of deities."

PHOTIUS, Patriarch of Conſtantinople in the ninth century, was deſcended from an illuſtrious and noble family, and born in that city. He had vaſt talents by nature, which he cultivated with the utmoſt application and care: inſomuch that there was no branch of literature, ſacred or profane, nor ſcarce any art or ſcience, in which he was not conſummately verſed. He ſeems to have been by far the greateſt man of the age in which he lived; and was ſo intimately concerned in the chief tranſactions of it, that eccleſiaſtical writers have thence called it "Seculum Photianum." He was firſt raiſed to the chief dignities of the empire, being made principal ſecretary of ſtate, captain of the guards, and a ſenator: in all which ſtations he acquitted himſelf with a diſtinction ſuitable to his great abilities; for he was a refined ſtateſman, as well as a profound ſcholar.

Cave's Hiſt. literaria, vol. ii.—Fabricii Bibl. Græc. vol. ix.—Dupin, &c. Cent. ix.

When Ignatius was expelled and depoſed from the ſee of Conſtantinople, Photius was nominated by the court to ſucceed him. He was yet only a layman, when he was choſen patriarch; but, that he might be, as it were, gradually raiſed to that dignity, he was made monk the firſt day, reader the next, and the following days ſub-deacon, deacon, and prieſt. So that in the ſpace of ſix days he attained the patriarchate: it happened upon Chriſtmas-day in the year 858. The metropolitans, ſubject to the ſee of Conſtantinople, acknowledged Photius: but great oppoſition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius, however, ordered a council to be called at Conſtantinople, and got himſelf confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and ſacred office, he continued during the life of his friend the emperor Michael. But Michael was ſlain by the order of Baſilius, who ſucceeded him, Sept. 23, 867; and then the affairs of Photius were ruined: for the firſt thing that Baſilius reſolved on was, to baniſh him to a monaſtery, and reinſtate Ignatius in his ſee. This he accordingly did in November; and in this fallen ſtate he lay for more than ten years: when, a diviſion ariſing between the Pope and Ignatius, he thought it a proper conjuncture for attempting his own reſtoration; and, having obtained the emperor's favour, returned to Conſtantinople, while Ignatius was yet alive. It is ſaid, Ignatius would have come to terms with him; but Photius, determined to be ſatisfied with nothing leſs than his reſtoration to the patriarchate, refuſed all manner of reconciliation with him. Ignatius, however, died Oct. 23, 878; and then Photius, to cut the matter as ſhort as poſſible, went into St. Sophia's church with armed men; forced a great many biſhops, clerks, and monks, to communicate with him; depoſed and perſecuted all that refuſed; and, to prevent all oppoſition from the papal ſide, prevailed by threats and preſents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they were come to depoſe Ignatius, and to declare Photius their patriarch. He kept his ſeat, thus forcibly obtained, till 886; and then was turned out, and baniſhed by the emperor Leo into a monaſtery in Armenia, where he is ſuppoſed to have died ſoon after. He was, as we have obſerved, a man of great parts, great learning, and every way accompliſhed: but his ardent love of glory, and unbounded ambition, prompted him to ſuch exceſſes, as made him rather a ſcourge than a bleſſing to thoſe about him. He was the author of many inteſtine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a diviſion between the Greek and Latin churches.

Though Photius was a man of buſineſs and the world, yet there are extant ſeveral fruits of his ſtudies; the moſt conſiderable of which is his "Bibliotheca," compoſed by him while he was yet a layman, and an ambaſſador in Aſſyria. It contains the argument or abſtracts of 280 volumes of many authors upon various ſubjects: among whom are grammarians, critics, poets, orators, ſacred and profane hiſtorians, phyſicians, philoſophers, divines, &c. not ranked according to their ſeveral arts and profeſſions, but brought in promiſcuouſly, and as they ſeem to have come uppermoſt in his thoughts. Fabricius calls this "Bibliotheca," or library, *non liber, ſed inſignis theſaurus*, "not a book, but an illuſtrious treaſure;" in which are contained many curious things relating to authors, and many fragments of works, which are no where elſe to be found. It was firſt brought to light by Andreas Schottus, and communicated by him to David Hoeſchelius, who cauſed it to be printed in 1601. Schottus, conſidering the prodigious uſefulneſs of this work, tranſlated it into Latin, and printed his tranſlation alone in 1606. Afterwards, both the Greek text and the tranſlation were printed together at Geneva in

Bibl. Græc.

1611;

1611; and, laſtly, an edition of this work, the largeſt and faireſt, was reprinted at Roan in 1653, folio.

Photius's "Nomocanon" is another proof of his great abilities. It is a collection digeſted in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epiſtles, and of the emperor's laws relating to eccleſiaſtical matters. Balſamon has written "Commentaries" on this work; and with theſe it appeared in public by the care of M. Juſtel, being printed at Paris with a Latin verſion in 1615, 4to. There are alſo 253 "Letters" of Photius, which ſhew the ſame fine wit, ſtrength of judgment, and depth of learning, as are to be ſeen in his other works. They were publiſhed in 1651, folio, with a Latin verſion and notes, by Richard Montague biſhop of Norwich, from a manuſcript in the Bodleian library. There are other ſmall pieces of Photius, that have been printed, and not a few ſtill extant in manuſcript only.

PICARD (JOHN), a celebrated French aſtronomer, was choſen into the Academy of Sciences in 1666. Five years after, the king ſent him to the caſtle of Uraniſburg, built by Tycho Brahe in Denmark, in order to make aſtronomical obſervations there; which he did, and brought them to France, to the great benefit of aſtronomy. He was alſo the firſt, who, by order of the king, viſited ſeveral parts of France, to meaſure the degrees of a terreſtrial meridian, and to determine the meridian of France. He was labouring jointly with Caſſini, when he died in 1683. His works, which conſiſt of pieces phyſical and aſtronomical, are to be found in the 6th and 7th volumes of the Academy of Sciences. Picard was an eccleſiaſtic.

PICART (BERNARD), a famous engraver, was ſon of Stephen Picart, a famous engraver alſo, and born at Paris in 1673. He learned the principles of deſign, and the elements of his art, from his father, and ſtudied architecture and perſpective under Sebaſtian le Clerc. His uncommon talents in this way ſoon began to ſhew themſelves; and, at ten years of age, he engraved the hermaphrodite of Pouſſin, which was ſoon followed by two pieces of cardinal de Richelieu's tomb. Theſe works laid the foundation of that great reputation, which this celebrated artiſt afterwards acquired. When grown up, he went into Holland, where his parents had ſettled themſelves; and, after two years ſtay, returned to Paris, and married a wife, who died ſoon after. Having embraced the Reformed religion, he returned to Holland, for the ſake of that freedom in the exerciſe of it, which he could not have at Paris; and there his active genius produced all thoſe maſter-pieces, which made him conſidered as the moſt ingenious artiſt of his age. Nothing is ſuperior to that invention, diſpoſition, correctneſs, propriety and elegance, which is ſeen in all his works. A multitude of books are adorned with plates of his engraving. He died in 1733, aged 60: his father Stephen died at Amſterdam in 1721, aged 90.

PIERCE (Edward), an Engliſh painter, who flouriſhed in the reigns of Charles I. and II. He was eminent both in hiſtory and landſcapes. He alſo drew architecture, perſpective, &c. and was much eſteemed in his time. But there is little of his work now remaining, the far greater part being deſtroyed in the fire of London, 1666. It chiefly conſiſted of altar-pieces, ceilings of churches, and the like; of which laſt ſort there is one yet remaining, done by him, in Covent-garden church, where are to be found many admirable parts of a good pencil. He worked ſome time for Vandyck; and ſeveral pieces of his performing are to be ſeen at Belvoir caſtle in Leiceſterſhire. He died in London about fifty years ago, leaving behind him three ſons, who all became famous in their different ways. One was a moſt excellent carver in ſtone, as appears by a noble marble vaſe of his doing at Hampton court.

PIERINO (del Vaga), an eminent Italian painter, was born in Tuſcany about 1500: he was poorly bred, and ſcarce two years old when he loſt his mother. His father was a ſoldier, and his nurſe a ſhe-goat. He came young to Florence, and was put to a grocer, who uſed to ſend him to the painters with colours and pencils. Of them he learned to deſign, and in a little time became the moſt ſkilful of all the young painters in Florence. An ordinary painter, whoſe name was Vaga, took him in his company to Rome; and from living with him he was called del Vaga, for his true name was Buonacorſi. At Rome, he worked half the week for painters; and the other half, including Sundays and holidays, he ſpent in ſtudy and deſigning. Sometimes he might have been found among the ruins, ſeeking for antique ornaments, or deſigning the baſſo relievos; ſometimes in Michael Angelo's chapel; and ſometimes in the halls of the

Vatican.* He alſo ſtudied anatomy, and other ſciences neceſſary to his profeſſion. By this induſtry he got ſo much knowledge, that he was ſoon taken notice of by the beſt maſters; and Raphael employed him, jointly with Giovanni d'Udine and others, to help him in the execution of his deſigns.

Of all his contemporary artiſts, none underſtood the ornaments and decorations of painting ſo well as he; or ſo boldly followed Raphael's guſto, as is to be ſeen by the pictures in the Vatican lodgings, which were performed by him, viz. the paſſage of the river Jordan; the fall of the walls of Jericho; the battle in which Joſhua commanded the ſun to ſtand ſtill; our Saviour's nativity, baptiſm, and laſt ſupper. Raphael's friendſhip procured him other conſiderable works in the Vatican, and Pierino ſhewed his gratitude by his particular affection for him. But the plague driving him from Rome, he returned to Florence, where having painted ſome pieces, he went back to Rome. After Raphael's death, he joined with Julio Romano and Franceſco il Fattore, to finiſh the works in the Vatican, which were left imperfect by their common maſter; and, to confirm their friendſhip, he married Franceſco's ſiſter in 1525; yet they were ſeparated two years afterward by the Spaniards beſieging Rome. Pierino was taken priſoner, and obliged to pay a large ſum for his ranſom. He went then to Genoa, where he was employed by Prince Doria to paint a palace, which that prince was then building. In this work he made uſe of cartoons; the convenience of which he diſcovered to one Geronimo Trevиſano, a painter, who had laughed at them, and to others who came to him to learn the advantage of them. From Genoa he removed to Piſa, intending, at his wife's requeſt, to ſettle there; but, after he had drawn ſome pictures, he returned to Genoa, and worked again for prince Doria. He then went a ſecond time to Piſa, and thence to Rome, where Paul III. and cardinal Farneſe gave him ſo much work, that he was forced to quit the execution of it to others, and content himſelf with making the deſigns. At the ſame time the pope ſent for Titian to Rome, which made Pierino ſo jealous, and grieved him ſo much, that he did all in his power to oblige Titian to haſten back to Venice, in which he ſucceeded. The multiplicity of Pierino's buſineſs, and his vivacity in his performances, drained his ſpirits in the flower of his age. At 42, he ſpent his time wholly in viſiting his friends; and lived pleaſantly till his 47th year, when he died of an apoplexy, in 1547.

Of all Raphael's diſciples, Pierino kept the character of his maſter longeſt; I mean, his exterior character and manner of deſigning: for he fell very much ſhort of the fineneſs of Raphael's thinking. He had a particular genius for the decoration of places according to their cuſtoms. His invention in that kind of painting was very ingenious; grace and order are every where to be met with, and his diſpoſitions, which are ordinary in his pictures, are wonderful in his ornaments: ſome of theſe he has made little, and ſome great, and placed them both with ſo much art, that they ſet off one another by compariſon and contraſt. His figures are diſpoſed and deſigned according to Raphael's guſto; and if Raphael gave him at firſt ſome ſlight ſketches of ornaments, as he did to Giovanni d'Udine, he executed them to admiration. The tapeſtries of the ſeven planets, in ſeven pieces, which Pierino deſigned for Diana de Poitiers, and which were, when De Piles wrote, with Monſieur the firſt preſident at Paris, ſufficiently confirms what has been ſaid.

PIERIUS. See VALERIANUS.

Blount's Cenſura authorum.

PIGHIUS (STEPHANUS), a very learned German, was born at Campen in Overyſſel, 1520: and, when grown up, went to Rome, where he ſpent eight years in the ſtudy of Roman antiquities, and acquired a depth and ſkill in them, which was not exceeded, if it was equalled, by any. He then returned to Germany, and was taken into the family of Antony Perenotus, the cardinal de Granvelle, who was a great patron of men of letters. The cardinal made Pighius his librarian, who ſhut himſelf up, and ſcarcely converſed with any thing but books for many years. He gave the firſt good edition of Valerius Maximus in 1585, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but Charles died, and left Pighius nothing farther to do, than to deplore the loſs of him in a panegyric. This he did in a piece, called "Hercules Prodicus;" where he deſcribed Charles as another Hercules, with all the qualities of a good prince. He did not loſe his reward; for William, the father of Charles, made him canon of the church, and head maſter of the ſchool, at Santen; where he died in 1604, aged 84.

His "Annales, ſeu Faſti, Romanorum magiſtratuum et "provinciarum," are drawn up in a more exact and copious manner, than even thoſe of Sigonius and Onuphrius Panvinius. He commended the care of them to his friends upon his death-bed; and Andreas Schottus publiſhed them at Plantin's preſs, 1615, in three vols. folio. "I have really found, and hope I ſhall prove to others, that it is not poſſible to have a better commentary upon Tully's hiſtorical work, Livy, Dionyſius Halicarnaſſus, Dion Caſſius, Florus, and all the writers of Roman affairs, than theſe Annals of Pighius." So ſays Schottus, in his Preface to them; and all learned men, who have conſulted and examined them, have found what he ſays to be true. Voſſius has noted one error in this excellent work, which is, the placing Eutropius later than St. Auguſtin; yet beſtows the higheſt encomiums upon the author, and pronounces him "Vir de Valerio Maximo, de annalibus ſuis Romanis, de univerſa antiquitate Romana præclarè meritus."

De hiſt. Latin. Lib ii. c. 8. De conſtruct. c. 25.

PIGNORIUS (LAURENTIUS), a very learned Italian, was born at Padua in 1571, and bred an eccleſiaſtic. He made deep reſearches into antiquity, and publiſhed ſeveral works which are curious. His "Menſa Iſiaca," and ſome other pieces, which illuſtrate the antiquities and hieroglyphics of the Egyptians, gained him the reputation of a man accurately as well as profoundly learned. He was alſo addicted to making verſes; and there is, beſides elogies, epitaphs, and other things in this way, a poem of his inſcribed to Pope Urban VIII. It muſt be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made him of the profeſſorſhip of polite literature and eloquence in the univerſity of Piſa; which his love of ſtudious retirement and his country made him decline. He wrote a great number of things in Italian, as well as in Latin. In 1630, the cardinal Fr. Barberini procured him a canonry in the church of Trevigio, but he did not enjoy it long; for the plague came to Padua the year after, and carried him off. G. Voſſius has left a ſhort but honourable teſtimony of him: he ſays, that he was "ob eximiam eruditionem atque humanitatem illi chariſſimus vir."

Blount's Cenſura authorum. Niceron, tom. 21.

De hiſt. Lat. l. iii.

PILES (ROGER DE), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; made his firſt application to letters at Nevers and Auxerre; then went to Paris for philoſophy; and laſtly, ſtudied divinity in the Sorbonne. In the mean time he cultivated the art of painting, for which he had a ſtrong natural taſte: he learned to deſign of Recollet, and contracted a friendſhip with Al. du Freſnoy, whoſe Latin poem upon painting he tranſlated into French. Menage, who lodged with de Piles in the cloiſter Notre Dame, became acquainted with his great merit, and procured him, in 1652, the province of inſtructing and educating the ſon of Monſ. Amelot: in which he gave ſuch ſatisfaction, that, when his pupil was old enough to travel, he attended him to Italy, where he had a fine opportunity of gratifying his taſte for painting. Upon his return to Paris, he devoted himſelf to the ſtudy of this art, joining practice with theory; and ſoon became famous among the connoiſſeurs. In 1682, Amelot, his quondam pupil, being ſent on an embaſſy to Venice, de Piles attended him as ſecretary; and, during his reſidence there, was ſent by the Marquis de Louvois into Germany, to purchaſe pictures for the king, and alſo to execute a commiſſion relating to ſtate affairs. In 1685, he attended Mr. Amelot to Liſbon; and in 1689 to Swiſſerland, in the ſame capacity. In 1692, he was ſent incog. to Holland, under the appearance of a virtuoſo in the picture way, but in reality to act ſecretly with the friends of France. He was diſcovered, and thrown into priſon, where he continued till the peace of Ryſwick, and amuſed himſelf with writing "The Lives of Painters." In 1705, old as he was, he attended Mr. Amelot into Spain, when he went as ambaſſador extraordinary: but, the air of Madrid not agreeing with him, he was forced to return. He died in 1709, aged 74.

Beſides his "Tranſlation of Freſnoy," and "Lives of the Painters," he wrote "An Abridgement of Anatomy," accommodated to the arts of painting and ſculpture;" Dialogues upon the Knowledge of Painting, and the Judgement to be formed of Pictures;" "A Diſſertation upon the Works of the moſt famous Painters;" "The Elements of practical Painting," &c. His books are all in French.

Pilkington's Memoirs, written by herſelf, 1749, in two vols. 12mo.

PILKINGTON (Mrs. LÆTITIA), an Engliſh wit and poeteſs, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who ſettled in Dublin, by a lady of good family; and born there in 1712. She had early a ſtrong inclination and taſte for letters, eſpecially for poetry; and her performances were conſidered as extraordinary for her years. This, with a very engaging ſprightlineſs, drew many admirers; and at length ſhe became the wife of the Rev. Matthew Pilkington, a gentleman known in the poetical world by his volume of "Miſcellanies," reviſed by Dean Swift. She had not been long married, ere Mr. Pilkington grew jealous, as ſhe relates, not of her perſon, but of her underſtanding; and her poetry, which when a lover he admired with raptures, was changed, now he was become her huſband, into an object of envy. During theſe jealouſies, Mr. Pilkington in 1732 went into England, in order to ſerve as chaplain to Mr. Barber, lord mayor of London; and, growing at a diſtance into better humour with his wife, wrote her a very kind letter, in which he informed her, that her verſes were full of elegance and beauty; that Mr. Pope, to whom he had ſhewn them, longed to ſee the writer; and that he himſelf wiſhed her heartily in London. She accepted the invitation, went, and returned with her huſband to Ireland; where, it ſeems, ſhe underwent a violent perſecution of tongues; and ſuſpicions were taken up, we know not on what grounds, againſt her chaſtity.

Not long after this, an accident threw her affairs into great confuſion: her father was ſtabbed, ſhe ſays, by accident; but many in Dublin believed, by his own wife, though ſome ſaid, by his own hand. Be this as it will, Mr. Pilkington, having now no further expectation of a fortune by her, threw off all reſerve in his behaviour to her, and wanted an opportunity to get rid of her, which preſently offered itſelf. The ſtory of their ſeparation is told at large in her "Memoirs," the ſubſtance of which is, that ſhe was ſo indiſcreet as to permit a gentleman to be ſeized in her bedchamber at two o'clock in the morning; for which ſhe makes this apology: "Lovers of learning, I "am ſure, will pardon me, as I ſolemnly declare it was the "attractive charms of a new book, which the gentleman "would not lend me, but conſented to ſtay till I read it "through, that was the ſole motive of my detaining him." This is very unſatisfactory; and, as ſhe has ſaid no more in favour of her innocence, may we not reaſonably conclude her to have been guilty?

She came afterwards to England, and ſettled in London; where, getting her ſtory known by means of Colley Cibber, ſhe lived ſome time upon contributions from the great: but at length theſe ſuccours failed, and we find her in the priſon of the Marſhalſea. After lying nine weeks here, ſhe was releaſed by the goodneſs of her friend Mr. Cibber, who had ſolicited charities for her; and then, weary of attending upon the great, ſhe reſolved to employ five guineas ſhe had left, in trade; and accordingly, taking a little ſhop in St.

James's Street, ſhe furniſhed it with pamphlets and prints. How long ſhe continued behind the counter, is not related; but ſhe has told us, that, by the liberality of her friends, and the bounty of her ſubſcribers, ſhe was ſet above want; and that the autumn of her days was like to be ſpent in peace and ſerenity. Whatever were her proſpects, ſhe lived not long to enjoy the comforts of this competence; for, Aug. 29, 1750, ſhe died at Dublin in her 39th year.

Conſidered as a writer, ſhe holds no mean rank. She was the author of "The Turkiſh Court, or London Apprentice," a comedy acted at Dublin in 1748, but never printed. The firſt act of her tragedy, "The Roman Father," was no ill ſpecimen of her talents that way; and throughout her "Memoirs," which are written with great ſprightlineſs and wit, and deſcribe the different humours of mankind very naturally, are ſcattered many beautiful little pieces, written in the true ſpirit of poetry.

Bayle's dict. —Niceron, &c. tom. xviii.

PINÆUS (SEVERINUS), in French *Pineau*, was born at Chartres about 1550, and bred a ſurgeon. He went and ſettled at Paris, where he became ſo famous in his profeſſion, that he was made ſurgeon to the King. He excelled particularly in lithotomy, a branch in chirurgery, which was then very imperfectly underſtood; and publiſhed a diſcourſe in French upon the extraction of the ſtone out of the bladder, in 1610, 8vo. We know no other particulars of his life, excepting that he died at Paris in 1619. He is chiefly recorded here on account of a Latin book, publiſhed in 1598, which was much ſought after, and went through ſeveral impreſſions: it was intituled, "De notis integritatis & "corruptionis virginum," or, "of the marks by which a "maid's virginity may be known." His intention in this work, as he tells us in the preface, was, to be ſerviceable to thoſe who are called upon to give their opinions in certain cauſes, wherein the women were plaintiffs; ſometimes becauſe, through the impotency of an huſband, they ſtill kept their virginity; at other times, as in the caſe of raviſhment, becauſe they had loſt it. A German tranſlation was made of this work, and publiſhed at Francfort; but the ſale of it was forbidden by the magiſtrates, who did not think proper that ſubjects ſo delicate ſhould be treated in the language of the country. Pineau wrote his book originally in French, and intended to publiſh it in that tongue; but finding by the ſpecimens of it, which he ſhewed to ſome perſons, that it gave occaſion to looſe diſcourſes and impertinent jeſts, he

Lindenius Renovatus.

reſolved to write only for the learned. Accordingly, he concluded his preface with the following lines of Horace:

Odi profanum vulgus, & arceo:
Favete linguis: carmina non prius
Audita, muſarum ſacerdos,
Virginibus puerisque canto.

PINDAR, the prince of Lyric poets, was a contemporary of Æſchylus, and born ſomewhat above forty years before the expedition of Xerxes againſt the Greeks, and better than five hundred before Chriſt. The place of his birth was Thebes, the capital of Bœotia: a country of ſo groſs and heavy an air, as to render the extreme ſtupidity of its inhabitants proverbial. We find the poet, in his ſixth olympic, confeſſing the diſadvantage of his climate, yet reſolving to exempt himſelf from the general cenſure. His parents are ſuppoſed to have been of low condition, ſo that he could not have any extraordinary advantages of education: and therefore we muſt impute his attainments to the prodigious force of his natural genius. We have little account of his way of life; only we are informed in general, that he was highly courted and reſpected by moſt of the princes and ſtates of Greece. One would think they really believed him ſomething more than a mortal, when we find them allowing him a ſhare with the gods in their gifts and offerings: which they did by the command of the oracle itſelf. For the prieſteſs at Delphi ordered the people to give a part of their firſt fruits, which they brought thither, as a preſent to Pindar: and he had an iron ſtool ſet on purpoſe for him in that temple, on which he uſed to ſit, and ſing verſes in honour of Apollo.

Kennet's lives of the Grecian poets.

See PLUTARCH.

Pauſan. in Bœotic. & Phocic.

His countrymen, the Thebans, had an unlucky grudge againſt him, for commending their mortal enemies, the men of Athens; and were provoked to fine him, for his affront to the ſtate in ſo doing. They ſhewed their ill-will to him farther, by determining a poetic prize againſt him, in favour of a woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a preſent of double the value of his fine; and, what was ſtill more, erected a noble ſtatue in honour of him. His greateſt patron was king Hiero of Syracuſe; whom he has conſecrated to immortality in ſo many pieces: and he ſhould ſeem to have left Thebes to attend in the court of that prince, ſince, compoſing the 2d Pythic in his honour, and addreſſing himſelf to the Syracuſans, he ſays, "To you from fertile Thebes I "come, laden with verſe;" though perhaps this might be ſpoken only in the perſon of him who went to Syracuſe to ſing his hymn, at the feaſt held there after Hiero's victory. It is likely, he paſſed his whole time in the eaſe and tranquillity commonly allowed to men of his profeſſion, without intermeddling in affairs of ſtate: for we find him, in his "Iſthmic," defending this way of life. His death is ſaid to have been the effect of his own wiſhes: for, having prayed the gods to ſend him the greateſt happineſs a mortal was capable of, he expired immediately after in the public theatre, Suidas. leaning on the knees of a young boy whom he admired. He was then 55. His relations were highly reſpected after his deceaſe. The Lacedemonians, at the taking of Thebes, ſaved the houſe of Pindar: which, upon a like occaſion, was preſerved alſo by Alexander the Great. The ruins of this houſe were to be ſeen in the time of Pauſanias, who lived under the reign of Antoninus the philoſopher.

Of all the numerous works, which he is ſaid to have compoſed, we have only his four books of hymns of triumph, on the conquerors of the four renowned games of Greece: the Olympian, the Pythian, the Nemæan, and the Iſthmian. It was a common thing to hire Pindar for this ſervice; and no victory was thought complete, till it had the approbation of his muſe. The ſpirit of Pindar's poetry is ſo ſublime, and the beauty ſo peculiar, that it is hardly poſſible to examine it by parts: and therefore the beſt judges have uſually contented themſelves with confirming his general title of "prince and father of lyric poetry," without engaging in the ſearch of his particular excellences. For that prodigious elevation of ſpirit, that amazing beauty of ſentences, Orat. Od. 2. lib. iv. that boundleſs ſcope of thought, and that daring liberty of Quint. Inſt. Orat. lib. x. c. 1. figures and of meaſures, are as likely to deter a critic as an imitator: "His Pegaſus," as Cowley ſays, "flings writer "and reader too, that ſits not ſure." Horace, though he appeared his moſt dangerous rival, had yet generoſity enough to give him his juſt commendations: he called him inimitable, and, as Quintilian ſays, deſervedly. "Pindar and Sect. xxiii. "Sophocles," ſays Longinus, "like a rapid fire, carry "every thing before them, though ſometimes that fire is "unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wiſeſt, the Divine, the Great, and the moſt Sublime: Plato calls him the Wiſeſt and the Divine; Æſchylus, the Great; and Athenæus, the moſt

Sublime." Lord Bacon ſays, that "it is peculiar to Pindar, to ſtrike the minds of men ſuddenly with ſome wonderful turn of thought, as it were, with a divine ſcepter."

De Aug. Scient.

It is not improper to obſerve, that ſome prejudices have ariſen among the moderns againſt Pindar, from certain writings known by the name of Pindaric odes: but very few under that title, not excepting even thoſe written by the admired Cowley, whoſe wit and fire firſt brought them into reputation, have the leaſt reſemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is ſuch a reſemblance only as is expreſſed by the Italian word *caricatura*, a monſtrous and diſtorted likeneſs. This obſervation has been already made by Congreve, in his preface to two admirable odes, written profeſſedly in imitation of Pindar: "The character of theſe late Pindarics," ſays he, "is a bundle of rambling incoherent thoughts, expreſſed in a like parcel of irregular ſtanzas, which alſo conſiſt of ſuch another complication of diſproportioned, uncertain, and perplexed verſes and rhimes.—On the contrary," adds he, "there is nothing more regular than the Odes of Pindar, both as to the exact obſervation of the meaſures and numbers of his ſtanzas and verſes, and the perpetual coherence of his thoughts. For though his digreſſions are frequent, and his tranſitions ſudden, yet is there ever ſome ſecret connection, which, though not always appearing to the eye, never fails to communicate itſelf to the underſtanding of the reader." Upon the whole, a poetical imagination, a warm and enthuſiaſtic genius, a bold and figurative expreſſion, and a conciſe and ſententious ſtyle, are the characteriſtical beauties of Pindar; very different from the far-fetched thoughts, the witty extravagances, and puerile conceits of his wretched imitators.

Preface to Odes of Pindar, &c. by Gilbert Weſt, Eſq; 1753.

Works, vol. iii.

The beſt editions of this poet are, that of Henry Stephens, 1566, 24to; that of Eraſmus Schmidius, 1616, 4to; but eſpecially that of Oxford, 1697, in folio. From this laſt there was a neat and correct edition, with a Latin verſion, printed at London in 1755, ſmall 8vo.

PINTURRICHIO (Bernardino), the inventor of a new way of painting, in the 15th century. He aimed to diſtinguiſh himſelf, by introducing the baſſo relievo of architecture into his pieces: but this being contrary to the art of painting, which always ſuppoſes a flat ſuperficies, nobody followed his example. Pinturrichio painted ſeveral things in the Vatican for the popes Innocent VIII. and Alexander VI. We ſhould have had more of his works, had he ſurvived an accident which proved the cauſe of his death. The ſtory is worth knowing, and will give us his moral character. When he was at Siena, the monks of the order of St. Francis, who were fond of having a picture from him, gave him a chamber, that he might work with more convenience; and, that the room might not be incumbered with any thing which had no relation to his art, they took away all the furniture, except an old ſuit of armour, which ſeemed too troubleſome to remove. Pinturrichio, being naturally quick and impatient, would have it taken away immediately; but in removing it, a piece happened to break off, in which were hid five hundred ducats of gold. This diſappointment ſurprized Pinturrichio ſo much, and vexed him ſo heartily, the friars thereby having the advantage of the treaſure, that he died a little after of mere grief and ſorrow, 1513, in his 59th year.

PIPER (Francis le), an excellent Engliſh painter, was the ſon of a Kentiſh gentleman deſcended from a Walloon family. His father, having a plentiful eſtate, gave this his eldeſt ſon a liberal education, and would have had him bred a ſcholar, or elſe a merchant; but his genius leading him wholly to deſigning, he could not fix to any particular ſcience or buſineſs but the art to which he naturally inclined. Drawing took up all his time and all his thoughts; and, being of a gay facetious humour, his manner was humorous or comical. He delighted in drawing ugly faces; and had a talent ſo particular for it, that he would, by a tranſient view of any remarkable face he met in the ſtreet, retain the likeneſs ſo exact in his memory, that in the draught you would have thought the perſon had ſat ſeveral times for it. It is ſaid of him, that he would ſteal a face; and a man, who was not handſome enough to deſire to ſee his picture, ſat in danger in his company. He had a fancy peculiar to himſelf in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands a-foot; and ſometimes his frolic carried him as far as Grand Cairo. He never advertiſed his friends of his return, any more than he did of his intended abſence, which he did to ſurprize

prize them alternately with ſorrow and joy. In this manner he travelled at ſeveral times through Italy, France, Spain, Germany, the Netherlands, and Holland; in which ſeveral countries he examined the works of the painters with pleaſure and judgement, and formed to himſelf a manner of deſign, which no man in that kind ever excelled, nor perhaps ever equalled.

Having a good eſtate of his own, and being generous, as moſt men of genius are, he would never take any thing for his pieces. He drew them commonly over a bottle, which he loved ſo well, that he ſpent great part of his hours of pleaſure in a tavern. This was the occaſion, that ſome of his beſt pieces, eſpecially ſuch as are as large as the life, are to be found in thoſe houſes; particularly at Mr. Holmes's, the Mitre tavern in Stocks-Market, where there was a room called the Amſterdam, adorned with his pictures in black and white. The room took its name from his pieces; which, repreſenting a Jeſuit, a Quaker preaching, and other preachers of moſt ſects, was called the Amſterdam; as containing an image of almoſt as many religions as are profeſſed in that free city. He drew alſo other merry pieces for one Mr. Shepheard, a vintner, at the Bell in Weſtminſter, which Mr. Holmes purchaſed to make his collection of this maſter's pieces the more complete; and the benefit of ſhewing them was not a little advantageous to his houſe. Piper drew another famous droll piece, repreſenting a conſtable with his myrmidons, in very natural and diverting poſtures. He ſeldom deſigned after the life, and neglected colouring: yet he ſometimes, though very rarely, coloured ſome of his pieces, and, as we are informed, was not very unſucceſsful in it. He was a great admirer and imitator of Auguſtine Caracci, Rembrandt, Van Rhine, and Heemſkirk's manner of deſign, and always in raptures when he ſpoke of Titian's colouring: for, notwithſtanding he never had application enough to make himſelf maſter of that part of his art, he admired it in thoſe that were, eſpecially the Italians. He drew the pictures of ſeveral of his friends in black and white, and maintained a character of truth; which ſhewed, that if he had beſtowed time to perfect himſelf in colouring, he would have rivalled the beſt of our portrait painters. Towards the latter end of his life, having impaired his fortune, he ſometimes took money. He drew ſome deſigns for Mr. Iſaac Becket, who performed them in mezzotinto. Thoſe draughts were generally done at a tavern; and, whenever he pleaſed, he could draw enough in half an hour to furniſh a week's work for Becket [A].

His invention was fruitful, and his drawing bold and free. He underſtood landſkip painting, and performed it to perfection. He was particularly a great maſter in perſpective. In deſigning his landſkips, he had a manner peculiar to himſelf. He always carried a long book about with him, like a muſic-book, which, when he had a mind to draw, he opened; and, looking through it, made the lower corner of the middle of the book his point of ſight; by which, when he had formed his view, he directed his perſpective, and finiſhed his picture. His hand was ready, his ſtrokes bold; and, in his etching, ſhort. He etched ſeveral things himſelf, generally on oval ſilver plates for his friends; who, being moſt of them as hearty lovers of the bottle as himſelf, put them over their glaſſes, and made lids with them for their tobacco-boxes. He drew ſeveral of the Grand Seignors heads for Sir Paul Rycaut's "Hiſtory of the Turks," which were engraved by Mr. Elder. In the latter part of his life, he applied himſelf to modelling in wax in baſſo relievo; in which manner he did abundance of things with good ſucceſs. He often ſaid, he wiſhed he had thought of it ſooner, for that ſort of work ſuited better with his genius than any: had he lived longer, he would have arrived to great perfection in it. Some time before his death another eſtate fell to him, by the deceaſe of his mother; when, giving himſelf new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and, employing a ſurgeon to let him blood, the man unluckily pricked an artery, which accident proved mortal. Piper was very fat, which might contribute to this miſhap. He died in Aldermanbury, about 1740.

However corpulent and heavy Piper's body was, his mind was always ſprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his ſtudies, he had certainly been an honour to his country: however, he lives ſtill in the memory of his acquaintance with the character of an honeſt gentleman, and

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[A] Being one day at a tavern with Faithorne, Hart the graver, and others, he ſcratched a head with a coal on a trencher, and gave it to Faithorne, who touched upon it. In the mean time, Piper drew another on another trencher, and exchanged it with Faithorne for that which he had touched. They did thus ten times, and between them wrought up the heads to ſuch a height of force, that nothing could be better done in that kind. Theſe trenchers are ſtill extant; but we cannot learn in whoſe hands they are at preſent.

a great maſter in his art. His pieces are ſcattered up and down, chiefly in London; and the beſt and moſt of them were lately in the hands of Mr. Le Piper his brother, a merchant in that city.

PITCAIRNE (ARCHIBALD), an eminent Scots phyſician, was deſcended from an ancient family in the county of Fife, and born at Edinburgh on Chriſtmas day 1652. After being properly grounded in languages at a private ſchool in Dalkeith, he was removed to the univerſity of Edinburgh; where, having gone through a courſe of philoſophy, he ſtudied firſt divinity, and then the civil law. Severe application impairing his health, he grew hectic, and had all the appearances of being in a conſumption; for which he was adviſed to travel to Montpelier in France, but found himſelf recovered by the time he reached Paris. He determined to purſue the ſtudy of the law in the univerſity there; but there being no able profeſſor of it, and meeting with ſome of his countrymen, who were ſtudents in phyſic, he changed his purpoſe a ſecond time, and joined with them. He had not been thus employed many months, when he was called home by his father: and now, having laid in the firſt elements of all the three profeſſions, he was abſolutely undetermined which to follow. It was then he applied himſelf to the mathematics, in which he made a very great progreſs without a maſter; but at laſt, obſerving a connection between phyſic and geometry, he fixed his choice unalterably upon that profeſſion.

From the Gen. Dict. where we are told, that the particulars were communicated by a very intimate and learned friend of Pitcairne.

After applying for ſome time at Edinburgh to botany, pharmacy, and the materia medica, he went a ſecond time to Paris, where he finiſhed his ſtudies; and then, a little before the Revolution, returned to Scotland, where he preſently came into good buſineſs, and acquired an extenſive reputation. In 1688, he publiſhed a piece, intituled, "Solutio "problematis de inventoribus;" the deſign of which was, to aſcertain Harvey's right to the diſcovery of the circulation of the blood. In 1692, he had an invitation from the curators of the univerſity of Leyden, to be profeſſor of phyſic there, which he accepted, and went and made his inauguration ſpeech the 26th of April that year. He continued there little more than a year; during which ſhort ſpace he publiſhed ſeveral diſſertations, chiefly with a view of ſhewing the uſefulneſs of mathematics to phyſic: and Pitcairne was the firſt who introduced the mechanic principles into that art, in which he was zealouſly followed by the late Dr. Mead. He returned to Scotland in 1693, to diſcharge an engagement to a young lady, the daughter of Sir Archibald Stephenſon, an eminent phyſician in Edinburgh; and, being ſoon after married to her, was fully reſolved to ſet out again for Holland: but the lady's parents being unwilling to part with her, he ſettled at Edinburgh, and wrote a valedictory letter to the univerſity of Leyden. His lady did not ſurvive her marriage many years; yet ſhe brought him a daughter, who was afterwards married to the earl of Kelly.

In 1701, he republiſhed his "Diſſertations," with ſome new ones; and dedicated them to Bellini, profeſſor at Piſa, in return to the ſame compliment, which Bellini had made him, when he publiſhed his "Opuſcula." They were printed at Rotterdam in one volume 4to, under this title, "Diſputationes Medicæ," of which there are eight. The laſt edition publiſhed in his life-time came out at Edinburgh, a few months before his death, which happened Oct. 13, 1713. Afterwards were publiſhed his lectures to his ſcholars, under the title of "Elementa Medicinæ Phyſico-Mathematica," although he had taken as much pains as a man could take, to prevent the publication of any thing in that way. He even ſhews ſome concern about this, in his Diſſertation "de circulatione ſanguinis in animalibus genitis et non genitis."

In 1696, being hindered by ſickneſs from attending the calls of his profeſſion, he amuſed himſelf with writing "Remarks upon Sir Robert Sibbald's Prodromus Hiſtoriæ Naturalis Scotiæ." That phyſician had publiſhed a treatiſe, wherein he ridiculed the new method of applying geometry to phyſic; in return to which, Pitcairne wrote, "Diſſertatio de Legibus Hiſtoriæ Naturalis," which is the title of theſe Remarks. He did not publiſh it, however; but, when ſome copies came abroad by accident, diſowned it; ſo that Sir Robert, believing it not to be his, wrote an anſwer to it, and dedicated it to him. Pitcairne likewiſe uſed to divert himſelf ſometimes with writing Latin poetry, for which he had no contemptible talent; and publiſhed a few compoſitions in this way, under the title of "Poemata Selecta," which are moſtly of the epigrammatic kind. He diſcovers his political opinions frequently in theſe, and ſhews himſelf to have been no friend to the Revolution. His poetry has never been much read, on account of its obſcurity, which is principally owing to the private occurrences alluded to in it, and frequently made the ſubject of a whole poem. That "ad Robertum Lindeſium," is an inſtance of this, being quite unintelligible without the knowledge of a circumſtance in Pitcairne's life, which he often told, but never without ſome emotion. His friend Lindeſey and he, reading together, when very young, the known ſtory of the two Platonic philoſophers, who agreed that whoever died firſt ſhould return a viſitor to the ſurvivor, entered into the ſame engagement. Some years after, Pitcairne dreamed one morning at his father's houſe in Fife, that Lindeſey, who was then at Paris, came to him, and told him, that he was not dead as was commonly reported, but ſtill alive, and in a very agreeable place, to which he could not yet carry him. By the courſe of the poſt, news came of Lindeſey's death, which happened ſuddenly the very morning of the dream. After knowing this, the poem is eaſily underſtood.

An ingenious fiction, intituled, "Archimedis ad Regem "Gelonem Epiſtola Albæ Grecæ reperta," has generally been aſcribed to Pitcairne. All his works have been collected and printed together at Leyden, 1737, in 4to.

PITHŒUS (Peter), a French gentleman of eminence in the republic of letters, was deſcended from an ancient and noble family in Normandy, and born at Troyes in 1539. His taſte for literature diſcovered itſelf early, and it was cultivated to the utmoſt by the care of his father. He entered upon his ſtudies at Troyes, and was afterwards ſent to Paris, where he became firſt the ſcholar, and then the friend, of Turnebus. When he had finiſhed his purſuits in languages and the belles lettres, he was removed to Bourges, and placed under Cujacius, in order to ſtudy the civil law. His father was learned in the law, and has left no inconſiderable ſpecimen of his judgement, in the advice he gave his ſon, with regard to acquiring this branch of knowledge; which was, not to ſpend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made ſo wonderful a progreſs, that at ſeventeen he was able to ſpeak extempore upon the moſt difficult queſtions; and his maſter was not aſhamed to own, that even himſelf had learned ſome things of him. Cujacius removing to Valence, Pithœus followed him thither, and continued to profit by his lectures, to 1560. He then returned to Paris, and frequented the bar of the parliament there, for the ſake of joining practical forms and uſages to theoretic knowledge.

Niceron, tome v.

In 1563, being 24, he gave the firſt fruits of his ſtudies to the public, in a work intituled, "Adverſaria Subſeciva;" which was highly applauded by Turnebus, Lipſius, and other learned men, and laid the foundation of that great and extenſive fame he afterwards acquired. A little time after, he was advanced by Henry III. to ſome conſiderable poſts; in which, as well as at the bar, he acquitted himſelf with high honour. Pithœus was a Proteſtant, and therefore might have been involved in the terrible maſſacre of Saint Bartholomew in 1572. It was next to a miracle that he was not; for he was at Paris, where it was committed, and in the ſame lodgings with ſeveral Hugonots, who were all killed. He ſeems, however, to have been frightened by it out of his religion; which having, according to the cuſtom of converts, examined and found to be erroneous, he ſoon abjured, and openly embraced the Catholic faith. Afterwards he attended the duke of Montmorency into England; and upon his return, by reaſon of his great wiſdom, amiableneſs of nature and manners, and profound knowledge in various things, became a kind of oracle to his countrymen, who conſulted him on all important occaſions. And not only his countrymen, but even foreigners. Witneſs Ferdinand the Great Duke of Tuſcany, who not only conſulted him, but even ſubmitted to his determination, in a point contrary to his intereſts. Henry III. and IV. were greatly obliged to him for combating the League in the moſt intrepid manner, and for many other ſervices, in which he had recourſe to his pen as well as to other means.

Pithœus died upon his birth-day in 1596, leaving behind him a wife, whom he had married in 1579, and ſome children. Thuanus has repreſented him as the moſt excellent and accompliſhed man of the age in which he lived; and all the learned have agreed to ſpeak well of him. He collected a moſt valuable library, which was rich in manuſcripts, as well as printed books; and he took many precautions to hinder its being diſperſed after his death, but in vain. He publiſhed a great number of works in various ways, upon law, hiſtory, and claſſical literature; and he gave ſeveral new and correct editions of ancient writers. He was the firſt who made the world acquainted with the "Fables of Phædrus:" they, together with the name of their author, being utterly unknown and unheard of, till publiſhed from a manuſcript of his.

Hiſt. ſui temporis, ad ann. 1596.

Art. Phædrus.

PITISCUS (Samuel), a very learned man, who did good ſervice to the republic of letters by ſeveral uſeful works, was born at Zulphen, in the Low Countries, 1637. He ſtudied the belles lettres at Deventer under Gronovius, and divinity at Groningen. Some little time after his education was completed, he was elected maſter of the public ſchool at Zutphen; and, in 1685, had the direction of the college of St. Jerome at Utrecht given him, where he performed all the offices of a good governor to the end of his life. He died in 1717, aged fourſcore years. He was the author of many Latin works, full of deep erudition and laborious reſearches; among which are, "Lexicon Latino-Belgicum," 4to; "Lexicon Antiquitatum Romanorum," a very uſeful and valuable work, folio; &c. He gave editions of "Quintus "Curtius," "Suetonius," "Aurelius Victor," &c. on which he wrote large and copious notes; not in the way of verbal criticiſm, which he openly diſclaimed, but for the ſake of illuſtrating their ſenſe, and explaining ancient cuſtoms. Thus his "Notes upon Suetonius," in the 4to edition eſpecially, may be read with great advantage by all who would be well verſed in that branch of learning: they are indeed tranſcribed chiefly from his "Lexicon Antiquitatum "Romanorum." He publiſhed alſo a new edition of "Roſinus's Roman Antiquities."

PITS, or PITSEUS (John), an Engliſh biographer, was born at Alton, in Hampſhire, 1560; and at eleven, ſent to Wykeham's ſchool near Wincheſter. He was elected thence probationer fellow of New College in Oxford, at eighteen; but, in leſs than two years, left the kingdom as a voluntary Romiſh exile, and went to Doway, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his ſtudies. Purſuant to this, he paſſed from Doway to Rheims; and, after one year ſpent in the Engliſh college there, was ſent to the Engliſh college at Rome, where he ſtudied ſeven years, and was then ordained prieſt. Returning to Rheims about 1589, he there taught rhetoric and Greek for two years: but the civil wars in France induced him to withdraw to Lorraine; and, at Pont-a-Muſſow, he took the degree of maſter of arts, and ſoon after that of bachelor of divinity. Next, going into Upper Germany, he reſided a year and a half at Triers; and afterwards removed to Ingolſtadt in Bavaria, where he reſided three years, and took the degree of doctor of divinity. After

Ath. Oxon.
Gen. Dict.

ter having travelled through Italy as well as Germany, and made himſelf maſter of the languages of both countries, he came back to Lorraine; where, being taken particular notice of by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. Two years ſpent there, Antona, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him over to be her confeſſor; and, that he might be the more ſerviceable to her, he learned the French language, in which he became ſo perfect, that he often preached in it. In her ſervice he continued twelve years; during which time he turned over the hiſtories of England, eccleſiaſtical and civil, whence he made large collections and obſervations concerning the moſt illuſtrious perſonages. He then returned a third time to Lorraine, where, by the favour of John biſhop of Toul, formerly his ſcholar, he was promoted to the deanery of Liverdun, which was of conſiderable value. This, with a canonry and an officialſhip of the ſaid church, he held to the day of his death, which happened at Liverdun in 1616. He publiſhed three treatiſes: "De Legibus, Triers, "1592;" "De Beatudine, Ingolſt. 1595;" "De Peregrinatione, Duſſeld. 1604."

During the agreeable leiſure he enjoyed, while confeſſor to the ducheſs of Cleves, he employed himſelf, as we have hinted, in compiling "The Lives of the Kings, Biſhops, "Apoſtolical Men, and Writers of England." They were compriſed in four large volumes; the firſt containing the lives of the kings; the ſecond, of the biſhops; the third, of the apoſtolical men; and the fourth, of the writers. The three firſt are preſerved, as rarities, in the archives of the collegiate church of Liverdun: the fourth only was publiſhed, and that after his deceaſe, at Paris, 1619, in 4to, under the title of "J. Pitſei Angli, &c. Relationum "Hiſtoricarum de Rebus Anglicis tomus primus;" but the running title, and by which it is ofteneſt quoted, is, "De "Illuſtribus Angliæ Scriptoribus." It is divided into four parts; the firſt of which is a kind of Prolegomena "De "laudibus Hiſtoriæ, de Antiquitate Eccleſiæ Britannicæ, de "Academiis tam antiquis Britonum quam recentioribus "Anglorum." The ſecond part contains the lives and characters of three hundred Engliſh writers; the third is "An Appendix of ſome Writers, in alphabetical order, and "divided into four Centuries," together with "An Index "of Engliſh Books, written by unknown Authors." The laſt part conſiſts of "Fifteen Alphabetical Indexes," which are a kind of epitome of the whole work. Pits appears to have acted in a very diſingenuous and ungrateful manner, eſpecially in the ſecond part of this work; the greateſt part of which he has taken from Bale's book “De Scriptoribus “majoris Britanniæ,” though he frequently ſhews an abhorrence both of Bale and his work. He pretends alſo to follow, and familiarly quotes, Leland's “Collectanea de “Scriptoribus Angliæ;” whereas the truth is, as Wood and others have obſerved, he never ſaw it, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, becauſe they were kept in ſuch private hands, that few Proteſtant antiquaries, and none of thoſe of the church of Rome, could ſee or peruſe them. What therefore he pretends to have from Leland, he takes at ſecond-hand from Bale. His work is alſo full of partiality: for he entirely leaves out Wickliffe and his followers, together with the Scots and Iriſh writers, who are for the moſt part commemorated by Bale; and in their room gives an account of the Roman Catholic writers, ſuch eſpecially as had left the kingdom, after the Reformation in queen Elizabeth's reign, and ſheltered themſelves at Rome, Doway, Louvain, &c. This, however, is the beſt and moſt valuable part of Pits's work.

Whartoni Præfat. ad Angl. Sacr. P. i. p. 15. Nicolſon's Hiſtorical Library, p. 56.

He was a man of parts and learning. His ſtyle is clear, eaſy, and elegant; but he wants accuracy, and has fallen into many miſtakes in his accounts of the Britiſh writers. His work, however, will always be thought of uſe, if it be only that “Hiſtoria quoque modo ſcripta delectat.”

PITT (Christopher), an Engliſh poet, was born in 1699 at Blandford, the ſon of a phyſician much eſteemed. He was, in 1714, received as a ſcholar into Wincheſter College, where he was diſtinguiſhed by exerciſes of uncommon elegance; and, at his removal to New College in 1719, preſented to the electors, as the product of his private and voluntary ſtudies, a complete verſion of Lucan's poem, which he did not then know to have been tranſlated by Rowe. This is an inſtance of early diligence which well deſerves to be recorded. The ſuppreſſion of ſuch a work, recommended by ſuch uncommon circumſtances, is to be regretted. It is indeed culpable, to load libraries with ſuperfluous books; but incitements to early excellence are never ſuperfluous, and from this example the danger is not great of many imitations. When he had reſided at his college three years, he was preſented to the rectory of Pimpern in

Taken principally from Dr. Johnſon.

in Dorſetſhire, 1722, by his relation, Mr. Pitt of Stratfeildſea in Hampſhire; and, reſigning his fellowſhip, continued at Oxford two years longer, till he became M. A. 1724. He probably about this time tranſlated “Vida's Art of Poetry,” which Triſtram's elegant edition had then made popular. In this tranſlation he diſtinguiſhed himſelf, both by its general elegance, and by the ſkilful adaptation of his numbers to the images expreſſed; a beauty which Vida has with great ardour enforced and exemplified. He then retired to his living, a place very pleaſing by its ſituation, and therefore likely to excite the imagination of a poet; where he paſſed the reſt of his life, reverenced for his virtue, and beloved for the ſoftneſs of his temper and the eaſineſs of his manners. Before ſtrangers he had ſomething of the ſcholar's timidity or diſtruſt; but, when he became familiar, he was in a very high degree chearful and entertaining. His general benevolence procured general reſpect; and he paſſed a life placid and honourable, neither too great for the kindneſs of the low, nor too low for the notice of the great. At what time he compoſed his “Miſcellany,” publiſhed in 1727, it is not eaſy nor neceſſary to know: thoſe which have dates appear to have been very early productions. The ſucceſs of his “Vida” animated him to a higher undertaking; and in his thirtieth year he publiſhed a verſion of the firſt book of the Æneid. This being commended by his friends, he ſome time afterwards added three or four more; with an advertiſement in which he repreſents himſelf as tranſlating with great indifference, and with a progreſs of which himſelf was hardly conſcious. At laſt, without any further contention with his modeſty, or any awe of the name of Dryden, he gave a complete Engliſh “Æneid,” which we adviſe our readers to peruſe with that of Dryden. It will be pleaſing to have an opportunity of comparing the two beſt tranſlations that perhaps were ever produced by one nation of the ſame author. Pitt, engaging as a rival with Dryden, naturally obſerved his failures and avoided them; and, as he wrote after Pope's “Iliad,” he had an example of an exact, equable, and ſplendid verſification. With theſe advantages, ſeconded by great diligence, he might ſucceſsfully labour particular paſſages, and eſcape many errors. If the two verſions are compared, perhaps the reſult would be, that Dryden leads the reader forward by his general vigour and ſprightlineſs, and Pitt often ſtops him to contemplate the excellence of a ſingle couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and liſtleſs peruſal; that Pitt pleaſes the criticks, and Dryden the people; that Pitt is quoted, and Dryden read. He did not long enjoy the reputation which this great work deſervedly conferred; for he left the world in 1748, and lies buried under a ſtone at Blandford, on which is this inſcription:

In memory of
CHR. PITT, clerk, M. A.
Very eminent
for his talents in poetry;
and yet more
for the univerſal candour of
his mind, and the primitive
ſimplicity of his manners.
He lived innocent,
and died beloved,
Apr. 13, 1748,
aged 48.

PLACETTE (JEAN DE LA), a Proteſtant miniſter of great eminence, was born at Pontac in Bern, 1639; and his father, who was a miniſter, trained him with the greateſt attention and care. From 1660, he exerciſed the miniſtry in France; but, after the revocation of the Edict of Nantz in 1685, he retired to Denmark, where he continued till the death of the queen in 1711: for that princeſs, appriſed of his great merit, kept him near her. From Denmark he paſſed to Holland, and fixed at firſt at the Hague; then removed to Utrecht, where he died in 1718, aged 79. He was the author of many works upon piety and morality, which are reckoned excellent in their kind; and of ſome in the Polemic way, againſt the church of Rome.

PLANTIN (CHRISTOPHER), a celebrated printer, was born near Tours in 1533, and bred to an art which he carried to the higheſt degree of perfection. He went and ſettled at Antwerp, and there erected a printing-office; which was conſidered not only as the chief ornament of the town, but as one of the moſt extraordinary edifices in Europe. A great number of ancient authors were printed here: and theſe editions were valued not only for the beauty of the characters, but alſo for the correctneſs of the text; with regard to which Plantin was ſo very nice, that he procured the moſt learned men to be correctors of his preſs. He got immenſe riches by his profeſſion, which however he did not hoard up, but ſpent like a gentleman. He died in 1598, aged 65; and left a moſt ſumptuous and valuable library to his grandſon Balthaſar. See Baillet's "Jugemens des "Sçavans."

PLANUDES (MAXIMUS), a Greek monk of Conſtantinople, who lived at the end of the third, and the beginning of the fourth century, is the author of a "Life of "Æſop," full of anachroniſms, abſurdities, and lies; and of 149 "Fables," which, though he publiſhed them for Æſop's, have been ſuſpected to be his own. We have alſo a collection of epigrams, under the title of "Antho-"logia," made by this monk: and it is but juſt to allow him this merit, that in his collection of Epigrams, as well as in his Fables, he has not tranſmitted to us any thing obſcene or immoral. No particulars are known of Planudes, except that he ſuffered ſome perſecution, on account of his zeal for the Latin church.

Bayle's Dict. PLATINA.

PLATINA (BARTHOLOMEW), a learned Italian, and author of a "Hiſtory of the Popes," was born in 1421 at Piadena, a village between Cremona and Mantua. He firſt embraced a military life, which he followed for a conſiderable time; but afterwards devoted himſelf to literature, and made a conſiderable progreſs in it. He went to Rome under Calixtus III. who was made Pope in 1455; where, getting himſelf introduced to cardinal Beſſarion, he obtained ſome ſmall benefices of Pope Pius II. who ſucceeded Calixtus in 1458, and afterwards was appointed apoſtolical abbreviator. Paul II. ſucceeded Pius in 1464, and then Platina's affairs took a very unfavourable turn. In the firſt place, Paul was much indiſpoſed towards him, on account of his connections with his predeceſſor Pius: but this might poſſibly have been borne, if Paul, in the next place, had not removed all the abbreviators from their employments, by aboliſhing their places, notwithſtanding they had purchaſed them with great ſums of money. Upon this, Platina complained to the Pope, and moſt humbly beſought him to order their cauſe to be judged by the auditors of the Rota. The Pope was offended at the liberty, and gave him a very haughty repulſe: Is it thus," ſaid he, looking at him ſternly, "is it thus, that you ſummon us before your "judges, as if you knew not that all laws are centered in "our breaſt? Such is our decree: they ſhall all go hence, "whitherſoever they pleaſe: I am Pope, and have a right "to ratify or cancel the acts of others at pleaſure." Theſe unhappy men, thus diveſted of their employments, uſed their utmoſt endeavours, for ſome days, to obtain audience of the Pope, but were repulſed with contempt. Upon this, Platina wrote to him in the following terms: "If you had "a right to diſpoſſeſs us, without permitting our cauſe to be "heard, of the employments we had lawfully purchaſed; "we, on the other ſide, ought to be permitted to complain "of the injuſtice we ſuffer, and the ignominy with which "we are branded. As you have repulſed us ſo contumeliouſly, "we will go to all the courts of princes, and "intreat them to call a council; whoſe principal buſineſs "ſhall be, to oblige you to ſhew cauſe, why you have diveſted "us of our lawful poſſeſſions." Nothing can better illuſtrate the temper and character of Platina, than this letter; which, however, being conſidered as an act of rebellion, cauſed him to be impriſoned, and to endure great hardſhips. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for ſome time; but afterwards, being ſuſpected of a plot, was again impriſoned, and, with many others, put to the rack. The plot being found imaginary, the charge was turned to hereſy, which alſo came to nothing; and Platina was ſet at liberty ſome time after. The Pope flattered him with a proſpect of preferment, and thus kept him in Rome; but, dying of an apoplexy, left him to ſhift for himſelf as he could. This whole conflict is related by Platina himſelf, in his "Lives "of the Popes," under the pontificate of Paul II.

Sixtus IV. ſucceeded Paul in 1467, and appointed Platina keeper of the Vatican library, which was ſet up by this Pope. Platina here found himſelf in his own element, and lived very happily in that ſtation, till 1481, when he was ſnatched away by the plague. He bequeathed to Pomponius Lætus the houſe which he built on the Mons Quirinalis, with the laurel grove, out of which the Poetical Crowns were taken. He was the author of ſeveral works, the moſt conſiderable of which is, "De Vitis ac Geſtis Summorum "Pontificum;" or, Hiſtory of the Popes from St. Peter to Sixtus IV. to whom he dedicated it. The Proteſtants have approved it, and ranked the author among the witneſſes to truth. Some Roman Catholic writers charge him with want of ſincerity and care; yet Panvinius did not ſcruple to publiſh this hiſtory, with notes of his own, and added to it, the "Lives of the Popes," from Sixtus IV. to

Pius IV. It was firſt printed at Venice in 1479, folio, and reprinted once or twice before 1500; ſince which time, all the editions of it are ſaid to have been caſtrated. Platina wrote alſo a "Hiſtory of Mantua," in Latin, which was firſt publiſhed by Lambecius, with notes, at Vienna, 167[illegible], in 4to.

The titles of his other works are, "De naturis rerum;" "Epiſtolæ ad diverſos;" "De honeſta voluptate et valetudine;" "De falſo et vero bono;" "Contra amores;" "De vera nobilitate;" "De optimo cive.;" "Panegyricus in Beſſarionem;" "Oratio ad Paulum II." "De pace Italiæ componenda et bello Turcico indicendo;" "De floſculis linguæ Latinæ."

Fabricii Bibl. Græc. vol. ii. Stanley's Lives of Philoſophers, 1743, 4to.

PLATO, a moſt illuſtrious philoſopher of antiquity, was born at Athens in the 88th Olympiad, and about 430 years before Chriſt. He was a perſon of very great quality, being deſcended by his father from royal anceſtors, and by his mother from Solon. He was educated in a manner ſuitable to his rank: he learned grammar, mathematics, muſic, and painting. In his firſt years he addicted himſelf much to poetry; wrote odes and dithyrambics firſt, and afterwards epic poetry; which laſt, finding it much inferior to Homer's, he burned. Then he betook himſelf to writing tragedies, and had prepared one to contend for the prize at the Olympic theatre: but, the day before it ſhould have been preſented, he happened to hear Socrates, and was ſo charmed with his way of diſcourſing, that he not only forbore the conteſt at that time, but neglected poetry ever after, and even deſtroyed all his poems.

He was about his 20th year, when he became a follower of Socrates, and began to ſtudy philoſophy. This great maſter, ſoon obſerving in Plato a greater genius than common, was mightily taken with him: he adviſed him to read Homer often; and thence Plato brought himſelf to conceive and ſpeak of things in a lofty, copious, and ſtriking manner. Plato was equally attached to Socrates, and raiſed a conſiderable ſum of money to procure his releaſe, after he was impriſoned upon the accuſations of his enemies; and, when this failed, took the boldneſs to harangue in defence of him to the people, which he began to do ſo pathetically, that the magiſtrates, fearing a tumult, cauſed him to be ſilenced. Eight years he lived with Socrates; in which time he committed, as did Xenophon and his other diſciples, the ſubſtance of his maſter's diſcourſes to writing. Of this compoſed dialogues, but with ſo great additions of his own, that Socrates, hearing him recite his "Lyſis," cried out, "O Hercules! how many things does this young man feign of me!" for, as Laertius adds, "many of thoſe things, which Plato writ, Socrates never ſpoke."

Diogen. Laert. iii. p. 35.

The philoſophers who were at Athens were ſo alarmed at the death of Socrates, that moſt of them fled, to avoid the injuſtice and cruelty of the government. Plato, whoſe grief on this occaſion is ſaid by Plutarch to have been exceſſive, retired to Megara, where he was kindly entertained by Euclid, who had been one of Socrates's firſt ſcholars, till the ſtorm was over. Afterwards he determined to travel in purſuit of knowledge; and from Megara he went to Italy, where he conferred with Eurytus, Philolaus, and Archytas. Theſe were the moſt celebrated of the followers of Pythagoras, whoſe doctrine was then become famous in Greece; and from theſe, the Pythagoreans have affirmed that he had all his natural philoſophy. He dived into the moſt profound and myſterious ſecrets of the Pythagoric doctrines; and, perceiving other knowledge to be connected with them, he went to Cyrene, where he learned geometry of Theodorus. Thence he paſſed into Egypt, to acquaint himſelf with the theology of their prieſts, to ſtudy more nicely the proportions of geometry, and to inſtruct himſelf in aſtronomical obſervations; and, having taken a full ſurvey of all the country, he ſettled for ſome time in the province of Sais, learning of the wiſe men there what they held concerning the univerſe, whether it had a beginning, whether it moved wholly or in part, &c. and Pauſanias affirms, that he learned from theſe the immortality, as alſo the tranſmigration, of ſouls. Some of the fathers will have it, that he had communication with the books of Moſes, and ſtudied under one Sechnuphis, a learned man of Heliopolis, who was a Jew: but there is nothing that can be called evidence for theſe aſſertions. St. Auſtin once believed, that Plato had ſome conference with Jeremiah; but afterwards diſcovered, that that prophet muſt have been dead at leaſt ſixty years before Plato's voyage to Egypt. Plato's curioſity was not yet ſatisfied: he travelled into Perſia, to conſult the magi about the religion of that country; and he deſigned to have penetrated even to the Indies, and to have learned of the Brachmans their manners and cuſtoms; but the wars in Aſia hindered him.

De Virtut. Moral.

Porphyr. in vit. Pythagoræ.

In Meſſen.

De Civit. Dei, lib. viii.

Being returned to Athens from his travels, he applied himſelf to the teaching of philoſophy, which at that time

De Natura Deorum, lib. iii.

was the moſt honourable profeſſion there. He ſet up his ſchool in the academy; a place of exerciſe in the ſuburbs of the city, beſet with woods; and this, not being a very healthy ſituation, brought a quartan ague on him, which laſted eighteen months. The phyſicians adviſed him to remove, to the Lycæum; but he refuſed, and anſwered. "I would "not live on the top of Athos, to linger away life:" and it was from the academy, that his ſect took the name of Academics. Yet, ſettled as he was, he afterwards made ſeveral voyages abroad: one particularly to Sicily, in order to view the fiery ebullitions of Mount Ætna. Dionyſius the tyrant reigned then at Syracuſe; a very bad man; for, as Cicero relates, after he had robbed a temple at Locris, and was returning by ſea to Sicily with a proſperous gale, he ſaid to his companions, "You ſee, my friends, how "the gods favour ſacrilege." Plato went to ſee him; but, inſtead of flattering him, like a courtier, reproved him for the diſorders of his court, and the injuſtice of his government. The tyrant, not uſed to diſagreeable truths, grew enraged at Plato, and would have put him to death, if Dion and Ariſtomenes, formerly his ſcholars, and then favourites of that prince, had not powerfully interceded for him. Dionyſius was content to deliver him into the hands of an envoy of the Lacedemonians, who were then at war with the Athenians: and this envoy, touching upon the coaſt of Ægina, ſold him for a ſlave to a merchant of Cyrene, who, as ſoon as he had bought him, ſent him away to Athens. Some time after, he made a ſecond voyage into Sicily, in the reign of Dionyſius the younger; who ſent Dion, his miniſter and favourite, to invite him to court, that he might learn from him the art of governing his people well. Plato accepted the invitation, and went; but, the intimacy between Dion and Plato raiſing jealouſy in the tyrant, the former was diſgraced, and the latter ſent back to Athens. Dion, being re-admitted to favour, perſuaded Dionyſius to recall Plato, who received him with all the marks of good-will and friendſhip that a great prince could give. He ſent out a very fine galley to meet him, and went himſelf in a magnificent chariot, attended with all his court, to receive him; but his uneven humour hurried him into new ſuſpicions. It ſhould ſeem, indeed, as if theſe ſuſpicions were not altogether groundleſs: for Ælian ſays, and Cicero was of the ſame opinion, that Plato taught Dion how to diſpatch the tyrant, and to deliver the people from oppreſſion. However this might be, Plato was offended and complained; and

Ælian. iii. 17. Cicer. de Orat. lib. iii.

and Dionyſius, incenſed at theſe complaints, reſolved to put him to death: but Archytas, who had great intereſt with the tyrant, being informed of it by Dion, interceded for the philoſopher; and obtained leave for him to retire.

The Athenians received him joyfully at his return, and would have complimented him with the adminiſtration of the government; but he declined the honour, chooſing rather to live quietly in the academy, and to employ himſelf in contemplation and the ſtudy of philoſophy. His fame was ſpread far and wide; and ſeveral ſtates, among which were the Arcadians and Thebans, ſent ambaſſadors with earneſt requeſts that he would come over, not only to inſtruct their young men in philoſophy, but alſo to preſcribe them laws of government. The Cyrenians, Syracuſians, Cretans, and Eleans, ſent alſo to him: he did not go to any of them, but gave laws and rules of governing to all. He lived ſingle, yet ſoberly and chaſtely. He was a man of great virtues, and exceedingly affable; of which we need no greater proof, than his civil manner of converſing with the philoſophers of his own times, when pride and envy were at their height. His behaviour to Diogenes is always mentioned in his hiſtory. This Cynic was vaſtly offended, it ſeems, at the politeneſs and fine taſte of Plato, and uſed to catch all opportunities of ſnarling at him. He dined one day at his table with other company, and trampling upon the tapeſtry with his dirty feet, uttered this brutiſh ſarcaſm, "I trample upon the pride of "Plato:" to which Plato wiſely reparteed, "with greater "pride."

The fame of Plato drew diſciples to him from all parts, and, among the reſt, Speuſippus, an Athenian, his ſiſter's ſon, whom he appointed his ſucceſſor in the academy; the great Ariſtotle, whom Plato uſed to call a colt, after he grew jealous of him, and foreſaw that he would oppoſe him, as a colt kicks at the dam, from whom he has received ſuck; two ladies, Laſthenia a Mantinean, and Axiothia a Phliaſian, who went habited as men, and thereby gave occaſion to injurious ſuſpicions of Plato: Hyperides, Demoſthenes, and Iſocrates, with the laſt of whom Plato was very intimate. In the mean time, as his great reputation gained him on the one hand many diſciples and admirers, ſo on the other it raiſed him ſome emulators, eſpecially among his fellow-diſciples, the followers of Socrates. Xenophon and he were particularly diſaffected towards each other; and their emulation appears in nothing more, than in their having written upon the ſame ſubjects. They both writ a "Sympoſium;" they both writ about Socrates: they both writ upon gove[illegible] ment; for the "Commonwealth of Plato," and the "[illegible] "ſtitution of Cyrus," are works of the ſame nature, the la[illegible] being pronounced by Cicero, as much a work of inven[illegible] as the former. A. Gellius ſays, "that they avoided the "very naming one another in their works;" but he was miſtaken: for Xenophon ſpeaks of Plato in the third book of his "Memorabilia," and Plato of Xenophon in the third book of his "Laws."

Ad Quintum fratrem. epiſt. i.

Noctes Atticæ, lib. xiv. c. 3.

This extraordinary man, being arrived at 81 years of age, died a very eaſy and peaceable death, in the midſt of an entertainment, according to ſome; but, according to Cicero, as he was writing. Both the life and death of this philoſopher were calm and undiſturbed; and [illegible] he was finely compoſed for happineſs. Beſides the advantages of a noble birth, he had a large and comprehenſive underſtanding, a vaſt fund of wit and good taſte, great evenneſs and ſweetneſs of temper, all cultivated and refined by education and travel; ſo that it is no wonder, if he was honoured by his countrymen, eſteemed by ſtrangers, and adored by his ſcholars. The ancients thought more highly of Plato, than of all their philoſophers: they always called him the Divine Plato; and they ſeemed reſolved that his deſcent ſhould be more than human. "There are," ſays Apuleius, "who aſſert Plato "to have been ſprung from a more ſublime conception; "and that his mother Perictione, who was a very beautiful "woman, was impregnated by Apollo in the ſhape of a "ſpectre." Plutarch, Suidas, and others, affirm this to have been the common report at Athens. When he was an infant, his father Ariſto went to Hymettus, with his wife and child, to ſacrifice to the Muſes; and, while they were buſied in the divine rites, a ſwarm of bees came and diſtilled their honey upon his lips. This, ſays Tully, was conſidered as a preſage of his future eloquence. Apuleius relates, that Socrates, the night before Plato was recommended to him, dreamed that a young ſwan fled from Cupid's altar in the academy, and ſettled in his lap, thence ſoared to heaven, and delighted the gods with its muſic: and when Ariſto the next day preſented Plato to him, "Friends," ſays Socrates, "this is the ſwan of Cupid's "academy." The Greeks loved fables: they ſhew however in the preſent caſe, what exceeding reſpect was paid to the memory of Plato. Tully perfectly adored him; tells us, how he was juſtly called by Panætius the divine, the moſt

De Senectute.

De Dogmate Platonis.

Tull. de Div. i. 36.

moſt wiſe, the moſt ſacred, the Homer of philoſophers; [illegible] him to Atticus, "Deus ille noſter;" thinks, that if Jupiter had ſpoken Greek, he would have ſpoke in Plato's language; and made him ſo implicitly his guide in wiſdom and philoſophy, as to declare, that he had rather err with Plato, than be right with any one elſe. But, panegyric aſide, Plato was certainly a very wonderful man, of a large and comprehenſive mind, an imagination infinitely fertile, and of a [illegible] flowing and copious eloquence. Nevertheleſs, the ſtrength and heat of fancy prevailing in his compoſition over judgement, he was too apt to ſoar beyond the limits of earthly things, to range in the imaginary regions of general and abſtracted ideas; and on which account, though there is always greatneſs and ſublimity in his manner, he did not philo[illegible] according to truth and nature as Ariſtotle, though Cicero did not ſcruple to give him the preference. Plato is very proper to enrich the imagination, to inſpire fine ſentiments and graceful expreſſion; but Ariſtotle will contribute more to form and ſtrengthen the judgement, and teach a man to think more wiſely and truly. Tuſc. Quæſt. i. 32. Ad Atticum, iv. 16. Brutus, &c. Tuſc. Quæſt. i. 10.

The writings of Plato are all in the way of dialogue, where he ſeems to deliver nothing from himſelf, but every thing as the ſentiments and opinions of others, of Socrates chiefly, of Timæus, &c. He does not mention himſelf any where, except once in his "Phædo," and another time in his "Apology for Socrates." His ſtyle, as Ariſtotle obſerved, is betwixt proſe and verſe: on which account ſome have not ſcrupled to rank him with the poets. There is a better reaſon for ſo doing, than the elevation and grandeur of his ſtyle: his matter is oftentimes the offspring of imagination, inſtead of doctrines or truths deduced from nature. The firſt edition of "Plato's Works" in Greek was put out by Aldus at Venice in 1513: but a Latin verſion of him by Marſilius Ficinus had been printed there in 1491. They were reprinted together at Lyons in 1588, and at Francfort in 1602. The famous printer Henry Stephens, in 1578, gave a moſt beautiful and correct edition of "Plato's Works" at Paris, with a new Latin verſion by Serranus, 3 vols. folio; and this deſervedly paſſes for the beſt edition of "Plato:" yet Serranus's verſion is very exceptionable, and in many reſpects, if not in all, inferior to that of Ficinus. Diogen. Laert. iii. 37. See Ficinus. See Stephens, Henry. See Serranus.

PLAUTUS (Marcus Accius), a comic writer of ancient Rome, was born at Sarſina, a ſmall town in Umbria, a province of Italy. His proper name was Marcus Accius: he Fabric. Bibl. Latin. Crufius's Lives of the Roman Poets, vol. ii.

he is ſuppoſed, from his ſplay feet, to have got the ſurname of Plautus. His parentage ſeems to have been mean: and ſome have thought him the ſon of a ſlave. Few circumſtances of his life are known: Cicero has told us in general, that he was ſome years younger than Nævius or Ennius, and that he died the firſt year of the elder Cato's cenſorſhip, when Claudius Pulcher and Lucius Portius Licinius were conſuls. This was about the year of Rome [illegible]69, when Terence was about nine years old, and 184 years before Chriſt. A. Gellius ſays, that Plautus was diſtinguiſhed at the ſame time for his poetry upon the theatre, that Cato was for his eloquence in the Forum: and obſerves elſewhere from Varro, that he was ſo well p[illegible] for his plays, as to think of doubling his ſtock by [illegible]n which however he was ſo unfortunate, that h[illegible]l he had got by the Muſes, and for his ſubſiſtence [illegible]reduced, in the time of a general famine, to work at the mill. This was no bad puniſhment for a greedy covetous man, which Plautus is repreſented by Horace to have been. How long he continued in this diſtreſs, is no where ſaid: but Varro adds, that the poet's wit was his beſt ſupport, and that he compoſed three plays during this daily drudgery.

De Claris Oratoribus, § 15.

Noctes Atticæ, lib. xvii c. 21.

Ibid. l. iii. c. 3.

Epiſt. i. lib. 2. v. 170.

We have twenty of his plays extant, though not all of them entire; none of which were compoſed at the mill, but before he became a bankrupt. Varro allowed twenty-ſix to be of his compoſition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this might ariſe from his reviſing the plays of other poets, which Gellius ſuppoſes he did; and Varro's account ought to be deciſive. This learned Roman had written a particular Treatiſe on Plautus's works, from the 2d book of which, quoted by Gellius, the foregoing account of him is taken. Many other critics are there mentioned by Gellius, who had all written ſome pieces upon Plautus, which ſhew the great admiration he was held in by the Romans: and it ſhould ſeem as if this admiration continued long; for there is a paſſage in "Arnobius," from which it ſeems reaſonable to infer, that ſome of his plays were acted on ſolemn occaſions, ſo late as the reign of Diocleſian. It is, where the father, ridiculing the ſuperſtition of the heathens, pleaſantly aſks them, "how "they could imagine that Jupiter ſhould be appeaſed by "their acting the Amphitryo of Plautus?" This poet is ſaid by Varro to have compoſed the following epitaph for himſelf, which, as favouring of vanity, has been deemed by ſome

Pag. 238. L. Bat. 1651.

ſome critics a ſpurious production: but, as Gellius expreſly cites Varro for it, the genuineneſs of it cannot well be queſtioned. It is in theſe words:

Noct. Att. lib. i. c. 24.

> " [illegible]quam morte datu 'ſt Plautus, comœdia luget;
> " [illegible] eſt deſerta. Dein riſus, ludu', jocuſque,
> " E[illegible]meri innumeri ſimul omnes collacrumarunt."

Two things have occaſioned Plautus's plays to be exceedingly admir[illegible]: One is, the exact propriety of his expreſſion, which [illegible] been made the ſtandard of the pureſt Latin; inaſmuch as Varro did not ſcruple to ſay, that, were the Muſes to ſpeak Latin they would certainly ſpeak in the language of Plaut[illegible] other, the true ridicule and humour of his characte[illegible]h has ſet him above all the Roman comic writers. [illegible]much [illegible]e conſtant opinion of Varro, Cicero, Gellius, Macrobius, and the moſt eminent modern critics, as Lipſius, the Scaligers, Muretus, Turnebus, &c. It has been thought ſtrange, that Horace in thoſe lines,

De Art. Poet. ver. 270.

> " At noſtri proavi Plautinos et numeros et
> " Laudavere ſales: nimium patienter utrumque
> " Ne dicam ſtulte mirati; ſi modo ego et vos
> " Scimus inurbanum lepido ſeponere dicto."

ſhould paſs ſo ſevere a cenſure on the wit of Plautus, which yet appeared ſo admirable to Cicero, that he ſpeaks of it as " elegans, urbanum, ingenioſum, facetum:" and eſpecially when this difference of judgement was not owing to the improved delicacy of taſte for wit, in the Auguſtan age; ſince it does not appear that Horace's own jokes, when he attempts to divert us in this way, are at all better than Cicero's. But the common anſwer is allowed to be the true one: which is, that endeavouring to beat down the exceſſive veneration for the elder Roman poets, and, among the reſt, for Plautus, he cenſures, without reſerve, every the leaſt defect in his writings; though, in general, he agreed with Cicero in admiring him. In ſhort, however Horace and a few critics of a more refined and delicate taſte might cenſure Plautus for his coarſeneſs and inurbanity, yet he carried his point by it better, than he could have done by the delicate railleries and exquiſite paintings of a Menander or a Terence; for, by the drollery of his wit, and the buffoon pleaſantry of his ſcenes, he ſo enchanted the people of Rome, as to continue the reigning favourite of the ſtage, even long after Afranius and Terence had appeared on it. Nay, the humour continued through the Auguſtan age;

De Offic. lib. i. 29.

and

In Vit. Augusti, 85. 5. and no wonder, when, as Suetonius tells us, the emperor himself was much delighted with it.

The beſt editions of "Plautus," but there are none ſo good as might be wiſhed, are, 1. That of Paris, 1576, in folio, with the "Commentaries of Dionyſius Lambinus." 2. Another at Paris, 1621, in 4to, reviſed by Janus Gruterus, and illuſtrated with the "Commentaries of Fredericus Taubmannus." 3. That "in uſum Delphini, 1679," in two volumes 4to. 4. "Cum notis variorum et Frederici Gronovii, Amſt. 1684," in two volumes, 8vo.

Hawkins's Hiſt. of Muſic. iv. 486. PLAYFORD (JOHN), a man diſtinguiſhed in the muſical world, was born in 1613. He was a ſtationer, and a ſeller of muſical inſtruments, muſic-books, and muſic-paper. What his education had been, is not known; but that he had attained to a conſiderable proficiency in the practice of muſic and muſical compoſition, is certain. His ſkill in muſic was not ſo great, as to entitle him to the appellation of a maſter: he knew nothing of the theory of the ſcience, but was very well verſed in the practice, and underſtood the rules of compoſition well enough to write good harmony. In 1655, he publiſhed an "Introduction to the ſkill of "Muſic;" which, being written in a plain and eaſy ſtyle, ſucceeded ſo well, as to go through many editions, conſiderably improved by the author and his friends: the edition before us is the thirteenth, 1697, in 12mo, with a print of him by Loggan. Playford appears to have poſſeſſed the friendſhip of the moſt eminent muſicians of his time, and in conſequence thereof was the publiſher of a very great number of muſic-books between the years 1650 and 1685: he contributed alſo not a little to the improvement of the art of printing muſic. He died about 1693; and Tate, the then poet laureat, wrote an elegy upon him.

He had a ſon named John, a printer of muſic; and a younger named Henry, who was a ſeller of muſic. The books advertiſed by him were but few in number, compared with thoſe of his father. Among them were the "Orpheus "Britannicus," and the "Ten Sonatas," and the "Airs of "Purcell." He was living after the year 1735.

PLINIUS SECUNDUS (CAIUS), the elder, one of the moſt learned of the ancient Roman writers, was born in the reign of Tiberius Cæſar, about the year of Chriſt 23. His birth-place was Verona, as appears from his calling Catullus his countryman, who was unqueſtionably of Verona. The

In Præfat. ad Hiſt. Naturalem.

ancient writer of his life, falſely aſcribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has alſo taken ſome learned pains to confirm this notion, which however has not prevailed. He was particularly formed for excelling in knowledge: for Aulus Gellius repreſents him as one of the moſt ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almoſt incredible. Yet his exceſſiv[illegible] of ſtudy did not ſpoil the man of buſineſs, nor prev[illegible] from filling the moſt important offices with cred[illegible] he was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Afric; and was advanced to the high dignity of augur. He had ſeveral conſiderable commands in the army, and was as diſtinguiſhed by his courage in the field, as by his eloquence at the bar.

In Præfat. ad Plin. Hiſt. Nat.
Plinii Junioris Vita, a J. Maſſon. Amſt. 1709.
Niceron. tom. vii.
Gell. Noctes Atticæ, lib. ix. c. 4.
Plin. Epiſt. 5. lib. iii.

His manner of life, as it is deſcribed by his nephew, is very extraordinary. In ſummer he always began his ſtudies, as ſoon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever ſpent leſs time in bed; inſomuch that he would ſometimes, without retiring from his books, take a ſhort ſleep, and then purſue his ſtudies. Before day-break, he uſed to wait upon Veſpaſian, who likewiſe choſe that ſeaſon to tranſact buſineſs: and when he had finiſhed the affairs which that emperor committed to his charge, he returned home again to his ſtudies. After a ſlender repaſt at noon, he would frequently in the ſummer, if he was diſengaged from buſineſs, repoſe himſelf in the ſun: during which time ſome author was read to him, from which he made extracts and obſervations. This was his conſtant method, whatever book he read: for it was a maxim of his, that "no book "was ſo bad, but ſomething might be learned from it." When this was over, he generally went into the cold bath, after which he took a ſlight refreſhment of food and reſt; and then, as if it had been a new day, reſumed his ſtudies till ſupper-time, when a book was again read to him, upon which he would make ſome remarks *en paſſant*. His nephew mentions a ſingular inſtance to ſhew how covetous he was of his time, and how greedy of knowledge. His reader having pronounced a word wrong, ſomebody at the table made him repeat it: upon which Pliny aſked his friend, if he underſtood it? Who acknowledging that he did; "why "then," ſaid he, "would you make him go back again? "we have loſt by this interruption above ten lines." In ſummer, he always roſe from ſupper by day-light; and in winter,

Epiſt. 5. lib. iii.

winter, as ſoon as it was dark. Such was his way of life amidſt the noiſe and hurry of the town; but in the country his whole time was devoted to ſtudy without intermiſſion, excepting only when he bathed: and this, no longer than while he was actually in the bath; for all the while he was rubbed and wiped, he was employed either in hearing ſome book read to him, or in dictating himſelf. In his journeys, he loſt no time from his ſtudies: but his mi[illegible]oſe ſeaſons, being diſengaged from all other thou[illegible]lied itſelf wholly to that ſingle purſuit. A ſecreta[illegible]ntly attended him in his chariot, who, in the w[illegible] a particular ſort of warm gloves, that the ſharpneſs of the weather might not occaſion any interruption to his ſtudies: and, for the ſame reaſon, inſtead of walking, he always uſed a chair in Rome.

By this extraordinary application he found time to write a great number of volumes: but, before we give an account of theſe, let us relate the circumſtances of his death, which, like his manner of living, were very ſingular and curious, and are alſo deſcribed at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Miſenum, in the gulf of Naples; his ſiſter and her ſon, the younger Pliny, being with him. On the 24th of Auguſt, in the year 79, about one in the afternoon, his ſiſter deſired him to obſerve a cloud of a very unuſual ſize and ſhape. He was in his ſtudy; but immediately aroſe, and went out upon an eminence to view it more diſtinctly. It was not at that diſtance diſcernible from what mountain this cloud iſſued, but it was found afterwards to aſcend from mount Veſuvius. Its figure reſembled that of a pine-tree; for it ſhot up a great height in the form of a trunk, which extended itſelf at the top into a ſort of branches; and it appeared ſometimes bright, and ſometimes dark and ſpotted, as it was either more or leſs impregnated with earth and cinders. This was a noble phænomenon for the philoſophic Pliny, who immediately ordered a light veſſel to be got ready; but as he was coming out of the houſe, with his tablets to enter obſervations into, he received a note from Rectina, a lady of quality, earneſtly entreating him to come to her aſſiſtance, ſince, her villa being ſituated at the foot of mount Veſuvius, there was no way for her to eſcape, but by ſea. He therefore ordered the gallies to put to ſea, and went himſelf on board, with intention of aſſiſting not only Rectina, but others: for the villas ſtood extremely thick upon that beautiful coaſt. He ſteered directly to the point of danger, Epiſt. 20. lib. vi.

whence others fled with the utmoſt terror; and with ſo much calmneſs and preſence of mind, as to be able to make and dictate his obſervations upon the motion and figure of that dreadful ſcene. He went ſo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ſhips, together with pumice-ſtones and black pieces of burning rock: they were likewiſe in danger, not only of being aground by the ſudden retreat of the ſea, but alſo from the vaſt fragments which rolled down from the mountain, and obſtructed all the ſhore. Here he ſtopped to conſider, whether he ſhould return? to which the pilot adviſing him, "Fortune," ſaid he, "befriends "the brave; carry me to Pomponianus." Pomponianus was then at Stabiæ, a town ſeparated by a gulf, which the ſea, after ſeveral windings, forms upon that ſhore. He found him in the greateſt conſternation, he exhorted him to keep up his ſpirits; and, the more to diſſipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he ſat down to ſupper with an apparent chearfulneſs. In the mean while the eruption from Veſuvius flamed out in ſeveral places with much violence, which the darkneſs of the night contributed to render ſtill more viſible and dreadful. Pliny, to ſooth the apprehenſions of his friend, aſſured him it was only the burning of the villages, which the country-people had abandoned to the flames: after this, he retired, and had ſome ſleep. The court which led to his apartment being in ſome time almoſt filled with ſtones and aſhes, if he had continued there any longer, it would have been impoſſible for him to have made his way out; it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the reſt of the company, who were not unconcerned enough to think of going to bed. They conſulted together, whether it would be moſt prudent to truſt to the houſes, which now ſhook from ſide to ſide with frequent and violent rockings; or to fly to the open fields, where the calcined ſtones and cinders, though light indeed, yet fell in large ſhowers, and threatened deſtruction. In this diſtreſs they reſolved for the fields, as the leſs dangerous ſituation of the two; and went out, having pillows tied upon their heads with napkins, which was all their defence againſt the ſtorms of ſtones that fell around them. It was now day every where elſe, but there a deeper darkneſs prevailed than in the moſt obſcure night; which, however, was in ſome degree diſſipated by torches, and other lights of various kinds. They thought proper to go down farther upon the ſhore, to obſerve if they might ſafely put out to ſea; but they found the waves ſtill run extremely high and boiſterous. There Pliny, taking a draught or two of water, threw himſelf down upon a cloth which was ſpread for him; when immediately the flames and a ſtrong ſmell of ſulphur, which was the forerunner of them, diſperſed the reſt of the company, and obliged him to ariſe. He raiſed himſelf with the aſſiſtance of two of his ſervants, for he was pretty fat, and inſtantly fell down dead: ſuffocated, as his nephew conjectures, by ſome groſs and noxious vapour; for he had always weak lungs, and was frequently ſubject to a difficulty of breathing. As ſoon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the ſame poſture that he fell, and looking more like a man aſleep than dead.

The ſiſter and nephew, whom the uncle left at Miſenum, continued there that night, but had their reſt extremely broken and diſturbed. There had been for many days before ſome ſhocks of an earthquake, which was the leſs ſurprizing, as they were extremely frequent in Campania: but they were ſo particularly violent that night, that they not only ſhook every thing, but ſeemed to threaten a total deſtruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter: ſo that Pliny and his mother reſolved to quit the town, and the people followed them in the utmoſt conſternation. Being got at a convenient diſtance from the houſes, they ſtood ſtill, in the midſt of a moſt dangerous and dreadful ſcene. The chariots, they had ordered to be drawn out, were ſo agitated backwards and forwards, though upon the moſt level ground, that they could not keep them ſtedfaſt, even by ſupporting them with large ſtones. The ſea ſeemed to roll back upon itſelf, and to be driven from its banks by the convulſive motion of the earth; it was certain at leaſt, the ſhore was conſiderably enlarged, and ſeveral ſea animals were left upon it. On the other ſide, a black and dreadful cloud, burſting with an igneous ſerpentine vapour, darted out a long train of fire, reſembling flaſhes of lightning, but much larger. Soon afterwards, the cloud ſeemed to deſcend, and cover the whole ocean; as indeed, it entirely hid the iſland of Caprea, and the promontory of Miſenum. Pliny's mother conjured him ſtrongly to make his eſcape, which, being young, for he was only eighteen years of age, he might eaſily do; as for herſelf, ſhe ſaid,

Epiſt. 20. lib. vi.

her age and corpulency rendered all attempts of that ſort impoſſible: but he refuſed to leave her, and, taking her by the hand, led her on. The aſhes began to fall upon them, though in no great quantity: but a thick ſmoke, like a torrent, came rolling after them. Pliny propoſed, while they had any light, to turn out of the high road, leſt his mother ſhould be preſſed to death in the dark, by the crowd that followed them: and they had ſcarce ſtepped out of the path, when utter darkneſs entirely overſpread them. Nothing then was to be heard, ſays Pliny, but the ſhrieks of women, the ſcreams of children, and the cries of men: ſome calling for their children, others for their parents, others for their huſbands, and only diſtinguiſhing each other by their voices; one lamenting his own fate, another that of his family; ſome wiſhing to die from the very fear of dying, ſome lifting up their hands to the gods, but the greater part imagining that the laſt and eternal night was come, which was to deſtroy both the gods and the world together. At length a glimmering light appeared, which however was not the return of day, but only the forerunner of an approaching burſt of flames. The fire fell luckily at a diſtance from them; then again they were immerſed in thick darkneſs, and a heavy ſhower of aſhes rained upon them, which they were obliged every now and then to ſhake off, to prevent being cruſhed and buried in the heap. At length this dreadful darkneſs was diſſipated by degrees, like a cloud or ſmoke: the real day returned, and even the ſun appeared, though very faintly, and as when an eclipſe is coming on; and every object ſeemed changed, being covered over with white aſhes, as with a deep ſnow.' Pliny owns very frankly, that his ſupport, during this terrible phænomenon, was chiefly founded in that miſerable, though ſtrong, conſolation, that all mankind were involved in the ſame calamity, and that the world itſelf was periſhing. They returned to Miſenum, but without yet getting rid of their fears; for the earthquake ſtill continued, while, as was extremely natural in ſuch a ſituation, ſeveral enthuſiaſtic people ran up and down, heightening their own and their friends calamities by terrible predictions.

Though it may not be thought eſſential to our purpoſe to have been ſo very particular in our account of this eruption, yet as there is nothing more curious to be found in antiquity, we thought we could not do a more grateful thing, eſpecially to the Engliſh reader, than to collect it, as it lies in two epiſtles of the younger Pliny, and to preſent

Epigr. 43. lib. iv. Amſt. 1701.

it to him in one connected view. It happened A. D. 79, in the firſt year of the emperor Titus; and was probably the firſt eruption of mount Veſuvius, at leaſt of any conſequence, as it is certain we have no particular accounts of any preceding one. Dio indeed, and other ancient authors, ſpeak of this mountain as burning before; but ſtill they deſcribe it as covered with trees and vines, ſo that the eruptions muſt have been inconſiderable. Martial has a pretty epigram upon this ſubject, in which he gives us a view of Veſuvius, as it appeared before this terrible conflagration broke out: and nothing can be more proper than to inſert it here.

Hic eſt pampineis viridis modo Veſuvius umbris:
  Preſſerat hic madidos nobilis uva lacus.
Hæc juga, quam Niſæ colles, plus Bacchus amavit:
  Hoc nuper Satyri monte dedêre choros.
Hæc Veneris ſedes, Lacædemone gratior illi:
  Hic locus Herculeo nomine clarus erat.
Cuncta jacent flammis, et triſti merſa favilla;
  Nec ſuperi vellent hoc licuiſſe ſibi.

Thus Engliſhed, by Mr. Melmoth.

“ Here verdant vines o'erſpread Veſuvio's ſides:
“ The generous grape here pour'd her purple tides.
“ This Bacchus lov'd beyond his native ſcene:
“ Here dancing Satyrs joy'd to trip the green.
“ Far more than Sparta this in Venus' grace:
“ And great Alcides once renown'd the place.
“ Now flaming embers ſpread dire waſte around,
“ And gods regret that gods can thus confound.”

Epiſt. 5. lib. iii.

We now go on with our account of Pliny, of which nothing farther remains, but to ſay ſomething of his writings: and of theſe we have alſo full information from his nephew. The firſt book he publiſhed was, a treatiſe, “ Concerning “ the art of uſing the javelin on horſeback,” de jaculatione equeſtri: this he wrote when he commanded a troop of horſe. “ The life of Pomponius Secundus,” who was his friend. “ The hiſtory of the wars in Germany:” in which he gave an account of all the battles the Romans had had with the Germans. His nephew ſays, that a dream, which he had when he ſerved in the army in Germany, firſt ſuggeſted to him the deſign of this work: it was, that Druſus Nero, who extended his conqueſts very far into that country, and there loſt his life, appeared to him, and conjured him not to ſuffer his memory to be buried in oblivion. He wrote likewiſe "A treatiſe upon eloquence;" and a piece of criticiſm "concerning dubious Latinity." This laſt work was publiſhed in Nero's reign, when the tyranny of the times made it dangerous to engage in ſtudies of a freer kind: it is often cited by Priſcian. He completed a hiſtory which Aufidius Baſſus left unfiniſhed, by adding to it thirty books, which contained the hiſtory of his own times. Laſtly, he left thirty-ſeven books upon the ſubject of natural hiſtory: a work, ſays his nephew, of great compaſs and learning, and almoſt as full of variety as nature herſelf. It is the only work of his that is extant: it has often been printed, but the beſt edition by far is that of Paris by father Hardouin. Yet of this editor there are two editions, which differ conſiderably: the firſt, in five volumes 4to, 1685, being nothing near ſo valuable as that of 1723, in three volumes folio. Add to theſe works of this author a vaſt quantity of manuſcripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 ſeſterces, that is, about 3200l. of our money.

"You will wonder," ſays his nephew, "how a man, ſo engaged as he was, could find time to compoſe ſuch a number of books; and ſome of them too upon abſtruſe ſubjects. Your ſurpriſe will riſe ſtill higher, when you hear, that for ſome time he engaged in the profeſſion of an advocate, that he died in his 56th year, that from the time of his quitting the bar to his death he was employed in the higheſt poſts, and in the ſervice of his prince: but he had a quick apprehenſion, joined to an unwearied application." Hence he became not only a maſter in polite literature, in grammar, eloquence, and hiſtory, but knowing alſo in all arts and ſciences, in geography, mathematics, philoſophy, aſtronomy, medicine, botany, ſculpture, painting, architecture, &c. for of all theſe things has he treated in the very important work that he has left us. Epiſt. 5. lib. iii.

It is very proper to mention, that we are much obliged to Mr. Melmoth's tranſlation of "Pliny's Epiſtles," for what we have extracted from them relating to his uncle.

PLINIUS CÆCILIUS SECUNDUS (CAIUS), nephew of Caius Plinius Secundus, was born in the 9th year of Nero, and the 62d of Chriſt, at Novocomum, a town upon the lake Larius, near which he had ſeveral beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. Plinii Epiſt. paſſim. Vita Plin. a Maſſon. Amſt. 1709.

He brought into the world with him fine parts and an elegant taſte, which he did not fail to cultivate early; for, as he tells us himſelf, he wrote a Greek tragedy at fourteen years of age. He loſt his father when he was young, and had the famous Virginius for his tutor or guardian, whom he has ſet in a glorious light. He frequented the ſchools of the rhetoricians, and heard Quintilian; for whom he ever after entertained ſo high an eſteem, that he beſtowed a conſiderable portion upon his daughter at her marriage. He was in his 18th year when his uncle died; and it was then that he began to plead in the Forum, which was the uſual road to dignities. About a year after, he aſſumed the military character, and went into Syria with the commiſſion of tribune: but this did not ſuit his taſte, any more than it had done Tully's; and therefore we find him returning after a campaign or two. He tells us, that in his paſſage homewards he was detained by contrary winds at the iſland Icaria, and how he employed himſelf in making verſes: he enlarges in the ſame place upon his poetical exercitations, yet poetry was not the ſhining part of his character, any more than it had been of Tully's.

Epiſt. 4. lib. vii.
Epiſt 1. lib. ii.
Epiſt. 4. lib. ii.
Epiſt. 32. lib. vi.
Epiſt. 4. lib. vii.

Upon his return from Syria, he took a wife, and ſettled at Rome: it was in the reign of Domitian. During this moſt perilous time, he continued to plead in the Forum, where he was diſtinguiſhed not more by his uncommon abilities and eloquence, than by his great reſolution and courage, which enabled him to ſpeak boldly, when none elſe durſt ſcarcely ſpeak at all. On theſe accounts he was often ſingled out by the ſenate, to defend the plundered provinces againſt their oppreſſive governors, and to manage other cauſes of a like important and dangerous nature. One of theſe was for the province of Bœtica, in their proſecution of Bæbius Maſſa; in which he acquired ſo general an applauſe, that the emperor Nerva, then a private man, and in baniſhment at Tarentum, wrote him a letter, in which he congratulated not only Pliny, but the age, which had produced an example ſo much in the ſpirit of the ancients. Pliny relates this affair, in a letter to Cornelius Tacitus; and he was ſo pleaſed with it himſelf, that he could not help entreating this friend to record it in his hiſtory. He entreats him however with infinitely more modeſty, than Tully had entreated Lucceius upon the ſame occaſion: and though he might imitate Cicero in the requeſt, as he profeſſes to have conſtantly ſet that great man before him for a model, yet he took care not to tranſgreſs the bounds of decency in his

Epiſt. 33. lib. vii.
Cicer. Epiſt. 12. lib. v. ad Fam.

manner of making it. He obtained the offices of queſtor and tribune, and luckily went unhurt through the reign of Domitian: there is however reaſon to ſuppoſe, if that emperor had not died juſt as he did, that Pliny would have ſhared the fate of many other great men; for he tells us himſelf, that his name was afterwards found in Domitian's tablets, among the number of thoſe who were deſtined to deſtruction.

Epiſt. 27. lib. vii.

He loſt his wife in the beginning of Nerva's reign, and ſoon after took his beloved Calphurnia; of whom we read ſo much in his "Epiſtles." He had not however any children by either of his wives: and hence we find him thanking Trajan for the *jus trium liberorum*, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He hints alſo, in his letter of thanks to Trajan, that he had been twice married in the reign of Domitian. He was promoted to the conſulate by Trajan in the year 100, when he was 38 years of age: and in this office pronounced that famous panegyric, which has ever ſince been admired, as well for the copiouſneſs of the topics, as the elegance of addreſs. Then he was elected augur, and afterwards made proconſul of Bithynia; whence he wrote to Trajan that curious letter concerning the primitive chriſtians, which, with Trajan's reſcript, is happily extant among his "Epiſtles." "Pliny's letter," as Melmoth obſerves, in a note upon the paſſage, is eſteemed as almoſt the only genuine monument of eccleſiaſtical antiquity, relating to the times immediately ſucceeding the apoſtles, it being written at moſt not above forty years after the death of St. Paul. It was preſerved by the Chriſtians themſelves, as a clear and unſuſpicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, againſt the calumnies of their adverſaries. It is not known what became of Pliny, after his return from Bithynia; whether he lived at Rome, or what time he ſpent at his country-houſes. Antiquity is alſo ſilent as to the time of his death; but it is conjectured that he died either a little before, or ſoon after that excellent prince, his admired Trajan; that is, about A. D. 116.

Epiſt. 2 et 95. lib. x.

Epiſt. 97 & 98. lib. x.

Pliny was one of the greateſt wits, and one of the worthieſt men, among the ancients. He had fine parts, which he cultivated to the utmoſt; and he accompliſhed himſelf with all the various kinds of knowledge, which could ſerve to make him either uſeful or agreeable. He wrote and publiſhed a great number of things: but nothing has eſcaped

Bayle's Dict. EREMITA, note G.

the wreck of time, except the books of “Letters,” and the “Panegyric upon Trajan.” This has ever been conſidered as a maſter-piece: and if he has, as ſome think, almoſt exhauſted all the ideas of perfection in a prince, and gone perhaps a little beyond the truth, yet it is allowed, that no panegyriſt was ever poſſeſſed of a finer ſubject, and on which he might better indulge in all the flow of eloquence, without incurring the ſuſpicion of flattery and lies. His “Letters” ſeem to have been intended for the public; and in them he may be conſidered as writing his own memoirs. Every epiſtle is a kind of hiſtorical ſketch, wherein we have a view of him in ſome ſtriking attitude, either of active or contemplative life. In them are preſerved anecdotes of many eminent perſons, whoſe works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious things, which throw great light upon the hiſtory of thoſe times. They are written with great politeneſs and ſpirit; and, if they abound too much in turn and metaphor, we muſt impute it to that degeneracy of taſte, which was then accompanying the degenerate manners of Rome. Pliny, however, ſeems to have preſerved himſelf in this latter reſpect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a ſpirit of tranſcendent goodneſs and humanity: his only imperfection is, he was too deſirous that the public and poſterity ſhould know how humane and good he was; and while he repreſents himſelf, as he does, calling for Livy, reading him at his leiſure, and even making extracts from him, when the eruption of Veſuvius was ſhaking the ground beneath him, and ſtriking terror through the hearts of mortals by appearances unheard-of before, it is not poſſible to avoid being of the opinion of thoſe who think that there was, with all his virtues, ſomething of affectation in his nature.

Epiſt. 20. lib. vi.

The “Epiſtles” and “Panegyric” of Pliny have been often publiſhed; and there are ſeveral editions that may be reckoned good. One of the lateſt is that of Amſterdam, 1734, in 4to, by Longolius.

Athen. Ox. vol. ii. Short Account of him, prefixed to the 2d edition

PLOT (Dr. Robert), an Engliſh philoſopher and antiquary, was born of a genteel family, in 1641, at Sutton-Barn in Kent; and educated at the free-ſchool of Wye in the ſame county. In 1658, he went to Magdalen Hall in Oxford; took a batchelor of arts degree in 1661, a maſter's in 1664, and both the degrees in law in 1671. He removed afterwards to Univerſity College. Being a very ingenious man, and particularly addicted to natural hiſtory, he was made a fellow of the Royal Society; and, in 1682, elected one of the ſecretaries of that learned body. He publiſhed their “Philoſophical Tranſactions,” from No. 143, to No. 166, incluſive. In 1683, Elias Aſhmole, Eſq; appointed him the firſt keeper of his muſeum; and about the ſame time he was nominated by the vice-chancellor the firſt profeſſor of chemiſtry in that univerſity. In 1687, he was made ſecretary to the earl-marſhal, or court of chivalry, which was then renewed, after it had lain dormant ſince the year 1641. In 1688, he received the title of hiſtoriographer to James II. In 1690, he reſigned his profeſſorſhip of chemiſtry, and alſo his place of keeper of the muſeum; to which he then preſented a very large collection of natural curioſities, being ſuch as he had figured and deſcribed in his Hiſtories of Oxfordſhire and Staffordſhire, and there diſtinguiſhed by the names of “Scrinium Plotianum “Oxonienſe,” and “Scrinium Plotianum Staffordienſe.” In 1694-5, Henry Howard, earl marſhal, nominated him Mowbray herald extraordinary; and, two days after, he was conſtituted regiſter of the court of honour. He died of the ſtone, April 30, 1696, at his houſe in Borden; leaving two ſons by a wife whom he had married in Auguſt 1690.

of his Hiſtory of Oxfordſhire. Biographia Britannica.

Natural hiſtory was his delight; and he gave very agreeable ſpecimens of it, in his “Natural Hiſtories of Oxfordſhire and Staffordſhire.” The former was publiſhed at Oxford, in 1677, folio, and reprinted, 1705, with additions and corrections: the latter was printed alſo at Oxford, 1686, in the ſame ſize. Theſe were intended as eſſays towards “A Natural Hiſtory of England:” for, in order to diſcover antiquities and other curioſities, and to promote learning and trade, he formed a deſign of travelling through England and Wales. By ſuch reſearches, he was perſuaded, that many fair additions might be made to “Camden's Britannia,” and other works, concerning the hiſtory and antiquities of England. He drew up a plan of his ſcheme, in a letter to biſhop Fell, which may be ſeen at the end of the ſecond volume of “Leland's Itinerary,” of the edition of 1744. Beſides the two works juſt mentioned, Plot was the author of ſeveral other things. In 1685, he publiſhed “De Origine Fontium, Tentamen Philoſophicum,” 8vo; and the nine following papers of his are inſerted in the “Philoſophical Tranſactions:” 1. “An Account of Elden Hole in Derbyſhire,” No. 2. 2. “The

"Formation of Salt and Sand from Brine," No. 145. 3. "Diſcourſe concerning the Effects of the great Froſt on "Trees and other Plants, in 1683." No. 165. 4. "A "Diſcourſe of perpetual Lamps," No. 166. 5. "The "Hiſtory of the Weather at Oxford, in 1684; or the "Obſervations of a full Year, made by Order of the "Philoſophical Society at Oxford," No. 169. 6. "A "large and curious Account of the Amianthos or Abeſtine Linen," No. 1708. 7. "Diſcourſe concerning "the moſt ſeaſonable Time of felling Timber, written at the Requeſt of Samuel Pepys, Eſq; Secretary "of the Admiralty," No. 192. 8. "Of an Iriſhman of "an extraordinary Size, viz. Edward Mallone, 19 Years "old, 7 Feet 6 Inches high," No. 240. 9. "A Catalogue of Electrical Bodies," No. 245. In 1680, he publiſhed "The Clog, or Staffordſhire Almanack," engraven on a copper-plate, and inſerted afterwards in his "Hiſtory of Staffordſhire." Since his deceaſe, there have been publiſhed two letters of his: one "giving an Account "of ſome Antiquities in the County of Kent," in 1714, 8vo, and preſerved in the "Bibliotheca Topographica," No. VI; another to the Earl of Arlington, "concerning Thetford," printed at the end of "The Hiſtory and Antiquities of "Glaſtonbury," publiſhed by Hearne, 1722, 8vo.

He left ſeveral manuſcripts behind him; among which were large materials for "The Natural Hiſtory of Kent, "of Middleſex, and of the city of London," which he deſigned to have written in the ſame manner as he had written the Hiſtories of Oxfordſhire and Staffordſhire.

Eunap. et Porphyr. in Vit. Plotini. Fabricii Bibl. Græc. vol. iv. Bayle's Dict. in voce PLOTINUS.

PLOTINUS, an illuſtrious Platonic philoſopher, was born at Lycopolis, a city of Egypt, in 204. He began very early to ſhew a great ſingularity both in his taſte and manners: for, at eight years of age, when he went to ſchool, he uſed to run to his nurſe, and uncover her breaſt to ſuck; and would have continued that practice longer, if he had not been diſcouraged by her. At twenty-eight, he had a ſtrong deſire to ſtudy philoſophy, upon which he was recommended to the profeſſors of Alexandria; but he was not ſatisfied with their lectures, and always returned from them melancholy. A friend, informed of the cauſe of his diſtaſte, thought he might find a remedy in the lectures of Ammonius; nor was he miſtaken: for the inſtant Plotinus heard that philoſopher, he confeſſed that this was the man he was in ſearch of. He ſpent eleven years with that maſter, and became a great philoſopher. What he had imbibed of learning and knowledge under him, only inſpired him with a ſtronger paſſion to acquire more, and to hear the Perſian and Indian philoſophers: for which reaſon, in 243, when the emperor Gordianus intended to wage war againſt the Perſians, he followed the Roman army, but probably repented of it, becauſe he had hard work to ſave his life by flight, after the emperor had been ſlain.

He was then thirty-nine. The year following, he went to Rome, and read philoſophical lectures in that city: but did not follow the example of Erennius and Origen, his fellow-pupils, who, having promiſed with him not to reveal ſome recondite and excellent doctrines they had received from Ammonius, had nevertheleſs forfeited their word. Plotinus continued ten years in Rome, without writing any thing, and then wrote twenty books: but, in his 50th year, Porphyry became his diſciple, who, being of an exquiſitely fine genius, was not ſatisfied with ſuperficial anſwers, but required to have all difficulties thoroughly explained; and therefore Plotinus, to treat things with greater accuracy, was obliged to write more books. The Romans paid an incredible regard to this philoſopher: many of the ſenators became his diſciples; and ſome of them not only frequented his lectures very aſſiduouſly, but quitted the function of magiſtrates, in order to lead a philoſophic life. Some of the female ſex were alſo inſpired with a love for philoſophy; and a lady of quality inſiſted upon his living in her houſe, that ſhe and her daughter might have the pleaſure of hearing him. He had the reputation of being a man of ſuch great virtue as well as abilities, that many perſons of both ſexes, when they found themſelves dying, intruſted him, as a guardian angel, with their eſtates and their children. Plotinus never refuſed thoſe troubleſome offices, but had often the patience to examine, with other perſons, the accounts of guardians. He was the arbitrator of numberleſs law-ſuits; on which occaſion he always behaved with ſuch humanity and rectitude of mind, that he did not create himſelf one enemy during the twenty-ſix years he reſided at Rome. A philoſopher of Alexandria, named Olympias, moved no doubt with envy, uſed his utmoſt endeavours to bring him into contempt, and even had recourſe to necromancy to ruin him; but we do not find that he ſucceeded in the leaſt. The emperor Gallienus, and Salonina the empreſs, had a very high regard for him; and, but for the oppoſition of ſome courtiers, a requeſt of his would have been granted;

which

which was, to have a city in Campania rebuilt, and to poſſeſs the territory belonging to it. It was to have been called Platonopolis; and a colony of philoſophers was to have been ſettled there, who were to be governed by the ideal laws of Plato's commonwealth. Plotinus laboured under various illneſſes the year before he died: he had an inflammation in his throat, which made him ſo hoarſe that he could ſcarcely ſpeak, ulcers in his hands and feet, and a great weakneſs of ſight. Finding himſelf in this condition, he left Rome, and was conveyed to Campania, to the heirs of a friend, who furniſhed him with neceſſaries of every kind. He died there at ſixty-ſix, and in the nobleſt manner that an heathen philoſopher could do, theſe being his words as he breathed his laſt: "I am labouring with all my "might, to return the divine part of me to that Divine "Whole, which fills the univerſe."

His genius was greatly ſuperior to that of vulgar philoſophers; and his ideas were ſingular and extraordinary. He was aſhamed of being lodged in a body, for which reaſon he did not care to tell the place of his birth or family. The contempt he had for all earthly things, was the reaſon why he would not permit his picture to be drawn: and when his diſciple Amelius was urgent with him upon this head, "is it not enough," ſaid he, "to drag after us, "whitherſoever we go, that image in which nature has "ſhut us up? Do you think that we ſhould likewiſe "tranſmit to future ages an image of that image, as a "ſight worthy of their attention?" From the ſame principle, he refuſed to practiſe ſeveral things conducive to health; he never made uſe of preſervatives or baths, and did not even eat the fleſh of tame animals. He eat but little, and abſtained very often from bread; which, joined to his intenſe meditation, kept him very much from ſleeping. In ſhort, he thought the body entirely below his notice; and had ſo little reſpect for it, that he conſidered it as a priſon, from which it would be his ſupreme happineſs to be freed. When Amelius, after his death, enquired about the ſtate of his ſoul of the oracle of Apollo, he was told, "that it was gone to the aſſembly of the bleſſed, where "charity, joy, and a love of the union with God prevail:" and the reaſon given for it, as related by Porphyry, is, "that "Plotinus had been peaceable, gracious, and vigilant; that "he had perpetually elevated his ſpotleſs ſoul to God; that "he had loved God with his whole heart; that he had diſ-"engaged himſelf, to the utmoſt of his abilities, from this "wretched

Porph. in Vit. Plot. ſub initio.

"wretched life; that, elevating himſelf with all the powers "of his ſoul, and by the ſeveral gradations taught by Plato, "towards that Supreme Being which fills the univerſe, he "had been enlightened by him, had enjoyed the viſion of "him without the help or interpoſition of ideas; had, in "ſhort, been often united to him." This is the account of Porphyry, who tells us alſo, that he himſelf had once been favoured with the viſion. But is not this the way of the myſtics and enthuſiaſts, who have made ſuch a noiſe in modern times? and do not we ſee here the ſeeds of Quietiſm?—We muſt not forget to obſerve, that Plotinus had his familiar ſpirit, as well as Socrates: but, according to Porphyry, his was not one of thoſe called demons, but of the order of thoſe who are called gods; ſo that he was under the protection of a genius ſuperior to that of other men. The ſuperiority of his genius puffed him up not a little: for when Amelius deſired him to ſhare in the ſacrifices, which he uſed to offer up on ſolemn feſtivals, "It is their buſineſs," replied Plotinus, "to come to me, not mine to go to them:" "which lofty anſwer," ſays Porphyry, "no one could "gueſs the reaſon of, or dared to aſk."

Plotinus wrote fifty-four books, which Porphyry put in order, and divided into ſix enneaſes. The greater part of them turn on the moſt high-flown ideas in metaphyſics; and this philoſopher ſeems, in certain points, not to differ much from Spinoza. Plotinus wrote two books to prove, that "All being is one and the ſame;" which is the very doctrine of Spinoza. He enquires, in another book, "Whether there are many ſouls, or only one?" His manner of compoſing partook of the ſigularity of his nature: he never read over his compoſitions, after he had written them; he wrote a bad hand, and was not exact in his orthography: he ſtood in need, therefore, of a faithful friend to reviſe and correct his writings; and he choſe Porphyry for this purpoſe, preferably to Amelius, although Amelius had been his diſciple twenty-four years, and was very much eſteemed by him. Some envious perſons accuſed Plotinus of acting the plagiary, with regard to Numenius; but Amelius refuted that ſlander with his pen. Longinus was at firſt much prejudiced againſt our great philoſopher: he wrote againſt his "Treatiſe of Ideas," and againſt Porphyry's anſwer in defence of that treatiſe. He afterwards conceived a high eſteem for him; ſought induſtriouſly for all his books; and, in order to have them very correct, deſired Porphyry to lend him his copy; but at the ſame time wrote to him in the following manner: "I always obſerved "to you, when we were together, when we were at a diſ"tance from one another, as well as when you lived at "Tyre, that I did not comprehend many of the ſubjects "treated of by Plotinus; but that I was extremely fond of "his manner of writing, the variety of his knowledge, and "the order and diſpoſition of his queſtions, which are alto"gether philoſophical." "This ſingle paſſage," ſays Bayle, "ſhews the exalted genius, the exquiſite diſcernment, and "judicious penetration of Longinus. It cannot be denied, "that moſt ſubjects which this philoſopher examines are "incomprehenſible; nevertheleſs, we diſcover in his works "a very elevated, fruitful, and capacious genius, and a "cloſe way of reaſoning. Had Longinus been an injudi"cious critic, had he not poſſeſſed an exalted and beau"tiful genius, he would not have been ſo ſenſible of Plo"tinus's obſcurity: for no perſons complain leſs of the ob"ſcurity of a book, than thoſe whoſe thoughts are con"fuſed, and underſtanding is ſhallow." Porph. in Vit. Plotin.

Marſilius Ficinus, at the requeſt of Coſmo de Medicis, made a Latin verſion of the works of Plotinus, with a ſummary and analyſis of each book; which was printed at Baſil, firſt by itſelf, in 1559, and afterwards with the Greek, in 1580, folio.

PLUCHE (Antoine), a French writer, born at Rheims in 1668, and early diſtinguiſhed by his progreſs in polite letters. The intendant of Rouen truſted him with the education of his ſon, upon the recommendation of him by the celebrated Rollin. After this, he went to Paris, where he firſt gave lectures upon hiſtory and geography, and then became famous by certain works which he publiſhed. His "Spectacle de la Nature" is known to all the world, as indeed it has been tranſlated into perhaps all the European languages. This work is written with perſpicuity and elegance, and is equally inſtructive and agreeable: its only fault is, that the author uſes too many words for his matter, which, however, the dialogue way of writing eaſily leads a man to do. "Hiſtoire du Ciel," in 2 vols. 12mo, is another work of our author, a kind of mythological hiſtory of the heavens. He wrote a piece alſo, "De artificio linguarum." Pluche had received holy orders, and obtained an abbey, to which he retired in 1749, and gave himſelf up entirely to devotion and ſtudy. He was the more induced to do this, as being ſo deaf, that he could not hear without a trumpet. He died of an apoplexy in 1751. He was a believer in all the myſteries of his church, even to an extreme; and, when ſome *eſprits forts* uſed to expreſs their aſtoniſhment, that a man of Abbé Pluche's force of underſtanding could think ſo like the vulgar, he uſed to ſay, "I glory in this: it is more reaſonable to believe the word of God, than to follow the vain and uncertain lights of reaſon."

PLUTARCH, a great philoſopher and hiſtorian of antiquity, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a ſmall city of Bœotia in Greece, which had alſo been the birth-place of Pindar. If theſe two illuſtrious perſonages are not ſufficient to wipe out the reproach of "Bœotum in aëre naſci," (as if Bœotia, by reaſon of the thickneſs and fogginеſs of its air, was capable of producing none but dull and heavy wits) we are able to add a third; which was, the celebrated Epaminondas. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philoſopher; and is often mentioned by Plutarch in his writings, as is alſo his father. Plutarch was initiated early in ſtudy, to which he was naturally inclined; and was placed under Ammonius, an Egyptian, who, having taught philoſophy with reputation at Alexandria, thence travelled into Greece, and ſettled at Athens. Under this maſter, he made great advances in knowledge; and like a thorough philoſopher, more apt to regard things than words, he purſued this knowledge to the neglect of languages. The Roman language, at that time, was not only the language of Rome, but of Greece alſo; and much more uſed there, than the French is now in England. Yet he was ſo far from regarding it then, that, as we learn from himſelf, he became not converſant in it till the declenſion of his life; and, though he is ſuppoſed to have reſided in Rome near forty years, at different times, yet he never ſeems to have acquired a competent ſkill in it at all. But this was not the worſt: his neglect of the Roman language might have been borne with; but he did not cultivate his mother-tongue with any great exactneſs; and hence that harſhneſs, inequality, and obſcurity in his ſtyle, which has ſo frequently and ſo juſtly been complained of.

Vita Plutarchi per Rualdum. Fabricii Biblioth. Græc. vol. iii.

After he was principled and grounded by Ammonius, he conſidered with himſelf, that a larger communication with the wiſe and learned was yet neceſſary for his accompliſhment; and therefore, having a ſoul inſatiable of knowledge, he reſolved to travel. Egypt was at that time, as formerly it had been, famous for learning; and probably the myſteriouſneſs of their doctrine might tempt him, as it had tempted Pythagoras and others, to go and converſe with the prieſthood of that country. This appears to have been particularly his buſineſs, by his treatiſe "Of Iſis and Oſiris," in which he ſhews himſelf verſed in the ancient theology and philoſophy of the wiſe men. From Egypt he returned into Greece; and, viſiting in his way all the academies and ſchools of the philoſophers, gathered from them many of thoſe obſervations with which he has abundantly enriched poſterity. He does not ſeem to have been attached to any particular ſect, but culled from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the Stoics, but yet was more averſe from the impiety of the Epicureans: in many things he followed Ariſtotle; but his favourites were Socrates and Plato, whoſe memory he reverenced ſo highly, that he annually celebrated their birth-days with much ſolemnity. Beſides this, he applied himſelf with extreme diligence to collect, not only all books that were excellent in their kind, but alſo all the ſayings and obſervations of wiſe men, which he had heard in converſation, or had received from others by tradition; and likewiſe to conſult the records and public inſtruments preſerved in cities which he had viſited in his travels. He took a particular journey to Sparta, to ſearch the archives of that famous commonwealth, to underſtand thoroughly the model of their ancient government, the hiſtory of their legiſlators, their kings, and their ephori; and digeſted all their memorable deeds and ſayings with ſo much care, that he has not omitted even thoſe of their women. He took the ſame methods with regard to many other commonwealths; and thus was enabled to leave us in his works ſuch a rich cabinet of obſervations upon men and manners, as, in the opinion of ſome, Montaigne and Bayle in particular, have rendered him the moſt valuable author of antiquity.

The circumſtances of Plutarch's life are not known, and therefore cannot be related with any exactneſs. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had ſeveral children, and among them two ſons, one called Plutarch after himſelf, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who ſeems to have inherited his father's philoſophy; and to him we owe the table or catalogue of Plutarch's writings, and, perhaps alſo, his "Apophthegms." He had a nephew, Sextus Chæroneus, who taught the emperor Marcus Aurelius the Greek tongue, and was much honoured by him. Some think, that the Critic Longinus was of his family; and Apuleius, in his "Metamorphoſes," affirms himſelf to be deſcended from Lib. i. him.

On what occaſion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only becauſe he had publiſhed ſeveral of his works, but becauſe immediately upon his arrival, as there is reaſon to believe, he had a great reſort of the Roman nobility to hear him: for he tells us himſelf, that he was ſo taken up in giving lectures of philoſophy to the great men of Rome, that he had not time to make himſelf maſter of the Latin tongue, which is one of the firſt things that would naturally have engaged his attention. It appears, that he was divers times at Rome; and perhaps one motive to his inhabiting there was, the intimacy he had contracted in ſome of theſe journeys with Soſſius Senecio, a great and worthy man, who had been four times conſul, and to whom Plutarch has dedicated many of his "Lives." But the great inducement which carried him firſt to Rome was, undoubtedly, that which had carried him into ſo many other parts of the world; namely, to make obſervations upon men and manners, and to collect materials for writing "The Lives of the "Roman Worthies," in the ſame manner as he had already written thoſe of the Grecian: and, accordingly, he not only converſed with all the living, but ſearched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was intruſted alſo with the management of public affairs in the empire, during his reſidence in the metropolis; "Plutarch," ſays he, "lived in the time "of Trajan, who beſtowed on him the conſular ornaments, "and alſo cauſed an edict to be paſſed, that the magiſtrates "or officers of Illyria ſhould do nothing in that province "without his knowledge and approbation."

When, and how, he was made known to Trajan, is likewiſe uncertain; but it is generally ſuppoſed, that Trajan, a private man when Plutarch firſt came to Rome, was, among other nobility, one of his auditors. It is alſo ſuppoſed, that this wiſe emperor made uſe of him in his councils; at leaſt, much of the happineſs of his reign has been imputed to Plutarch. We are equally at a loſs, concerning the time of his abode in the Imperial city; which, however, at different times, is not imagined to fall much ſhort of forty years. The deſire of viſiting his native country, ſo natural to all men, and eſpecially when growing old, prevailed with him at length to leave Italy; and, at his return, he was unanimouſly choſen archon or chief magiſtrate of Chæronea, and not long after admitted into the number of the Delphic Apollo's prieſts. We have no particular account of his death, either as to the manner of it, or the year; only it is evident that he lived, and continued his ſtudies, to an extreme old age.

His works have been divided, and they admit of a pretty equal diviſion, into "Lives" and "Morals:" the former of which, in his own eſtimation, were to be preferred, as more noble than the latter. His ſtyle, as we have already obſerved, has been excepted to with ſome reaſon: he has alſo been criticiſed for ſome miſtakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been juſtly praiſed, for the copiouſneſs of his fine ſenſe and learning, for his integrity, and for a certain air of goodneſs, which appears in all he wrote. His buſineſs was, not to pleaſe the ear, but to inſtruct and charm the mind; and none ever went beyond him in this. Treaſures of learning, wiſdom, and hiſtory, may be found in his writings; and no man can read them without infinite advantage to himſelf. Some have affirmed his works to be a kind of library, and collection of all that was wiſely ſaid and done among the ancient Greeks and Romans: and if ſo, the ſaying of Theodorus Gaza is certainly to be applauded. This learned man, and great preceptor of the Greek tongue, at the revival of literature, having this extravagant queſtion put to him by a friend, namely, "If learning muſt ſuffer a "general ſhipwreck, and he have only his choice of one "author to be preſerved, who that author ſhould be?" anſwered, "Plutarch." This would then be certainly right; becauſe, in having him, he would have what was good and excellent in them all.

The elogiums given to Plutarch, by great and learned men, are innumerable; it would be endleſs to cite them. The Epigram of Agathias deſerves to be remembered. This author flouriſhed about the year 500, and the verſes are extant in the "Anthologia:" they are ſuppoſed to be written on a ſtatue, erected by the Romans to his memory. The following is Dryden's tranſlation of them:

"Chæronean Plutarch, to thy deathleſs praiſe
"Does martial Rome this grateful ſtatue raiſe:
"Becauſe both Greece and ſhe thy fame have ſhar'd,
"Their heroes written, and their lives compar'd.
"But thou thyſelf could'ſt never write thy own;
"Their lives have parallels, but thine has none."

There is no very good edition of Plutarch; which ſurely is a little hard. That of Rualdus at Paris, 1624, with the verſion and notes of Xylander, 2 vols. folio, is the beſt. There is an handſome and elegant edition of his "Lives," which was printed at London, 1724, in five volumes 4to: but how far it is correct, and whether or no the editor has done any thing as a critic, we cannot ſay. Plutarch's works have been tranſlated into French by Amiot, and into Engliſh by ſeveral hands. Dryden wrote a "Life of Plutarch," which is prefixed to the Engliſh tranſlation of his "Lives:" of which we have made ſome uſe in the courſe of this memoir.

POCOCKE (Dr. **Edward**), a moſt learned Engliſhman, and famous particularly for his great ſkill in the Oriental languages, was born at Oxford, Nov. 8, 1604. He was ſent early to the free-ſchool of Thame in that county; and, at fourteen, entered a commoner of Magdalen-Hall in Oxford, whence, about two years after, he removed to Corpus Chriſti College. Beſides the uſual academical courſes, which he purſued with much diligence, he read very carefully the beſt Greek and Roman writers: but, applying himſelf afterwards to the Eaſtern languages, that branch of learning proved ſo agreeable to him, that it became the chief object of his ſtudies during the reſt of his life. He took his bachelor of arts degree in 1622, and his maſter's in 1626; and, Lud. de Dieu publiſhing a Syriac verſion of the "Apocalypſe" at Leyden the following year, our author, after his example, began to prepare thoſe four "Epiſtles," which were ſtill wanting to a complete edition of the New Teſtament in that language. Theſe "Epiſtles" were, the ſecond of Peter, ſecond and third of John, and that of Jude. All the other books, except theſe five, had been well printed by Albertus Widmanſtadius, at Vienna, in

Life of Pococke prefixed to his theological works, in 2 vols. fol. 1740, by Leonard Twells, D. D. Ath. Oxon. Biographia Britannica.

in 1555; who was ſent into the Weſt for that purpoſe by Ignatius, the Jacobite patriarch of Antioch, in the 16th century. Having met with a manuſcript in the Bodleian library, proper to his purpoſe, he engaged in this work, and finiſhed it; but laid it by, not having the courage to publiſh it, till the fame of it, in 1629, brought him into the acquaintance of Gerard Voſſius: who, being then at Oxford, obtained his conſent to carry it to Leyden, where it was printed that year, in 4to, under the immediate care and inſpection of L. de Dieu.

The ſame year, he was ordained prieſt, having entered into deacon's orders ſome time before; and, being appointed chaplain to the Engliſh factory at Aleppo, by the intereſt of Selden, as appears very probable, he arrived at that place, after a long voyage, Oct. 17, 1630. His ſituation in the Eaſt furniſhed an opportunity of accompliſhing his ſkill in the Arabic tongue: and he likewiſe endeavoured to get a farther inſight, if poſſible, into the Hebrew; but ſoon found it fruitleſs, the Jews there being very illiterate. He alſo improved himſelf in the Ethiopic and Syriac; of which laſt he made a grammar, with a praxis, for his own uſe. Oct. 30, 1631, he received a commiſſion from Laud, then biſhop of London, to buy for him ſuch ancient Greek coins, and ſuch manuſcripts, either in Greek or the Oriental languages, as he ſhould judge moſt proper for an univerſity library; which commiſſion Pococke executed to the beſt of his power. In 1634, the plague raged furiouſly at Aleppo; many of the merchants fled two days journey from the city, and dwelt in tents upon the mountains: Pococke did not ſtir, yet neither he nor any of the Engliſh catched the infection. In 1636, he received a letter from Laud, now abp. of Canterbury, informing him of his deſign to found an Arabic lecture at Oxford, and of naming him to the univerſity for his firſt profeſſor: upon which agreeable news, he preſently ſettled his affairs at Aleppo, and took the firſt opportunity of returning home. On his arrival at Oxford this year, he took a bachelor of divinity's degree in July, and entered on the profeſſorſhip in Auguſt: however, the next year, when his friend Mr. John Greaves concerted his voyage to Egypt, it was thought expedient by Laud, that Pococke ſhould attend him to Conſtantinople, in order to perfect himſelf in the Arabic language, and to purchaſe more manuſcripts. During his abode here, he became, for ſome time, chaplain to Sir Peter Wych, then the Engliſh ambaſſador to the Porte.

In 1639, he received ſeveral letters from his friends; and particularly from the archbiſhop, preſſing him to return home: and accordingly, embarking in Auguſt 1640, he landed in Italy, and paſſed from thence to Paris. Here he met with Grotius, who was then ambaſſador at the court of France from Sweden; and acquainted him with a deſign he had, to tranſlate his treatiſe "De veritate Chriſtianæ Religionis" into Arabic, in order to promote the converſion of ſome of the Mahometans. Grotius was pleaſed with, and encouraged, the propoſal; while Pococke did not ſcruple to obſerve to him ſome things towards the end of his book, which he could not approve: as, his advancing opinions, which, though commonly charged by Chriſtians upon Mahometans, yet had no foundation in any of their authentic writings, and were ſuch as they themſelves were ready to diſclaim. Grotius was ſo far from being diſpleaſed, that he heartily thanked him for the freedom he had taken; and gave him full leave, in the verſion he intended, to expunge and alter whatever he ſhould think fit. This work was publiſhed in 1660, at the ſole expence of Mr. Robert Boyle: Grotius's introduction was left out, and a new preface added by Pococke, ſhewing the deſign of the work, and giving ſome account of the perſons to whom it would be of uſe. But the principal alterations are in the ſixth book againſt Mahometaniſm, where ſome things are amended, and others left out; particularly, the pretended miracle of the dove flying to the ear of Mahomet; as having no foundation either in the writings or opinions of his followers: about which, when he diſcourſed with Grotius, that learned man freely acknowledged, that he took the ſtory only from our own writers, eſpecially from Scaliger, in his notes on Manilius.

Pococke's notes in Specim. Hiſt. Arabum, pag. 186.

On his return to London, he had the misfortune to find the archbiſhop in the Tower, and the nation in ſuch confuſion, that all his deſigns in Arabic, and all the expectations entertained of him, as the firſt perſon in Europe for Oriental learning, appeared now to be at an end. In 1643, he was preſented by his college, of which he had been made fellow in 1628, to the rectory of Childrey in Berkſhire: and, the military ſtate of Oxford rendering the duties of his profeſſorſhip impracticable, he retired to his living, and diſcharged the duties of a worthy pariſh-prieſt. He did not eſcape the common fate of the Royaliſts in thoſe times: the profits of his profeſſorſhip, after the death of Laud in 1644, being ſeized by the ſequeſtrators, as part of the prelate's eſtate.

However, as his very extraordinary merit and amiable qualities procured him friends on all ſides, ſo, in 1647, he was reſtored to the ſalary of his lecture by the intereſt of Selden; and, to preſerve him from the outrages of the ſoldiery, he obtained a protection under the hand and ſeal of General Fairfax, by the application of Dr. George Ent. In 1648, at the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew profeſſor at Oxford, with the canonry of Chriſt-church annexed thereto, by the king, then a priſoner in the Iſle of Wight; and was ſoon after voted into the ſame lecture by the committee of parliament; but ejected from his canonry the year after, for not ſubſcribing the Engagement.

In the midſt of theſe perſecutions, he not only continued to read his lectures with the ſame diligence as before, but alſo publiſhed this year his "Specimen hiſtoriæ Arabum." It is a ſhort diſcourſe in Arabic, with a Latin tranſlation and notes by him; to which is added, an "Elenchus ſcriptorum Arabicorum." The diſcourſe itſelf is taken out of the general hiſtory of Gregory Abul Faraijus; and Pococoke's notes are a collection of various things relating to theſe matters, out of more than an hundred Arabic manuſcripts. Selden was extremely pleaſed with this work; and Prideaux, in his "Life of Mahomet," has made very honourable mention of it. Simon Ockley, Arabic profeſſor at Cambridge, writes thus of it: "Specimen hiſtoriæ Arabum, opus verè aureum Cl. Pocockii ſtudio elaboratum. Dignus eſt hic liber, qui ſæpius legatur; eſt enim quaſi clavis ad quoſcunque authores Arabicos intelligendos perquàm neceſſaria." Adrian Reland has alſo theſe words relating to it: "In ſpecimine hiſtoriæ Arabum, quo nemo carere poteſt, cui literæ Arabicæ in deliciis ſunt."

Introd. ad ling. orient. p. 147. Cant. 1706. 12mo.— De relig. Mahommed. p. 86.

In 1650, a vote was paſſed, to deprive him of his lectures, and to turn him out of the univerſity; but he was ſaved from the effect of it by the interceſſion of a great part of that body, almoſt all of whom had been placed there by the parliament. In 1652, he was one of thoſe concerned in preparing the intended edition of the Polyglott Bible. In 1654, the famous Golius, Arabic profeſſor at Leyden, publiſhing his Arabic Lexicon, ſent our author a copy of it, with this inſcription: "Virtute atque doctrinâ eximio ac præclaro viro domino Edw. Pococke, literaturæ Orientalis peritia nulli ſecundo." The Berkſhire committee of the commiſſioners for ejecting ſcandalous miniſters entered a proſecution againſt him for ignorance and inſufficiency, with a deſign to eject him from his living of Childrey: but he was ſheltered from the fury of that ſtorm by the learned Independent Dr. John Owen. Owen, being a commiſſioner himſelf under the ſame act, proceeded with ſome warmth to make them ſenſible of the infinite contempt they would incur, when it ſhould be ſaid, that they had turned out a man for inſufficiency, whom all the learned, not of England only, but of all Europe, ſo juſtly admired for his vaſt knowledge and extraordinary accompliſhments; and, by entering his proteſt againſt ſo ſtrange a proceeding, put a ſtop to the affair.

In 1655, he publiſhed his “Porta Moſis;” a work containing ſix prefatory diſcourſes of Maimonides, which relate in a very clear method the hiſtory and nature of the Talmud, and the Jewiſh faith and diſcipline. The original was written in Arabic, but, as was uſual among the Jews, expreſſed in Hebrew characters. Our author added a Latin tranſlation, and a very large appendix of miſcellaneous notes. It was printed at Oxford, and was the firſt fruits of the Hebrew preſs there. In 1658, he publiſhed, “The Annals of Eutychius,” in purſuance of a promiſe he had made ſome years before to Selden. In 1659, when the ſecluded members of the houſe of commons were reſtored to their ſeats in parliament, he was, by the intereſt of Dr. Wallis, who had always been his friend, reſtored to his canonry of Chriſt-church; in which he was firmly fixed the year after, at the return of the king. Being now reinſtated at Oxford, he took his doctor of divinity's degree; and continued afterwards to diſcharge the duties of both his lectures, and to give the world, to the end of his life, new proofs of his unrivalled ſkill in Oriental learning. He was conſulted as a maſter by all the moſt learned men in Europe: by Hornius, Alting, Hottinger, Golius, from abroad; and by Cudworth, Boyle, Hammond, Caſtel, at home. In 1663, our author publiſhed at Oxford, “Gregorii Abul Farajii hiſtoria Dynaſtiarum,” 4to. This is a compendium of the general hiſtory of the world, from the creation to his own time, i. e. about the end of the 13th century; and is divided into ten dynaſties.

Some time after, Fell, dean of Chriſt-church, having concerted a ſcheme for a “Commentary” upon the Old Teſtament, to be written by ſome learned hands in that univerſity, engaged our author to take a ſhare. This gave occaſion to his “Commentaries” upon Micah and Malachi, publiſhed in 1677; after which he finiſhed thoſe upon Hoſea and Joel, publiſhed in 1691. His “Commentary” upon

Hoſea is pretty large; occaſioned by the then late repeated attempts of Iſaac Voſſius to depreciate the Hebrew text; which our author defends with great learning. Theſe “Commentaries,” with the “Porta Moſis,” were republiſhed in 1740, 2 vols. folio, by Leonard Twells, D. D. who prefixed a “Life” of the author; from which this account is taken. Pococke died, Sept. 10, 1691, in his 87th year; and was interred in the cathedral of Chriſt-church, where a monument, with an inſcription, is erected to his memory. As to his perſon, he was of a middle ſtature, and ſlender; his hair and eyes black; his complexion freſh; his look lively and chearful; and his conſtitution ſound and healthy. In his converſation he was free, open, and affable; retaining, even to the laſt, the briſkneſs and facetiouſneſs of youth. His temper was modeſt, humble, ſincere; and his charity brought ſuch numbers of neceſſitous objects to him, that dean Fell uſed to tell him complainingly, “that he drew all the poor of Oxford into the col-“lege.” As to his intellectual accompliſhments, beſides other learning, he was profoundly ſkilled in the Hebrew, Arabic, and Syriac tongues; was well acquainted with the Perſic, Samaritan, Ethiopic, Coptic, and Turkiſh, and not a ſtranger to the Italian and Spaniſh. In Greek and Latin he was, ſay his friends, critically converſant: his ſtyle in Engliſh clear and expreſſive, but not poliſhed; his Latin ſtyle not only proper and perſpicuous, but with ſome degree of elegance. The great object of his ambition and labours, throughout a long life, was the promotion of Oriental literature: but, unluckily for him, that kind of learning, which had been in the higheſt eſteem for ſeveral years before the Reſtoration, fell into a general neglect for many years after. At Cambridge alſo, where Dr. Caſtell was ſettled in the Arabic profeſſorſhip in 1666, though he was heard very well at firſt, yet his lectures in a little time grew to be ſo much neglected, that once, when he was to read the next day, being then in a pleaſant mood, he affixed a paper upon the door of the public ſchool, with theſe words: “Prælector “linguæ Arabicæ cras ibit in deſertum.”

He had married a gentlewoman, in 1646, while he was reſident upon his living in Berkſhire; by whom he had nine children. We have only an account of his eldeſt ſon Edward Pococke, who, under his father's direction, publiſhed, in 1671, 4to, with a Latin tranſlation, an Arabic piece, intituled, “Philoſophus Autodidactus; ſive, Epiſtola Abu “Jaafar Ebn Tophail de Hai Ebn Yokdhan. In qua

“ oſtenditur, quomodo ex inferiorum contemplatione ad “ ſuperiorum notitiam ratio humana aſcendere poſſit.” In 1711, Simon Ockley publiſhed an Engliſh tranſlation of this piece, under the title of, “ The Improvement of Human “ reaſon, exhibited in the Life of Hai Ebn Yokdhan, &c.” 8vo; and dedicated it to Mr. Pococke, then rector of Minal in Wiltſhire. Mr. Pococke had alſo prepared an Arabic hiſtory, with a Latin verſion, and put it to the preſs at Oxford; but, not being worked off when his father died, he withdrew it, upon a diſguſt at not ſucceeding his father in the Hebrew profeſſorſhip. The copy, as much of it as was printed, and the manuſcript hiſtory, were, in 1740, in the hands of Mr. Pococke's ſon, then rector of Minal.

POGGIUS BRACCIOLINUS, a man of great parts and learning, who flouriſhed at the time when learning was reviving in Europe, and himſelf contributed not a little to it, was deſcended from a family of good rank, and born in 1380 at Terranuova, a town in the territories of Florence. He was ſent to Florence in 1398, and there learned Latin under John of Ravenna, and Greek of Emanuel Chryſoloras. It appears from one of his letters, that he applied himſelf alſo afterwards to Hebrew; which confutes the opinion of Huetius and others, who have ſaid that the Hebrew language was not cultivated in Italy, till after the 14th and 15th centuries. His education being finiſhed, he went to Rome, under the pontificate of Boniface IX. and was taken into the ſervice of the cardinal de Bari, who was Ludolf Marramoro, a Neapolitan. Afterwards he had the place of writer of the apoſtolic letters, which he held ten years; and then was made ſecretary to the Pope, in which office he continued forty years.

Niceron, mem. &c. tom. ix.

In 1414, while the council of Conſtance was ſitting, ſome cardinals and nobles of Rome ſent him to this place, in ſearch of ancient authors: and he executed his commiſſion ſo well, that here and in the parts adjacent he found a conſiderable number. Quintilian was among them, and was diſcovered at the bottom of a tower in the monaſtery of St. Gal, about twenty miles from the city of Conſtance. Sillius Italicus was found at the ſame time and place. Poggius afterwards travelled to England, and ſtayed ſome time in London: he viſited the monaſteries here, in hopes of finding ſome ancient manuſcripts, but was not ſo ſucceſsful as in Germany. Some ſay, that Pope Martin V. ſent him alſo to Hungary; but the circumſtances of this journey are no where related. They add, that he was afterwards a long time at Bologna and Ferrara: and there is reaſon to think, that he was toſſed about ſome years from place to place by the troubles of the times; for he himſelf does ſo much as tell us ſo, in his dialogue "De inſelicitate "principum."

He determined at length to ſettle and to marry. He had already three ſons by a miſtreſs, though he was an eccleſiaſtic; and he excuſes himſelf pleaſantly upon this head, in one of his letters to cardinal Julian of St. Angelo: "You "ſay that I have ſons, which is not lawful for a cleric; and "without a wife, which does not become a laic. I may "anſwer, that I have ſons, which is fitting for laics; and "without a wife, which from the beginning of the world "has been the cuſtom of clerics: but I will not defend my "failings by any excuſe." Take the original, as a ſpecimen of his Latin: "Aſſeris me habere filios, quod cle"rico non licet: ſine uxore, quod laicum non decet. "Poſſum reſpondere, habere filios me, quod laicis expedit; "& ſine uxore, qui eſt mos clericorum ab orbis exordio ob"ſervatus: ſed nolo errata mea ulla excuſatione tueri." He married a Florentine lady in 1435, when he was fifty-four, who was young, beautiful, and of an illuſtrious and ancient family, but not a large fortune: he took her to Rome, and had ſeveral children by her.

He continued ſtill in his office of apoſtolic ſecretary, which he held under ſeven Popes, including the ſpace of forty years. Notwithſtanding this, he was not rich; and we find him complaining of his circumſtances, eſpecially now his family was increaſed, in ſome of his letters. In 1453, the place of ſecretary to the republic of Forence was offered him, and he accepted it with pleaſure: quitting Rome, though not without reluctance, on account of friends left behind him. Though he was full 72, he applied himſelf to ſtudy more intenſely than ever: and in that laſt period of his life, though he had an employment which took up much of his time, compoſed the moſt conſiderable of his works. His love of retirement induced him to build a country-houſe near Florence, which he called his academy, and in which he took much delight. He always ſpent the ſummer here, and, indeed, never was as he would be, when he was not here. It is ſaid, that he ſold a copy of "Livy," fairly written with his own hand, in order to purchaſe this eſtate. Some have imagined, that his "Hiſtory of Florence" was written here. He died at this villa in 1459, aged 79, and left a wife and ſix children. Bayle's Dict. in PANORMITA, note F. Five of them were ſons, and became all diſtinguiſhed by their abilities. John Francis, the youngeſt, was much eſteemed by Leo X. who made him his ſecretary. Some have given the name of John Francis to Poggius himſelf, as others have that of Charles; but his real name was Poggio di Guccio Bracciolini, his father's name being Guccio, and Bracciolini that of his family. Blount's Cenſura authorum.

Poggius appears by his works to have had a great paſſion for letters, and as great a regard for thoſe that cultivated them. He excelled in Greek and Latin litterature, and was one of the principal reſtorers of it. His purſuits were not confined to profane antiquity: we ſee by his quotations, that he was verſed in eccleſiaſtical hiſtory and the fathers, and eſpecially in the writings of Chryſoſtom and Auguſtin. He did not meddle much with poetry; for he ſeems to have had no talent that way, if we may judge by an epitaph upon his maſter Chryſoloras, which is very indifferent. He was eloquent however, and his ſtyle is generally approved: Cicero was his model, and he did not imitate him amiſs. He is reputed to have been a good man in the main, and to have acquitted himſelf well in the ſeveral provinces of citizen, father, huſband, and friend. He had a particular diſlike to avarice, and wrote againſt it: he regarded the love of money as a low paſſion, and unworthy of a man; and he was often repeating this ſentence of Publius Syrus, *Deſunt inopiæ multa, avaritiæ omnia:* "A poor man wants many things, "a covetous man all things." He had not ambition enough to puſh himſelf on, although he was in the road of fortune. He was diſintereſted, open, communicative, and, what cannot be ſaid of every learned man, ſingularly modeſt. Yet theſe good qualities were tarniſhed, ſuch is the condition of humanity, with ſome that were not ſo good. The children he had in his ſingle ſtate ſhew, that he had a paſſion for women; and the obſcenities he publiſhed in a work called "Facetiæ," which may be conſidered as the firſt *Ana*, or collection of bons mots, ſhew farther, that he did not entertain this paſſion with a ſpirit ſufficiently manly. He was alſo ſubject to anger; and this anger vented itſelf in the ſevereſt ſarcaſms and the moſt biting ſtyle, as appears from many of his works. Paul Jovius relates, that he once received ſome blows from Georgius Trapezuntius, on account of ill language which he had given him; and he wrote a In Elog.

terrible invective againſt Laurentius Valla, who had criticiſed his Latinity as not ſufficiently pure.

Letters, however, were infinitely obliged to him on ſeveral accounts. He was the firſt who brought to light ſeveral authors of antiquity; of whom Quintilian and Silius Italicus have been mentioned already. Add to theſe "Tertullian," "Aſconius's Commentary upon eight Orations of Cicero;" "Lucretius;" "Ammianus Marcellinus;" although none of the editors have done him the honour to mention it; "Manilius," the firſt edition of which was printed from Poggius's manuſcript at Bologna in 1474, though not, as Fabricius has miſtook, by Poggius himſelf, who died ſome years before; "L. Septimius," the ſuppoſed author of the verſion of the ſpurious "Phrygian Dares;" the three firſt books of "Valerius Flaccus;" "Caper," "Eutychus," and "Probus," three ancient grammarians; "Cicero de finibus," and "De legibus," and his orations, "Pro Cæcina, De lege Agraria, Ad populum contra legem Agrariam, In Lucium Piſonem, Pro Rabirio Piſone, Pro Rabirio, Pro Roſcio Comædo," and another whoſe title we know not, for he himſelf mentions eight in his book "De infelicitate principum;" part of "Columella;" and "Frontinus de aquæductibus." This was doing great ſervice to the republic of letters. He farther publiſhed a number of works of his own, and made ſome Latin verſions of ancient Greek authors, of "Diodorus Siculus," and "Xenophon's Cyropædia" in particular. His own works have been collected, and often printed. They conſiſt of "Moral Pieces, Orations, Letters," and "An Hiſtory of Florence from 1350 to 1455," which is the moſt conſiderable of them. Machiavel, in the introduction to his "Hiſtory of Florence," gives a general good character of Poggius's "Hiſtory:" he calls Poggius an excellent hiſtorian, and repreſents him as accurate enough in his accounts of the Florentine wars and foreign negociations; but blames him for either ſaying nothing at all of their civil diſſentions, which he thinks the moſt edifying part of hiſtory, or relating them ſo briefly and abruptly, as to yield neither benefit nor amuſement to a reader. This partiality to his country, for ſuch it has been called, gave occaſion to this epigram of Sannazarius;

Bibl. Latin.

"Dum patriam laudat, damnat dum Poggius hoſtem,
"Nec malus eſt civis, nec bonus hiſtoricus."

The following paſſage of Eraſmus ſuggeſts a moſt unfavourable notion of Poggius: "Poggius, rabula adeo indoctus, ut, etiamſi vacaret obſcœnitate, tamen indignus eſſet qui legeretur; adeo autem obſcœnus, ut, etiamſi doctiſſimus fuiſſet, tamen eſſet a bonis viris rejiciendus." But we muſt drop a caution, that a judgement be not formed either of Poggius himſelf, or even of what Eraſmus thought of him, from this detached paſſage in Blount's "Cenſura authorum." This invective of Eraſmus againſt Poggius was in behalf of his favourite Laurentius Valla; whoſe writings, it ſeems, were neglected and unread, while thoſe of Poggius were in every body's hands. Obſerve what immediately follows the paſſage juſt quoted: "Hic, inquam, talis, ut homo candidus ſcilicet; ſine invidia paſſim habetur in manibus, lectitatur in nullam non linguam transfuſus: Laurentius neque obſcœnus, et centuplo doctior, laborat invidiâ mordacitatis, atque, ut bos cornupeta, vitatur; etiam ab his, qui ſcripta hominis nunquam legerunt." We have elſewhere near a page of invective againſt Poggius: but it is purely in favour of Valla, whom Eraſmus thought greatly injured by Poggius, in that abuſive piece againſt him, for having juſtly criticiſed his Latin. Poggius, it is certain, had great imperfections and blemiſhes, as well in his life as in his writings: but it is as certain, that Eraſmus was not always juſt and candid in his cenſures, and more eſpecially when he was irritated.

Eraſmi Opera, vol. iii. Epiſt. 103. L. B. 1706.

Ibid. Epiſt. 2.

POLE (Reginald), cardinal, and archbiſhop of Canterbury, was deſcended from royal blood, being a younger ſon of Sir Richard Pole, lord Montague, couſin-german to Henry VII; and Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. He was born, probably, at Stoverton caſtle in Staffordſhire, for ſo Camden relates, in 1500; and, at ſeven years of age, ſent to be inſtructed in grammar by the Carthuſians, in the monaſtery at Shene, near Richmond in Surrey. At twelve, he became a nobleman of Magdalen college in Oxford; where the famous Linacre and William Latimer, two great maſters of thoſe times in the Greek and Latin tongues, were his chief preceptors. He took a batchelor of arts degree at fifteen, and entered into deacon's orders; and, in 1517, the year that Luther began to preach againſt indulgences, was made a prebendary of Saliſbury; to which the deanry of Exeter, and other preferments, were ſoon after added, by the bounty of his relation Henry VIII. who

Athen. Ox. vol. i.

Vita Reginaldi Poli, 1690, 8vo.

Britannia, under Staffordſhire.

directed his breeding to the church, with a deſign to raiſe him to the higheſt dignities in it.

Pole being now nineteen, and having laid a good groundwork of learning at Oxford, it was determined to ſend him, by way of compleating his education, to Italy; for which a ſupport ſuitable to his rank was provided by the king, who allowed him a large yearly penſion, beſides the profits of his dignities. On his arrival, he viſited ſeveral univerſities, and then fixed at Padua, where he entered into familiarity with Leonicus, a great philoſopher and Grecian, Longolius, Bembus, and Lupſet, a learned Engliſhman. Theſe were his maſters, whom he conſtantly uſed: and they have told us, how he became the delight of that part of the world, for his learning, politeneſs, and piety. From Padua he went to Venice, where he continued for ſome time, and then viſited other parts of Italy. Having ſpent five years abroad, he was recalled home; but being deſirous to ſee the jubilee, which was celebrated this year at Rome, he went to that city: whence, paſſing by Florence, he returned to England, where he arrived about the end of 1525.

He was received by the king, queen, court, and all the nobility, with great affection and honour; and much careſſed, not only for his learning, but for the ſweetneſs of his nature, and politeneſs of his manners. Devotion, however, and ſtudy, being what he ſolely delighted in, he retired to his old habitation among the Carthuſians at Shene, where he ſpent two years in the free enjoyment of them. Then Henry VIII. began to ſtart doubts concerning the lawfulneſs of his marriage with Catharine of Spain, in order to a divorce; and Pole, foreſeeing the troubles conſequent upon this, and how he muſt needs be involved in them, reſolved to withdraw, and obtained leave of his majeſty to go to Paris. Here he continued in quiet, till the king, proſecuting the affair of the divorce, and ſending to the moſt noted univerſities in Europe for their opinion upon the illegitimacy of his marriage, commanded him to concur with his agents in procuring the ſubſcriptions and ſeal of that of Paris. Pole left the affair to the commiſſioners; excuſing himſelf to the king, as unfit for the employ, ſince his ſtudies had lain another way. Henry was angry; upon which Pole returned to England, in order to pacify him, and then retired to Shene, where he continued two years. Henry at length perceiving, that the court of Rome reſolved to oppoſe the affair of the divorce, conceived a reſolution to ſhake off their authority, and to rely upon his own ſubjects. Pole was preſſed again, and repaired to the king, with a deſign to give him ſatisfaction; but, his conſcience checking him the moment he was about to ſpeak, he could not utter a word. The extremity inſpired him with courage; and, quitting his former purpoſe, he ſpoke point-blank againſt the divorce. The king, highly enraged, laid his hand upon his poniard, with a deſign to kill him; but was overcome with the ſimplicity and ſubmiſſion of his kinſman's addreſs, and diſmiſſed him in tolerable temper. Pole, however, apprehenſive of further danger, thought it prudent to withdraw, and got his majeſty's leave to travel again, who was ſo ſatisfied with his intentions, that he continued his penſion for ſome time.

The firſt place he went to was Avignon, in the province of Narbonne in France. This town was under the Pope's juriſdiction, and Pole continued there unmoleſted for a year; but, the air not agreeing with his conſtitution, he left it, and went to Padua. In this beloved univerſity he fixed his reſidence a ſecond time, making excurſions now and then to Venice; and devoted himſelf to ſtudy, and the converſation of the learned. He contracted acquaintance with ſeveral eminent perſons; among whom was Gaſpar Contarenus, afterwards a cardinal, and Peter Caraffa, afterwards the turbulent pope Paul IV. and an enemy to Pole. But there were none ſo familiar with him, as a noble Venetian called Aloiſius Priuli: he was a perſon of ſingular worth and integrity; and the friendſhip now begun between them ended not but with the death of Pole. Thus the days paſſed very agreeably in Italy, while freſh troubles were riſing in England. Henry had not only divorced Catharine, but married Anne Boleyne, and reſolved to throw off the papal yoke, and aſſert his right to the ſupremacy, with the title of Supreme head of the church. To this end he procured a book to be written in defence of that title, by Sampſon, biſhop of Chicheſter, which he immediately ſent for Pole's confirmation, who would willingly have deferred his anſwer: but Henry not admitting this, Pole, taking courage from the ſecurity of the Pope's protection, not only diſapproved the king's divorce, and ſeparation from the apoſtolic ſee, in anſwer for the preſent, but ſhortly after drew up his piece "Pro unitate eccleſiaſtica," and ſent it to Henry. Henry, diſpleaſed with Pole, under pretence of wanting ſome paſſages to be explained, ſent for him to England: but Pole, aware that to deny the king's ſupremacy, which was the principal ſcope of his book, was high treaſon there, and conſidering the fate of More and Fiſher, refuſed to obey the call. The king therefore reſolved to keep meaſures with him no longer; and accordingly his penſion was withdrawn, he was ſtripped of all his dignities in England, and an act of attainder paſſed againſt him.

He was abundantly compenſated for theſe loſſes and ſufferings by the bounty of the Pope and Emperor. He had been created a cardinal, January 1535-6, and ſoon after was ſent by the Pope with the character of nuncio both to France and Flanders; that, being near England, he might hold correſpondence with the Catholics there, in order to keep them ſtedfaſt in the faith. At Paris he was received very honourably by the king, but did not ſtay long there; for Henry being informed of it, ſent to demand him of the French monarch; and afterwards, by ſetting a price upon his head, and employing every means to catch him, ſo ferreted him from place to place, that Pole was forced at length to take refuge in Rome. His book “Pro unitate “eccleſiaſtica” was publiſhed in that city in 1536; and though, as Burnet ſays, “it was more eſteemed for the high “quality of the author, than for any ſound reaſoning in it,” yet it gave the moſt certain proof of his invincible attachment and zeal for the ſee of Rome, and was therefore ſufficient to build the ſtrongeſt confidence upon. Accordingly, Pole was employed in negociations and tranſactions of high concern; was conſulted by the Pope in all affairs relating to kings and ſovereign princes; was one of his legates at the council of Trent; and, laſtly, his penman, when occaſion required. Thus, for inſtance, when the Pope's power to remove that council was conteſted by the Emperor's ambaſſador, Pole drew up a vindication of that proceeding; and, when the Emperor ſet forth the interim, was employed to anſwer it. This was in 1548; and, pope Paul III. dying the next year, our cardinal was twice elected to ſucceed him, but refuſed both the elections; one as being too haſty, and without due deliberation, and the other, becauſe it was done in the night-time. This unexampled delicacy diſguſted ſeveral of his friends in the conclave, who thereupon concurred in chuſing Julius III. March 30, 1550. The tranquillity of Rome being ſoon after diſturbed by the wars in France, and on the borders of Italy, Pole retired to a monaſtery in the territory of Verona, where he lived agreeable to his natural humour, till the death of our Edward VI. in July 1553.

Hiſt. of Reform. vol. i.

On the acceſſion of queen Mary, he was appointed legate for England, as the fitteſt inſtrument to reduce this kingdom to an obedience to the Pope; but did not think it ſafe to venture his perſon thither, till he knew the queen's intentions with regard to the re-eſtabliſhment of the Romiſh religion, and alſo whether the act of attainder, which had paſſed againſt him under Henry, and been confirmed by Edward, was repealed. However, it was not long before he received ſatisfaction upon both theſe points; and then he ſet out for England, by way of Germany, Oct. 1553. The emperor, ſuſpecting a deſign in queen Mary to marry Pole, contrived means to ſtop his progreſs; nor did he arrive there till November 1554, when her marriage with Philip of Spain was completed. On his arrival he was conducted to the archbiſhop's palace at Lambeth, Cranmer being then attainted and impriſoned; and, on the 27th, went to the parliament, and made a long and grave ſpeech, inviting them to a reconciliation with the apoſtolic ſee; whence, he ſaid, he was ſent by the common paſtor of Chriſtendom, to reduce them, who had long ſtrayed from the incloſure of the church. This ſpeech of Pole occaſioned ſome motion in the queen, which ſhe vainly thought was a child quickened in her belly: ſo that the joy of the times was redoubled; ſome not ſcrupling to ſay, that as John Baptiſt leaped in his mother's belly at the ſalutation of the Virgin, ſo here the like happineſs attended the ſalutation of Chriſt's vicar.

The parliament being abſolved by Pole, all went to the royal chapel, where Te Deum was ſung on the occaſion: and thus, the Pope's authority being now reſtored, the cardinal two days afterwards made his public entry into London, with all the ſolemnities of a legate; and preſently ſet about the buſineſs of reforming the church from hereſy. Pole had been formerly ſuſpected of favouring the Reformation, but without any reaſonable foundation: he was by nature humane, and had great ſweetneſs of temper; and this making him backward in, and always deſirous to prevent the perſecution of Proteſtants, expoſed him to the falſe ſuſpicions of zealous Papiſts. Knowing, therefore, that the court of Rome kept a watchful eye over him, he ſeemed now to be much altered in his nature. He expreſſed a great deteſtation of Proteſtants; nor did he converſe with any of that party, excepting ſecretary Cecil. He was in reſerve to all, ſpoke little, and put on an Italian temper as well as behaviour; making Priuli almoſt his only confident. In the mean time Pope Julius, and his ſucceſſor Marcellus, ſoon after dying, the queen recommended Pole to the popedom;

dom; but Peter Caraffa, who took the name of Paul IV. was elected, before her diſpatches arrived. This Pope, who had never liked our cardinal, was pleaſed with Gardiner biſhop of Wincheſter, whoſe temper exactly tallied with his own; and therefore favoured his views upon the ſee of Canterbury, in oppoſition to Pole, whoſe nomination to that dignity was not confirmed by him till the death of this rival, which happened Nov. 13, 1555.

Pole had now the ſole management and regulation of eccleſiaſtical affairs in England; and at firſt gave many proofs of his good temper: how unſuitably to it policy and a falſe religion led him to act afterwards, the perſecutions under queen Mary muſt ever be a ſad but undeniable proof. Pole's concurrence, however, in theſe butcheries, did not ſecure him againſt the attacks of his old enemy Paul IV. who, upon various pretences, accuſed him as a ſuſpected heretic; ſummoned him to Rome to anſwer the charge; and, depriving him of his legantine powers, conferred them upon Peyto, a Franciſcan friar, whom he had made a cardinal for that purpoſe. The new legate was upon the road for England, when queen Mary, apprized of his buſineſs, aſſumed ſome of her father's ſpirit, and forbad him at his peril to ſet foot upon Engliſh ground. Pole however was no ſooner informed of the pontiff's pleaſure, or rather diſpleaſure, than, out of that implicit veneration which he conſtantly and unalterably preſerved for the apoſtolic ſee, he voluntarily laid down the enſigns of the legate, and forebore the exerciſe of its power; diſpatching his truſty miniſter Ormaneto to Rome, with letters clearing him in ſuch ſubmiſſive terms, as even melted the obdurate heart of Paul. The cardinal was reſtored to his legantine powers ſoon after, but did not live to enjoy them a full twelvemonth, being ſeized with a double quartan ague, which carried him off, Nov. 18, 1558. During his illneſs, he often enquired after her majeſty; and his death is ſaid to have been haſtened by that of his royal miſtreſs; which, as if one ſtar had governed both their nativities, happened about ſixteen hours before. After lying forty days in ſtate at Lambeth, he was carried to Canterbury, and there interred. He was a learned, eloquent, modeſt, humble, and good-natured man, of exemplary piety and charity, as well as generoſity, becoming his birth. Though by nature he was more inclined to ſtudy and contemplation than to active life, yet he was prudent and dextrous in buſineſs: ſo that he would have been a finiſhed character, had not his ſuperſtitious de-ion to the ſee of Rome carried him, againſt his nature, to commit ſeveral cruelties in perſecuting the Proteſtants. Burnet, who has drawn Pole in very favourable colours, acknowledges this charge; but imputes theſe ſanguinary proceedings to Paul IV. pitying the cardinal's weakneſs, in not having courage enough to contend with ſo haughty and perſecuting a pope.

Hiſt. of Reformation. vol. ii.

Pole's capital work, though a ſhort one, we have already mentioned: he wrote two defences of it, one to Henry VIII. another to Edward VI. He was the author of many other ſmall pieces, relating to doctrine as well as diſcipline; and we are told by Strype, that he wrote a book about 1530, which was peruſed by Cranmer, to perſuade king Henry to continue the negotiation of his marriage with Anne Boleyne: but this is really not credible.

Memorials of Cranmer, B. ii. c. 2.

POLIDORO (de CARAVAGIO), an eminent Italian painter, ſo called from the place of his birth, in the dutchy of Milan, where he was born in 1495. He went to Rome at the time when Leo X. was raiſing ſome new edifices in the Vatican; and, not knowing how to get his bread otherwiſe, for he was very young, he hired himſelf as a day-labourer to carry ſtones and mortar for the maſons there at work. He drudged this way till he was eighteen, when one part of his buſineſs brought him to think of painting. It happened, that ſeveral young painters were employed by Raphael in the ſame place to execute his deſigns. Polidoro, who often carried them mortar to make their freſco, was touched with the ſight of the paintings, and ſolicited by his genius to turn painter. At firſt he tied himſelf to the works of Giovánni d'Udini; and the pleaſure he took to ſee that painter work, ſtirred up the talent which he had for painting. In this diſpoſition, he was very officious and complaiſant to the young painters, puſhed himſelf into their acquaintance, and opened to them his intention: whereupon they gave him proper leſſons, which emboldened him to proceed. He applied himſelf with all his might to deſigning, and advanced ſo prodigiouſly, that Raphael was aſtoniſhed, and ſet him to work with the other young painters; and he diſtinguiſhed himſelf ſo much from all the reſt, that, as he had the greateſt ſhare in executing his maſter's deſigns in the Vatican, ſo he had the greateſt glory. The care he had ſeen Raphael take, in deſigning the antique ſculptures, ſhewed him the way to do the like. He ſpent whole days and nights in deſigning thoſe beautiful things, and ſtudied antiquity to the niceſt exactneſs. The works, with which he enriched the frontiſpieces of ſeveral buildings at Rome, are proofs of the pains he took in ſtudying the antique. He did very few eaſel pieces; moſt of his productions being in freſco, and of the ſame colour, in imitation of the baſſo relievos. In this way he made uſe of the manner called ſcratching, conſiſting in the preparation of a black ground, on which is placed a white plaſter; and, where, taking off this white with an iron bodkin, we diſcover through the holes the black, which ſerves for ſhadows. Scratched work laſts longeſt, but, being very rough, is unpleaſant to the ſight. He aſſociated himſelf at firſt with Matureno, and their friendſhip laſted till the death of the latter, who died of the plague, in 1526.

After this, Polidoro, having by his aſſiſtance filled Rome with his pieces, thought to have enjoyed his eaſe, and the fruits of his labours; when the Spaniards in 1527 beſieging that city, all the men of art were forced to fly, or elſe were ruined by the miſeries of the war. In this exigence Polidoro retired to Naples, where he was obliged to work for ordinary painters, and had no opportunity of making himſelf noted: for the Neapolitan nobility in thoſe days were more ſolicitous in getting good horſes, than good pictures. Seeing himſelf therefore without buſineſs, and forced to ſpend what he had got at Rome, he went to Sicily; and, underſtanding architecture as well as painting, the citizens of Meſſina employed him to make the triumphal arches for the reception of Charles V. coming from Tunis. This being finiſhed, finding nothing to be done anſwerable to the grandeur of his genius, and having no temptation to ſtay but the careſſes of a woman he loved, he thought of returning to Rome. In this reſolution, he drew his money out of the bank of Meſſina; which his ſervant underſtanding the night before his departure, confederated with other rogues, ſeized him in his bed, ſtrangled him, and ſtabbed him. This done, they carried the body to the door of his miſtreſs, that it might be thought he was killed there by ſome rival: yet, by God's providence, the murder was diſcovered. The aſſaſſins fled, and every body pitied his untimely fate. Among others his ſervant, in the general ſorrow, without fear of any one's ſuſpecting him, came to make lamentations over him; when a Sicilian count, one of Polidoro's friends, watching him, obſerved his grief not to be at all natural, and thereupon had him taken up on ſuſpicion. He made a very bad defence; and, being put to the torture, confeſſed all, and was condemned to be drawn to pieces by four horſes. The citizens of Meſſina expreſſed a hearty concern for Polidoro's untimely end, and interred his corpſe honourably in the cathedral church. He was in his 48th year, when this fate befel him, in 1543.

Polidoro's genius was very lively and fruitful; and his ſtudying the antique baſſo relievos made him incline to repreſent battles, ſacrifices, vaſes, trophies, and thoſe ornaments which are moſt remarkable in antiquities. But, what is altogether ſurpriſing, is, that, notwithſtanding his great application to antique ſculptures, he perceived the neceſſity of the claro obſcuro in painting. I don't find this was known in the Roman ſchool before his time: he invented it, made it a principle of the art, and put it in practice. The great maſſes of lights and ſhadows which are in his pictures ſhew he was convinced, that the eyes of a ſpectator wanted repoſe, to view a picture with eaſe. It is from this principle that, in the freezes which he painted with white and black, his objects are grouped ſo artfully [A]. His love of the antique did not hinder his ſtudying nature; and his goût of deſign, which was great and correct, was a mixture of the one and the other. His hand was eaſy and excellent, and the airs of his heads bold, noble, and expreſſive. His thoughts were ſublime, his diſpoſitions full of attitudes well choſen; his draperies well ſet, and his landſkips of a good taſte. His pencil was light and ſoft; but after the death of Raphael he very ſeldom coloured his pieces, applying himſelf altogether to work in freſco with the claro obſcuro.

Polidoro's genius was very much like Julio Romano's: their conceptions were lively, and formed after the manner of the antique. Their deſign was great and ſevere, and their way new and extraordinary: the difference between them was, that Julio Romano animated his poetical compoſitions by the impetuoſity of his vein only: and Polidoro always made uſe of the contraſt, as the moſt powerful means to give life and motion to his works. Polidoro's genius appears alſo to be more natural, more pure, and more regulated, than that of Julio Romano.

[A] It is ſurprizing how this came not to be obſerved by the ſubſequent painters in the Roman ſchool, who ſuffered ſo neceſſary a part of their art to eſcape, as they did, unnoticed. For though the claro obſcuro is to be found among ſome of the Roman painters, yet it is not to be eſteemed as any thing more than a happy turn of genius or chance, and not as proceeding from an eſtabliſhed principle of the art.

POLIGNAC (Melchior de), a fine genius of France, and a cardinal, was born of an ancient and noble family at Puy, in 1662. He was ſent early to Paris, to learn the languages; and afterwards ſtudied philoſophy at Harcourt, where he began to ſhew an original genius. His profeſſor taught only the ſyſtem of Ariſtotle; to which he was extremely devoted; but Polignac embraced the new doctrines of Des Cartes, with which he was ſo enamoured, that, notwithſtanding all the efforts of his maſter, he would never return to the Peripatetic philoſophy. When cardinal de Bouillon went to Rome to the election of Alexander VIII. he engaged Polignac to attend him; and introduced him to that Pope, who was infinitely charmed with his fine parts and addreſs. So was Lewis XIV. to whom he became known at his return, and by whom he was ſoon after ſent ambaſſador extraordinary to Poland: where, after the death of Sobieſki, he formed a project of procuring the ſucceſſion for the prince of Conti, and gave aſſurances to his court of effecting it; but theſe proving vain, he returned to France a little diſgraced, and retired for three years. Then he was reſtored to favour, and ſent to Rome as auditor of the rota. Returning home, he was employed in affairs of the greateſt importance: was plenipotentiary at the congreſs of Utrecht, during which Pope Clement XI. created him a cardinal. He was in the conclave, when Benedict XIII. was choſen in 1724. Upon the acceſſion of Lewis XV. he was appointed to reſide at Rome, as miniſter of France; and did not return, till 1732. He died, 1741, in his 80th year.

He had been received into the French academy in 1704, into the academy of ſciences in 1715, into that of the belles lettres in 1717: and he would have been an ornament to any ſociety, having all the accompliſhments of a man of parts and learning. He left behind him a Latin poem, intituled, "Anti-Lucretius, ſeu de Deo et natura, libri IX." the plan of which he is ſaid to have formed in Holland, in a converſation he had there with Mr. Bayle. It treats of God, the ſoul, atoms, motion, vacuum, and other ſublime points, in ſuch a manner, as, agreeably to its title, to inculcate doctrines upon each juſt oppoſite to thoſe of Lucretius. His work has been much admired, as poſſeſſing many qualities which form a perfect poem. He left his manuſcript to a friend, by whoſe care it was firſt publiſhed in 1749; and has ſince undergone ſome impreſſions in France, as well as in other countries.

POLITIAN (Angelo), in Latin Politianus, a moſt ingenious and learned Italian, was born at Monte Pulciano in Tuſcany, July 1454. He learned the Greek tongue under Andronicus of Theſſalonica, and made a great progreſs in it; inſomuch that he is ſaid to have written verſes both in Greek and Latin, when he was not more than twelve years of age. He ſtudied alſo the Platonic philoſophy under Marſilius Ficinus, and that of Ariſtotle under Argyropylus. The firſt work that procured him reputation, was a poem upon the tournament of Julian de Medicis; and ſome time after, when the ſame Julian was aſſaſſinated by the Pazzi, Politian took occaſion to write the hiſtory of that conſpiracy, which was alſo wonderfully cried up. He was made profeſſor of the Greek and Latin tongues at Florence; and acquired ſo much glory by his lectures, that the ſcholars left Demetrius Chalcondylas, although a native of Greece, and a very learned man, for the ſake of hearing him. Politian had elegance, taſte, and politeneſs, as well as learning, which Chalcondylas had not: on which account it is eaſy to conceive, that the lectures of the latter, however edifying, muſt have appeared dry and barren, when compared with thoſe of the former. Politian's reputation increaſed more and more, when he publiſhed his Latin verſion of "Herodian," his "Miſcellanea," and his "Latin Poems." Monſ. Huet obſerves, that, "with regard to his Latin verſions, he does not only contend with, but even excel, his originals." And the learned Degory Wheare, when he preſcribes the reading this hiſtorian, ſays, that "he may be read either in Greek or Latin; for," adds he, "I know not whether Herodian deſerves more honour, who in his own language flows with a plentiful vein, or Politian, who has tranſlated him ſo happily, that he does not ſeem ſo much to have rendered, as writ that hiſtory." Theſe muſt ſeem prodigious encomiums on his ſkill in Greek; if it be conſidered how rare a thing it was to underſtand this language when that tranſlation was made. He did a great deal towards promoting the revival of letters; and, had he lived longer, would doubtleſs have enriched the commonwealth of learning with excellent works: but he died at forty years of age, in 1494. His death happened about two months before that of Picus earl of Mirandula, with whom he had always maintained a cloſe and intimate correſpondence. A report was ſpread about, and has been taken up by ſome writers, concerning the occaſion of his death; which, if true, muſt do vaſt diſhonour to his memory. They

Bayle's dict. Politian.—Blount's Cenſura autorum.—Baillet, Jugemens des Sçavans.

De claris interpretibus.

Methodus legendi hiſtorias. Sect. xxii.

ſay, that, not being able to ſatisfy the unchaſte love he had conceived for one of his ſcholars, who was a youth of quality, he fell into a fever, and died: but others treat this as a moſt horrible calumny; Pierius Valerianus in particul^r., who tells us, that he died of pure grief and vexation for the troubles of the houſe of Medicis; eſpecially when the affairs of Peter, whoſe preceptor he had been, were in a declining ſtate. And it is likely enough, that his great zeal for that houſe expoſed him to horrid calumny, while the Florentines, fond of a republican liberty, inſulted that family in their exile, and vented all ſorts of paſquinades: nevertheleſs, Politian's character was not amiable, according to Paul Jovius, who has given the following conciſe deſcription both of his body and mind. "He was," ſays he, "a man of awkward "and perverſe manners, of a countenance by no means "open and liberal, a noſe remarkably large, and ſquinting "eyes. He was crafty, ſatirical, and full of inward ma"lice: for his conſtant way was, to ſneer and ridicule the "productions of other men, and never to allow any criti"ciſm, however juſt, upon his own."

De infelic. literat. Lib. ii.

Jov. Elog. cap. 38.

He was, nevertheleſs, as all acknowledge, a man of moſt conſummate erudition; and not only ſo, but a very polite and elegant writer. Eraſmus, in his "Ciceronianus," calls him a rare miracle of nature, on account of his excelling in every kind of writing: his words are remarkable: "Fateor "Angelum prorſus Angelica fuiſſe mente, rarum naturæ "miraculum, ad quodcunque ſcripti genus applicaret ani"mum." Some of his poems were ſo much admired, that ſeveral learned men have made it their buſineſs to comment on them. It has been often reported that he ſpoke of the "Bible" with great contempt; and that, having read it but once, he complained he had never ſpent his time ſo ill. But this is not probable; for it muſt be remembered, that he was a prieſt and canon of Florence; and we learn from one of his "Epiſtles," that he preached a whole Lent. It does not indeed follow hence, that he did not think contemptuouſly of the "Bible," becauſe many of his church, eſpecially among the better ſort, have not been very good believers, and he might be one of them: but it is not likely he would ſpeak out ſo freely. I could, as Bayle ſays, much more eaſily believe the judgement he is ſaid to have made on the "Pſalms "of David" and the "Odes of Pindar;" "he did not "deny that there are many good and fine things in the "Pſalms; but he pretended, that the ſame things appear "in Pindar with more brightneſs and ſweetneſs." The two

Epiſt. x. Lib. iv.

Scaligers have ſpoken highly of Politian: the elder has preferred a conſolatory elegy of his to that which Ovid ſent to Livia upon the death of Druſus, and ſays, he had rather have been the author of it: the younger calls him an excellent poet, but thinks the ſtyle of his epiſtles too elated and declamatory.

Jul. Cæſ. Scalig. in Hypercrit. Scaligerana.

His works have been printed at various times and in various places: his epiſtles have probably been moſt read, becauſe theſe are things which the generality of people are beſt pleaſed with.

POLLUX (Julius), an ancient Greek writer, who flouriſhed in the reign of the emperor Commodus, was born at Naucrates, a town in Egypt. He had his education under ſophiſts, and became eminent in grammatical and critical learning. He taught rhetoric at Athens, and acquired ſo much reputation, that he was advanced to be preceptor of the emperor Commodus. He drew up for his uſe, and inſcribed to him, while his father Marcus Antoninus was living, an "Onomaſticon, or Greek Vocabulary," divided into ten books. It is ſtill extant, and contains a vaſt variety of ſynonymous words and phraſes, agreeably to the copiouſneſs of the Greek tongue, ranged under the general claſſes of things. The deſign of it was to facilitate the knowledge of the Greek language to the young prince; and it is ſtill of great uſe to all who have a mind to be perfect in it. The firſt edition of the "Onomaſticon" was given at Venice by Aldus, in 1502, and a Latin verſion was afterwards made and publiſhed with it: but there was no correct and handſome edition of it, till that of Amſterdam, 1706, in folio, by Lederlinus and Hemſterhuſius. Lederlinus went through the firſt ſeven books, correcting the text and verſion, and ſubjoining his own, with the notes of Salmaſius, Iſ. Voſſius, Valeſius, and of Kuhnius, whoſe ſcholar he had been, and whom he ſucceeded in the profeſſorſhip of the Oriental languages in the univerſity of Straſburg. Hemſterhuſius continued the ſame method through the three laſt books: this learned man has ſince diſtinguiſhed himſelf by an excellent edition of Lucian, and other monuments of ſolid and profound literature.

Fabric. Bibl. Græc. vol. iv.

Pollux wrote many other works, none of which are come down to us. He lived fifty-eight years. Philoſtratus and Lucian have treated him with much contempt and ridicule. Philoſtrat. de vit. Sophiſt. Lib. 11. and Lucian in Rhetorum præceptore.

POLYÆNUS, the name of many eminent perſonages recorded in ancient writers. There was among them Julius Polyænus, of whom ſome Greek epigrams are extant, in the Fabric. firſt book of the "Anthologia." The Polyænus, whom it Bibl. Græc. Vol. iii. concerns us moſt to know any thing of, is the author of the eight books of the "Stratagems of illuſtrious commanders in war." He appears to have been a Macedonian, and probably a ſoldier in the younger part of his life; although that is not certain. He was undoubtedly a rhetorician, and a pleader of cauſes; and as to the time in which he lived, that appears manifeſtly from the dedication of his work to the emperors Antoninus and Verus, whoſe reigns lay towards the latter part of the ſecond century. The "Stratagemata" were publiſhed in Greek by Iſaac Caſaubon, with notes, in 1589, 12mo: but no good edition of them appeared, till that of Leyden 1690, in 8vo. The title-page runs thus: "Polyæni Stratagematum libri octo, Juſto Vulteio interprete, Pancratius Maaſvicius recenſuit, Iſaaci Caſauboni nec non ſuas notas adjecit."

We ſee in this work various ſtratagems of above three hundred captains and generals of armies, chiefly Greeks and Barbarians: for the Romans ſeldom uſed theſe kinds of fineſſes; and Polyænus has ſhewn further, that he was not well verſed in Roman affairs. A great number of theſe ſtratagems appear ridiculous or impracticable; and neither the generals, nor even common ſoldiers of our days, would be found ſimple enough to be caught by them. Few of this order are capable of reading "Polyænus's Stratagems;" and, if they were, they would reap little benefit from it. The book is of uſe to thoſe who ſtudy the Greek language and antiquity: for many things are occaſionally dropped in it, which ſerve to illuſtrate the cuſtoms, and trace the opinions, of ancient times. The ſixth and ſeventh books are imperfect.

Polyænus compoſed other works beſides the "Stratagemata." Stobæus has produced ſome paſſages out of a Sermon. xli. book "De Republica Macedonum;" and Suidas mentions a piece concerning the "Thebans," and three books of "Tacitus." If death had not prevented, he would have written "Memorabilia of the Emperors Antoninus and Verus:" for he makes a promiſe of this in the preface to his ſixth book of "Stratagems." Caſaubon, in the dedication of Polyænus to Mornæus, calls him "an elegant, acute, and learned writer."

POLYBIUS, an ancient hiſtorian, of Megalopolis, a city of Arcadia, was the ſon of Lycortas, general of the Achaians, who were then the moſt powerful republic in Greece. He was born in the fourth year of the 143d Olympiad, or in the 548th year of the building of Rome, or about 200 years before Chriſt; and began to flouriſh in the times of Ptolemy Philometor. When he was twenty-four years of age, the Achaians ſent him and his father Lycortas ambaſſadors to the Egyptian king; and the ſon had afterwards the ſame honour, when he was deputed to go to the Roman conſul, who made war upon king Perſeus in Theſſaly. In the conſulſhips of Æmilius Pætus and Julius Pennus, a thouſand Achaians were ſummoned to Rome, that ſtate being ſuſpected of deſigns againſt the Romans; and were there detained ſeventeen years. Polybius was one of them, and was then thirty-eight years of age. He had great talents from nature, which were well cultivated by education: yet that ſtroke of fortune, which carried him to Rome, was of vaſt advantage to him; ſince he owed to it, not only the beſt part of his learning, but the important friendſhip he contracted with Scipio and Lælius, both which contributed to form the great hiſtorian he afterwards became.

Voſſius de Græcis hiſtoricis, cap. xix. and, Fabric. Bibl. Græc. Vol. ii.

A modern does not eaſily conceive the pains theſe ancients took to qualify themſelves for writing hiſtory. Polybius not only read, and thought, and converſed with every body that could direct him to records, or give him information; but he travelled alſo. He thought he could make no exact deſcription of places, nor depend enough on the credit of memorials, unleſs he had examined every thing upon the ſpot; and this ſeems to have been deemed neceſſary to an ancient hiſtoriographer: on which account, Plautus makes Meſſenio ſay to Menechmus, that "unleſs they had a deſign to write hiſtory, he thought they had ſeen enough of the world:" "quin nos hinc domum redimus, niſi hiſtoriam ſcripturi ſumus." Polybius reſolved therefore to be well acquainted with many places, as well of Europe, as of Aſia and Africa: and he uſed Scipio's authority to procure veſſels fit to ſail on the Atlantic ocean. It is certain alſo, that he paſſed the Alps, and one part of Gaul, in order to repreſent truly Hannibal's paſſage into Italy; and, fearing to omit the leaſt circumſtance of the ſame Scipio's actions, he travelled all over Spain, and ſtopped particularly at New Carthage, that he might ſtudy more carefully the ſituation of it. Beſides theſe travels on ſet purpoſe, he was carried much about, by reaſon of his connections at Rome. He attended Scipio when Carthage was deſtroyed, and was with Mummius at the burning of Corinth.

Though Polybius's main point was the hiſtory of the Romans, whoſe language he had learned with great care, and the eſtabliſhment of their empire, yet he had in his eye the general hiſtory of the times in which he lived; and therefore he gave the name of "Catholic or Univerſal" to his hiſtory: nor was this at all inconſiſtent with his general purpoſe, there being ſcarcely any nations at that time in the known world, which had not ſome difference with, or dependence upon, the Romans. Of forty books which he compoſed, there remain but the firſt five entire; with an epitome of the twelve following, which is ſuppoſed to have been done by that great aſſertor of Roman liberty, Marcus Brutus: for Brutus delighted in nothing more than in reading hiſtory; and is known to have been ſo particularly fond of Polybius, that, even in the laſt and moſt unfortunate hours of his life, he amuſed himſelf not only in reading, but alſo in abridging his hiſtory. The ſpace of time, which this hiſtory includes, is three and fifty years; the events of which Polybius does not enter on, till he comes to the third book: for the two firſt are not ſo much a part of his hiſtory, as an account of certain affairs, to ſerve by way of introduction to it.

How much this hiſtorian was valued by the ancients, might have been certainly known from the number of ſtatues erected to his honour, if Cicero, Strabo, Joſephus, Plutarch, and others, had not ſpoken of him, as they have done, in terms Hiſt. Lib. xxx. ad finem. of the higheſt applauſe. Livy is blamed for having given him the cold commendation, as it has been called, of *auctor haudquaquam ſpernendus*, "an author by no means to be deſpiſed;" and eſpecially after he had copied ſo very much from him. But this commendation is far from ſeeming cold to us: on the contrary, we think it a very high elogium; and ſo it appeared to Caſaubon and Voſſius. As to his manner of writing, it ſeems to have been univerſally allowed, that he was not eloquent. Dionyſius of Halicarnaſſus, who was a very ſevere critic, calls him unpolite, and reproaches him with negligence, both in the choice of his words, and the ſtructure of his periods; and perhaps he was ſo: but this was owing to the vaſt attention he paid to things. It is certain, there is no hiſtorian among the ancients, from whom more is to be learned with regard to prudence and civil government; for it is his great excellence, not only to relate as an hiſtorian, but to inſtruct as a philoſopher. And certainly this was purſuing the true end of hiſtory, which is, or ought to be, the teaching of philoſophy or wiſdom by examples. Beſides the five firſt books entire, and the abridgement of the twelve following, there remain *excerpta* or extracts of this hiſtory, formerly made by Conſtantinus Porphyrogennetes: which were firſt publiſhed in Greek by Urſinus in 1582, and in Greek and Latin by the learned Henry Valeſius in 1634. It appears farther, from the celebrated letter of Cicero to Lucceius, that he wrote particularly of the war of Numantia: but nothing of this kind is come down to our hands.

Polybius lived to a great age; but concerning the particulars of his life we are not able to ſay much. He was highly honoured with the friendſhip of Scipio; who, when the other hoſtages from Achaia were diſtributed through the cities of Italy, obtained leave by his intereſt for Polybius to live at Rome. He has been charged by ſome with a want of religion, becauſe, though he has declared for the worſhip of the gods in a political view, yet he has ſhewn an utter diſbelief of their divinities, and of all their fables concerning futurity: but, as La Mothe le Vayer has well obſerved, they would have done him more juſtice to have ſpoken of him as a ſoul illuminated by heaven in the darkneſs of paganiſm, and who, believing in one only principle or deity, laughed at all thoſe imaginary divinities, which idolatry had ſet up as objects of adoration. He died at eighty-two years of age, of an illneſs, occaſioned by a fall from his horſe, as Lucian relates in his "Macrobii." His death happened ſeventeen years before the birth of Cicero.

Jugement ſur les anciens hiſtoriens, &c.

His "Hiſtory," with the "Epitome," was publiſhed with a Latin verſion and notes by Iſaac Caſaubon at Paris, 1609, in folio, and republiſhed at Amſterdam, 1670, in three volumes 8vo, with additional notes of James Gronovius and others, and alſo with the "Excerpta de legationibus, et "virtutibus ac vitiis;" for the "Extracts of Conſtantine," publiſhed ſeparately by Urſinus and Valeſius, were upon thoſe ſubjects. This is the beſt edition.

POLYCARP, an apoſtolic father of the Chriſtian church, was born in Nero's reign, probably at Smyrna, a city of Ionia in Aſia Minor, where he was educated at the expence of Caliſto, a noble matron of great piety and charity. In his younger years he is ſaid to be inſtructed in the Chriſtian faith by Bucolus, biſhop of that place: but, be that as it may, he was unqueſtionably a diſciple of St. John the Evangeliſt, and familiarly converſed with other of the apoſtles. At a proper age, Bucolus ordained him a deacon and catechiſt of his church; and, upon the death of that prelate, he ſucceeded him in the biſhopric. To this he was conſecrated by St. John; who alſo directed his "Apocalyptical Epiſtle" among ſix others to him, under the title of the "Angel of "the Church of Smyrna," where, many years after the apoſtle's death, he was alſo viſited by St. Ignatius. Ignatius recommended his own ſee of Antioch to the care and ſuperintendency of Polycarp, and afterwards ſent an epiſtle to the church of Smyrna from Troas, A. C. 107; when Polycarp is ſuppoſed to have written his "Epiſtle to "the Philippians," a tranſlation of which is preſerved by Dr. Cave.

Revelations chap. ii.

From this time, for many years, hiſtory is ſilent concerning him, till ſome unhappy differences in the church brought him upon the public ſtage. It happened, that the Quartodeciman controverſy, about the obſervation of Eaſter, began to grow very high between the Eaſtern and Weſtern churches; each inſiſting ſtiffly upon their own way, and juſtifying themſelves by apoſtolical practice and tradition. To prevent this fire from breaking out into a greater flame, Polycarp undertakes a journey to Rome, to interpoſe with thoſe who were the main ſupports and champions of the oppoſite party. The ſee of that capital of the Roman empire was then poſſeſſed by Anicetus; and many conferences were held between the two biſhops, each of them urging apoſtolical tradition for their practice. But all was managed peaceably and amicably, without any heat of contention: and, though neither of them could bring the other into his opinion, yet both retained their own ſentiments, without violating that charity which is the great and common law of their religion. In token of this, they communicated together at the holy ſacrament; when Anicetus, to do honour to Polycarp, gave him leave to conſecrate the euchariſtical elements in his own church. This done, they parted peaceably, each ſide eſteeming this difference to be merely ritual, and noways affecting the vitals of religion; but the diſpute continued many years in the church, was carried on with great animoſity, and ended at length in a fixed eſtabliſhment, which remains to this day, of obſerving Eaſter on different days in the two churches: for the Aſiatics keep Eaſter on the next Lord's day after the Jewiſh paſſover, and the church of Rome the next Sunday after the firſt full moon after the vernal equinox. But to return to Polycarp.

During his ſtay at Rome, he employed himſelf particularly in oppoſing the hereſies of Marcian and Valentinus. His conduct on this occaſion is very remarkable, as related by Irenæus; who tells us, that, upon Polycarp's paſſing Marcian in the ſtreet without the common ſalutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the firſt-born of " Satan." To this the ſame author adds, that, when any heretical doctrines were ſpoken in his preſence, he would preſently ſtop his ears, crying out, "Good God! to what " times haſt thou reſerved me, that I ſhould hear ſuch " things!" and immediately quitted the place. In the ſame zeal he was wont to tell, that St. John, going into a bath at Epheſus, and finding the heretic Cerinthus in it, ſtarted back inſtantly without bathing, crying out, "Let us run " away, leſt the bath ſhould fall upon us while Cerinthus, " the enemy of truth, is in it." Thus our prelate governed the church of Smyrna with apoſtolic purity, till he ſuffered martyrdom in the 7th year of Marcus Aurelius, A.C. 167; concerning the manner of which we have the following account.

The perſecution growing hot at Smyrna, and many having already ſealed their confeſſion with their blood, the general outcry was, "Away with the impious; let Poly" carp be ſought for." Hereupon Polycarp withdrew privately into a neighbouring village, where he lay concealed for ſome time, continuing night and day in prayer for the peace of the church. He was thus occupied, when, one night falling into a trance, he dreamed that his pillow took fire, and was burnt to aſhes; which, awakening, he told his friends, was a prophetic preſage, that he ſhould be burnt alive for the cauſe of Chriſt. Three days after this dream, in order to eſcape the ſearch which was carried on inceſſantly after him, he retired into another village: but was no ſooner there, than his enemies were at hand, who ſeizing upon a couple of youths (one of whom they forced by ſtripes to a confeſſion), were by them conducted to his lodging. He might eaſily have ſaved himſelf by ſlipping into another houſe; but he refuſed it, ſaying, "The will " of the Lord be done." Accordingly he came down from his bed-chamber, and ſaluted the perſecutors with a chearful countenance; and, ordering a table to be ſet with proviſions, invited them to partake of them, only requeſting for himſelf one hour for prayer. This being over, he was ſet upon an aſs, and ſo conducted towards the city. Upon the road he was met by Herod, an Irenarch or juſtice of the province, and his father, who were the main ſprings of the perſecution. This magiſtrate taking him up into his chariot, tried to undermine his conſtancy; and, being defeated therein, thruſt him out of the chariot with ſo much violence, that he bruiſed his thigh with the fall. On his arrival at the place of execution, there came, as is ſaid, a voice from heaven, ſaying, “Polycarp, be ſtrong, and quit thy-“ſelf like a man.” Being brought before the tribunal, he was urged to ſwear by the genius of Cæſar. “Repent,” continues the proconſul, “and ſay with us, Take away the “impious.” Whereupon the martyr looking round the Stadium, and beholding the crowd with a ſevere and angry countenance, beckoned with his hand, and looking up to heaven, ſaid with a ſigh, quite in another tone than they intended, “Take away the impious.” At laſt, confeſſing himſelf to be a Chriſtian, proclamation was made thrice of his confeſſion by the crier; whereat the people ſhouted out, “This is the great “doctor of Aſia, and the father of the Chriſtians; this is the de-“ſtroyer of our gods, that teaches men not to do ſacrifice, or “worſhip the deities.” The fire being prepared, Polycarp, at his own requeſt, was not, as uſual, nailed; but only tied to the ſtake; and after pronouncing a ſhort prayer, with a clear and audible voice, the executioner blew up the fire, which increaſing to a mighty flame, “Behold a wonder “ſeen,” ſays my author,” by us who were purpoſely re-“ſerved, that we might declare it to others; the flames diſ-“poſing themſelves into the reſemblance of an arch, like the “ſails of a ſhip ſwelled with the wind, gently encircled the “body of the martyr, who ſtood all the while in the midſt, “not like roaſted fleſh, but like the gold or ſilver purified “in the furnace, his body ſending forth a delightful fra-“grancy, which, like frankincenſe, or ſome other coſtly “ſpices, preſented itſelf to our ſenſes. The infidels, exaſpe-“rated by the miracle, commanded a ſpearman to run him “through with a ſword: which he had no ſooner done, but “ſuch a vaſt quantity of blood flowed from the wound, as “extinguiſhed the fire; when a dove was ſeen to fly from “the wound, which ſome ſuppoſe to have been his ſoul, “cloathed in a viſible ſhape at the time of its departure [A].” The Chriſtians would have carried off his body entire, but were not ſuffered by the Irenarch, who commanded it to be burnt to aſhes. The bones, however, were gathered up, and decently interred by the Chriſtians.

[A] The miraculous part of this account is treated with ridicule by Dr. Middleton in his “Free Enquiry,” and Defence of it; but ſomething is offered in its favour by Mr. Jortin, who obſerves, “the circumſtances are ſuffi-“cient only to create a pauſe and a “doubt.” Remarks on Eccl. Hiſt. vol. i.

Thus died this apoſtolical man, the 7th of the Kalends of May, A. C. 167. The amphitheatre whereon he ſuffered was remaining in a great meaſure not many years ago, and his tomb is in a little chapel in the ſide of a mountain, on the ſouth-eaſt part of the city, ſolemnly viſited by the Greeks on his feſtival day; and for the maintenance and repairing of it, travellers were wont to throw a few aſpers into an earthen pot that ſtands there for the purpoſe. He wrote ſome homilies and epiſtles, which are all loſt, except that to the "Philippians," which is a pious and truly Chriſtian piece, containing ſhort and uſeful precepts and rules of life, and which, St. Jerome tells us, was even in his time read in the public aſſemblies of the Aſian churches. It is of ſingular uſe in proving the authenticity of the books of the "New Teſtament;" inaſmuch as he has ſeveral paſſages and expreſſions from Matthew, Luke, the Acts, St. Paul's Epiſtles to the Philippians, Epheſians, Galatians, Corinthians, Romans, Theſſalonians, Coloſſians, 1ſt Timothy, 1ſt Epiſtle of St. John, and 1ſt of Peter; and makes particular mention of St. Paul's Epiſtle to the Epheſians. Indeed his whole "Epiſtle" conſiſts of phraſes and ſentiments taken from the "New Teſtament [B]."

[B] Jortin, vol. i. p. 68. who to the particulars made out by Cotelerius, has added one from Galat. iv. 26. and another from Hebr. iv. 12, 13.

POMFRET (JOHN), an Engliſh poet, was ſon of Mr. Pomfret, rector of Luton in Bedfordſhire, and born about 1667. He was educated at a grammar ſchool in the country, and thence ſent to Cambridge; but to what college is uncertain. There he accompliſhed himſelf in polite literature, wrote moſt of his poetical pieces, and took both the degrees in arts. After that, he went into orders, and was preſented to the living of Malden in Bedfordſhire. About 1703, he came up to London for inſtitution to a larger and very conſiderable living; but was ſtopped ſome time by Compton, then biſhop of London, on account of theſe four lines of his poem, intituled, "The Choice;"

"And as I near approach'd the verge of life,
"Some kind relation (for I'd have no wife)
"Should take upon him all my worldly care,
"While I did for a better ſtate prepare."

The parentheſis in theſe lines were ſo maliciouſly repreſented, that the good biſhop was made to believe from it, that

Pomfret preferred a miſtreſs to a wife; though no ſuch meaning can be deduced, unleſs it be aſſerted, that an unmarried clergyman cannot live without a miſtreſs. But the biſhop was ſoon convinced, that this repreſentation was nothing more than the effect of malice, as Pomfret at that time was actually married. The oppoſition, however, which his ſlanderers had given him, was not without effect; for, being by this obliged to ſtay in London longer than he intended, he catched the ſmall-pox, and died of it, aged 35.

A volume of his poems was publiſhed by himſelf in 1699, with a very modeſt and ſenſible preface. Two pieces of his were publiſhed after his death by his friend Philalethes; one intituled "Reaſon," and written in 1700, when the diſputes about the Trinity ran high; the other, "Dies Noviſſima," or, "The Laſt Epiphany," a Pindaric ode. His verſification is not unmuſical; but there is not the force in his writings which is neceſſary to conſtitute a poet. A diſſenting teacher of his name, and who publiſhed ſome rhimes upon ſpiritual ſubjects, occaſioned fanaticiſm to be imputed to him; but his friend Philalethes has juſtly cleared him from this. Pomfret had a very ſtrong mixture of devotion in him, but no fanaticiſm.

"The Choice," ſays Dr. Johnſon, "exhibits a ſyſtem of life adapted to common notions, and equal to common expectations; ſuch a ſtate as affords plenty and tranquillity, without excluſion of intellectual pleaſures. Perhaps no compoſition in our language has been oftener peruſed than Pomfret's 'Choice.' In his other poems there is an eaſy volubility; the pleaſure of ſmooth metre is afforded to the ear, and the mind is not oppreſſed with ponderous, or intangled with intricate ſentiment. He pleaſes many, and he who pleaſes many muſt have merit."

Bayle's Dict. in voce.

POMPONATIUS (Peter), an eminent Italian philoſopher, was born at Mantua in 1462. He was ſo little in ſtature, that he was almoſt a dwarf; yet poſſeſſed an exalted genius, and was conſidered as one of the greateſt philoſophers of the age in which he lived. He taught philoſophy, firſt at Padua, afterwards at Bologna, with the higheſt reputation. He had frequent diſputations with the famous Achillini, whoſe puzzling objections would have confounded him, had it not been for his ſkill in parrying them by ſome joke. Nothing can be more advantageous in diſpute, than this talent of Pomponatius: by it a man, when he has no good anſwer, and is ready to be ſilenced, ſhall get the laughers on his ſide in ſuch a manner, that the confuſion due to himſelf will fall upon his adverſary. His book "De Immortalitate Animæ," publiſhed in 1516, made a great noiſe. He maintained in that work, that the immortality of the ſoul could not be proved by philoſophical reaſons; yet declared his firm belief of it, as an article of faith. This precaution did not ſave him; many adverſaries roſe up againſt him, who did not ſcruple to treat him as an atheiſt; and the monks procured his book, although he wrote ſeveral apologies for it, to be burnt at Venice. His book upon "Incantations" was alſo thought very dangerous. He ſhews in this, that he does not believe any thing of magic and ſorcery; and he lays a prodigious ſtreſs on occult virtues in certain men, by which they produced miraculous effects. He gives a great many examples of this; but his adverſaries do not admit them to be true, or free from magic.

Pomponatius died in 1525, according to Paul Jovius, in his grand climacteric. He married three wives, and had but one daughter, to whom he left a large ſum of money. He uſed to apply himſelf to the ſolution of difficulties ſo very intenſely, that he frequently forgot to eat, drink, ſleep, and perform the ordinary functions of nature: nay, it made him almoſt diſtracted, and a laughing-ſtock to every one, as he himſelf tells us.

In Elogiis.

De Fato, lib. iii. c. 7.

POOLE (Matthew), an eminent nonconformiſt miniſter, was ſon of Francis Poole, Eſq; of York, where he was born in 1624. After a proper education in grammar and languages, he was ſent to Emanuel College in Cambridge, where he took a maſter of arts degree; and falling in with the Preſbyterian opinions concerning eccleſiaſtical polity, which then prevailed, he entered into the miniſtry, and about 1648 was made rector of St. Michael le Quern in London. He became famous and of weight among his party; inſomuch that, in 1658, when he publiſhed, "A Model for the maintaining of Students of choice Abilities at the Univerſity, and principally in order to the Miniſtry," it was accompanied with a recommendation from the univerſity, ſigned by ſeveral heads of houſes in Cambridge, among whom were Cudworth, Whitchcot, Worthington, Dillingham, &c. Refuſing to comply with the Act of Uniformity in 1662, he was ejected from his living; upon which occaſion he printed a piece in Latin, intituled, "Vox clamantis in deſerto:" however, he ſubmitted

Calamy's Account of ejected Miniſters after the Reſtoration in 1660. vol. ii. p. 14.

General Dictionary.

mitted to the law with a commendable reſignation. Being unmarried, and enjoying a paternal eſtate of 100l. per annum, he ſat down to his ſtudies, and reſolved to employ his pen in the ſervice of religion in general, without regard to particular diſputes among Proteſtants. With this view, he drew the deſign of a very laborious and uſeful work, which was publiſhed by him, 1669, &c. under the title of "Synopſis Criticorum Bibliorum," 5 vols. folio, and met with a good reception from all parties. In the midſt of this employment, he found leiſure to teſtify his zeal againſt Popery, in a treatiſe intituled "The Nullity of the Romiſh Faith, concerning the Church's Infallibility, 1666," 8vo. When Oates's depoſitions concerning the Popiſh plot were printed in 1679, Poole found his name in the liſt of thoſe that were to be cut off; and an incident befel him ſoon after, which gave him the greateſt apprehenſions of his danger. Having paſſed an evening at alderman Aſhurſt's, he took one Mr. Chorley to bear him company home. When they came to the narrow paſſage which leads from Clerkenwell to St. John's Court, there were two men ſtanding at the entrance; one of whom, as Poole came along, cried out to the other, "Here he is:" upon which the other replied, "Let him alone, for there is ſomebody "with him." As ſoon as they were paſſed, Poole aſked his friend, if he heard what thoſe men ſaid? and upon his anſwering that he had, "Well" replied Poole, "I had "been murdered to-night, if you had not been with me." It is ſaid, that, before this incident, he gave not the leaſt credit to what was ſaid in Oates's depoſition; but then he thought proper to retire to Holland, where he died this year, in October, not without a ſuſpicion of being poiſoned, as Calamy relates.

He publiſhed ſeveral ſmall pieces, beſides what has been mentioned; and he alſo wrote a volume of "Engliſh Annotations upon the Holy Scriptures;" but was prevented by death from going farther than the 58th chapter of Iſaiah. That work was completed by others, and publiſhed, 1688, in two vols. folio. Wood obſerves, that "he left behind "him the character of a very celebrated critic and caſuiſt:" and Calamy tells us, that "he was very facetious in con-"verſation, very true to his friend, very ſtrict in his piety, "and univerſal in his charity." Faſti Oxon. vol. ii.

Biographia Britannica. **POPE** (Alexander), a celebrated Engliſh poet, was deſcended from good families, and born June 8, 1688, in the Strand, where his father was then a hatter. He was taught to read very early by an aunt, and learned to write without any aſſiſtance, by copying printed books. The family being of the Romiſh religion, he was put, at eight years of age, under one Taverner, a prieſt, who taught him the rudiments of the Latin and Greek tongues together; and ſoon after ſent to a Popiſh ſeminary near Wincheſter, whence he was removed to a ſchool at Hyde-Park Corner. He diſcovered early an inclination to verſifying; and the tranſlations of Ogilby and Sandys, from Virgil and Ovid firſt falling in his way, theſe were his favourite authors. At twelve, he retired with his parents to Binfield, in Windſor Foreſt; and there became acquainted with the writings of Spenſer, Waller, and Dryden. Dryden ſtruck him moſt, probably becauſe the caſt of that poet was moſt congenial with his own; and therefore he not only ſtudied his works intenſely, but ever after mentioned him with a kind of veneration. He once obtained a ſight of him at a coffee-houſe, but never was known to him: a miſfortune which he laments in theſe pathetic words, "Virgi-"lium tantum vidi."

In one of his Letters to Mr. Cromwell.

Though Pope had been under more tutors than one, yet it ſeems they were ſo inſufficient for the purpoſe of teaching, that he had learned very little from them: ſo that, being obliged afterwards to begin all over again, he may juſtly be conſidered as one of the αὐτοδίδακτοι, or ſelf-taught. At fifteen, he had acquired a readineſs in the two learned languages, to which he ſoon after added the French and Italian. He had already ſcribbled a great deal of poetry in various ways; and this year ſet about an epic poem, called "Alcander." He long after communicated it to Atterbury, with a declared intention to burn it; and that friend concurred with him; "though," adds he, "I would have "interceded for the firſt page, and put it, with your leave, "among my curioſities." What the poet himſelf obſerves upon theſe early pieces, is agreeable enough; and ſhews, that, though at firſt a little intoxicated with the waters of Helicon, he afterwards arrived to great ſobriety of thinking. "I confeſs," ſays he, "there was a time, when I was in "love with myſelf; and my firſt productions were the "children of ſelf-love upon innocence. I had made an epic "poem, and panegyrics on all the princes; and I thought "myſelf the greateſt genius that ever was. I cannot but "regret theſe delightful viſions of my childhood, which,

Atterbury's Epiſtolary Correſpondence, vol i.

Preface to his Works.

" like the fine colours we ſee when our eyes are ſhut, are " vaniſhed for ever."

His paſtorals, begun in 1704, firſt introduced him to the wits of the time; among whom were Wycherley and Walſh. This laſt gentleman proved a ſincere friend to him; and ſoon diſcerning that his talent lay, not ſo much in ſtriking out new thoughts of his own, as in improving thoſe of other men, and in an eaſy verſification, told him, among other things, that there was one way left open for him to excel his predeceſſors in, which was correctneſs: obſerving, that though we had ſeveral great poets, yet none of them were correct. Pope took the hint, and turned it to good account; for no doubt the diſtinguiſhing harmony of his numbers was in a great meaſure owing to it. The ſame year, 1704, he wrote the firſt part of his " Windſor Foreſt," though the whole was not publiſhed till 1710. In 1708, he wrote the " Eſſay on Criticiſm;" which production was juſtly eſteemed a maſter-piece in its kind, and ſhewed not only the peculiar turn of his talents, but that thoſe talents, young as he was, were ripened into perfection. He was not yet twenty years old; and yet the maturity of judgement, the knowledge of the world, and the penetration into human nature, diſplayed in that piece, were ſuch as would have done honour to the greateſt abilities and experience.

But whatever may be the merit of the " Eſſay on Criti- " ciſm," it was ſtill ſurpaſſed, in a poetical view, by the " Rape of the Lock," firſt completely publiſhed in 1712. The former excelled in the didactic way, for which he was peculiarly formed; a clear head, ſtrong ſenſe, and a ſound judgement, being his characteriſtical qualities: but it is the creative power of imagination, that conſtitutes what is properly called a poet; and therefore it is in the " Rape of the " Lock," that Pope principally appears one, there being more *vis imaginandi* diſplayed in this poem, than perhaps in all his other works put together. In 1713, he gave out propoſals for publiſhing a tranſlation of " Homer's Iliad," by ſubſcription; in which all parties concurred ſo heartily, that he acquired a conſiderable fortune by it. The ſubſcription amounted to 6000 l. beſides 1200 l. which Lintot, the bookſeller, gave him for the copy. Addiſon is ſaid to have ſecretly oppoſed him, and to have tranſlated, himſelf, the firſt book of the " Iliad;" which was afterwards publiſhed under Tickell's name, with a view of diſgracing his. Our poet had long paid an awful veneration to this rival, the conſciouſneſs of which probably gave a keener edge to his reſentment now: but, though this inexcuſable treachery and falſeneſs hurt him exceedingly, yet he managed it very nicely; and at laſt revenged it in thoſe well-known lines, which do honour to the ſatiriſt.

Pope's finances being now in good condition, he purchaſed a houſe at Twickenham; whither he removed, with his father and mother, in 1715: where the former died about two years after. As he was a Papiſt, he could not purchaſe, nor put his money to intereſt on real ſecurity; and, as he adhered to the cauſe of King James, he made it a point of conſcience not to lend it to the new government: ſo that, though he was worth near 20,000l. when he laid aſide buſineſs, yet living afterwards upon the quick ſtock, he left but a ſlender ſubſtance to his family. Our poet, however, did not fail to improve it to the utmoſt: he had already acquired much by his publications, and he was all attention to acquire more. In 1717, he publiſhed a collection of all he had printed ſeparately; and proceeded to give a new edition of Shakſpeare, which, being publiſhed in 1721, diſcovered that he had conſulted his fortune more than his fame in that undertaking. The "Iliad" being finiſhed, he engaged upon the like footing to undertake the "Odyſſey." Broome and Fenton did part of it, and received 500l. of Pope for their labours. It was publiſhed in the ſame manner, and on the ſame conditions to Lintot, excepting that, inſtead of 1200l. he had but 600l. for the copy. This work being finiſhed in 1725, he was afterwards employed with Swift and Arbuthnot in printing ſome volumes of "Miſcellanies." About this time, he narrowly eſcaped loſing his life, as he was returning home in a friend's chariot; which, on paſſing a bridge, happened to be overturned, and thrown with the horſes into the river. The glaſſes were up, and he not able to break them: ſo that he had immediately been drowned, if the poſtillion had not broke them, and dragged him out to the bank. A fragment of the glaſs, however, cut him ſo deſperately, that he ever after loſt the uſe of two of his fingers.

In 1727, his "Dunciad" appeared in Ireland, and the year after in England, with notes by Swift, under the name of Scriblerus. This edition was preſented to the King and Queen by Sir Robert Walpole, who, probably about this time, offered to procure Pope a penſion; which however he refuſed, as he had formerly done a propoſal of the ſame kind made him by Lord Halifax. He greatly cultivated the ſpirit of independency; and "Unplac'd, unpenſion'd, no man's heir or ſlave," was frequently his boaſt. He ſomewhere obſerves, that the life of an author is a ſtate of warfare: he has ſhewn himſelf a complete general in this way of warring. He bore the inſults and injuries of his enemies long, but at length, in the "Dunciad," made an abſolutely univerſal ſlaughter of them: for even Cibber, who was afterwards advanced to be the hero of it, could not forbear owning, that nothing was ever more perfect and finiſhed in its kind, than this poem.

Epiſtle to Dr. Arbuthnot.

Epiſtle to Mr. Pope.

In 1729, by the advice of lord Bolingbroke, he turned his pen to ſubjects of morality; and accordingly we find him, with the aſſiſtance of that noble friend, who furniſhed him with the materials, at work this year upon the "Eſſay on Man." The following extract of a letter to Swift diſcovers the reaſon of his lordſhip's advice: "Bid him," ſays Bolingbroke, "talk to you of the work he is about, I hope, in good earneſt; it is a fine one, and will be, in his hands, an original. His ſole complaint is, that he finds it too eaſy in the execution. This flatters his lazineſs: it flatters my judgement; who always thought, that, univerſal as his talents are, this is eminently and peculiarly his, above all the writers I know, living or dead; I do not except Horace." Pope tells the Dean, in the next letter, that "the work, Lord Bolingbroke ſpeaks of with ſuch ſuch abundant partiality, is a ſyſtem of ethics, in the Horatian way." In purſuing the ſame deſign, he wrote his "Ethic Epiſtles:" the fourth of which, "Upon Taſte," giving great offence, as he was ſuppoſed to ridicule the duke of Chandos under the character of "Timon," is ſaid to have put him upon writing "Satires," which he continued till 1739. He ventured to attack perſons of the higheſt rank, and ſet no bounds to his ſatirical rage. A genuine collection of his "Letters" was publiſhed in 1737.

Pope's Letters.

In 1738, a French tranſlation of the "Eſſay on Man," by the Abbé Reſnel, was printed at Paris; and Mr. Crouſaz, a German profeſſor, animadverted upon this ſyſtem of ethics, which he repreſented as nothing elſe but a ſyſtem of naturaliſm. Warburton wrote a "Commentary" upon the "Eſſay;" in which he defends it againſt Crouſaz, whoſe objections he ſuppoſes owing to the faultineſs of Reſnel's tranſlation. The poem was re-publiſhed in 1740, with the "Commentary." Our author now added a fourth book to the "Dunciad," which was firſt printed ſeparately, in

1742; but the year after the whole poem came out together, as a ſpecimen of a more correct edition of his works. He had made ſome progreſs in that deſign, but did not live to complete it. He had all his life long been ſubject to the head-ach; and that complaint, which he derived from his mother, was now greatly increaſed by a dropſy in his breaſt, under which he expired the 30th of May, 1744, in his 56th year. In his will, dated Dec. 12, 1743, Miſs Blount, a lady to whom he was always devoted, was made his heir during her life; and, among other legacies, he bequeathed to Warburton the property of all ſuch of his works already printed, as he had written or ſhould write commentaries upon, and had not been otherwiſe diſpoſed of or alienated; with this condition, that they were publiſhed without future alterations. In diſcharge of this truſt, that gentleman gave a complete edition of all Pope's works, 1751, in nine volumes, 8vo.

A work, intituled, "An Eſſay on the Writings and "Genius of Pope," by Mr. Warton, 1756, 8vo, will be read with pleaſure by thoſe, who deſire to know more of the perſon, character, and writings of this excellent poet. In the mean time, the following account of him by lord Orrery may ſuffice: "If we may judge of him by his works," ſays this noble author, "his chief aim was to be eſteemed a man "of virtue. His letters are written in that ſtyle; his laſt "volumes are all of the moral kind; he has avoided trifles, "and conſequently has eſcaped a rock which has proved "very injurious to Dr. Swift's reputation. He has given "his imagination full ſcope, and yet has preſerved a perpetual guard upon his conduct. The conſtitution of his "body and mind might eaſily incline him to the habits of "caution and reſerve. The treatment which he met with "afterwards, from an innumerable tribe of adverſaries, "confirmed this habit; and made him ſlower than the "dean, in pronouncing his judgement upon perſons and "things. His proſe-writings are little leſs harmonious "than his verſe; and his voice, in common converſation, "was ſo naturally muſical, that I remember honeſt Tom "Southern uſed to call him the little nightingale. His "manners were delicate, eaſy, and engaging; and he "treated his friends with a politeneſs that charmed, and a "generoſity that was much to his honour. Every gueſt "was made happy within his doors, pleaſure dwelt under "his roof, and elegance preſided at his table."

Memoirs of the Life and Writings of Swift.

We enter not here into Dr. Johnſon's moſt admirable critique on our Engliſh Homer. It would lead into too large a field for our limits; and we muſt ſuppoſe that there is not one of our readers but has already ſeen and admired it.

POREE (Charles), a French Jeſuit, but very fine genius, was born in 1675, and entered into that ſociety in 1692. He was profeſſor of the belles lettres, of rhetoric, and of theology, ſucceſſively; and ſhone in every department exceedingly. He was a trainer of youth all his life; and it is preſumed, that no man ever exceeded him in this way. This Voltaire ſays of him; and adds, that "he was eloquent after the ſtyle and taſte of Seneca; a very beautiful poet: but that his greateſt merit conſiſted in inſpiring his pupils with the love of learning and virtue." He died in 1741. There are Orations, Comedies, Tragedies, and pieces in the poetical way, of his in Latin.

Eſſai ſur l'hiſtoire, &c. tom. vii.

PORPHYRIUS, a philoſopher of great name among the ancients, was born A. D. 233, in the reign of Alexander Severus. He was of Tyre, a city in Phœnicia; and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerome and St. Auguſtin have called him Bataneotes: whence Fabricius ſuſpects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried thence with a colony to Tyre. He went to Athens, where he had the famous Longinus for his maſter in rhetoric, who changed his Syrian name Malchus, as not very pleaſing to Grecian ears, into that of Porphyrius, which anſwered to it in Greek. Afterwards he proceeded to Rome, where, at thirty years of age, he heard Plotinus; whoſe life he has written, and inſerted in it many particulars concerning himſelf. Five years after, he went to reſide at Lilybæum in Sicily, on which account he is ſometimes called Siculus: and here, as Euſebius and Jerome relate, he compoſed thoſe famous books againſt the Chriſtians, which, for the name and authority of the man, and for the ſharpneſs and learning with which they were written, were afterwards thought ſo conſiderable, as to be ſuppreſſed by particular edicts under the reigns of Conſtantine and Theodoſius. Some have ſurmiſed, that theſe books are ſtill extant, and ſecretly preſerved in the duke of Tuſcany's library: but, conſidering the zeal with which the Chriſtians

Fabric. Bibl ioth. Græc. tom. iv. et Holſtenius de vit. & ſcript. Porphyrii ibid. ſubjunct.

would naturally purſue the memory and writings of this philoſopher, who was indeed the moſt bitter as well as the moſt able adverſary they had ever known, it cannot be ſuppoſed but they would uſe their utmoſt endeavours to ſearch out and deſtroy theſe execrable books. The circumſtances of Porphyry's life, after his arrival in Sicily, are little known; except that he died at Rome, towards the end of Diocletian's reign, when he was above ſeventy. Some have imagined that he was in the early part of his life a Chriſtian, but afterwards, through ſome diſguſt or other, deſerted that profeſſion, and grew exceedingly bitter againſt it: while others have hinted, that he embraced Chriſtianity when he was old, and after he had written with great acrimony againſt it. Though many ancient writers have given countenance to the former of theſe opinions, yet there ſeems nothing to ſupport it, except that in his younger years he was familiarly acquainted with Origen; whoſe great and extenſive reputation had drawn him to Alexandria. The latter has no foundation at all. Eunapius, who wrote the "Life" of Porphyry, which is ſtill extant, after obſerving that he lived to be extremely old, ſays, "hence it came to "paſs, that many things in his later writings contradict "what he had advanced in his former; whence I cannot "but ſuppoſe, that, as he grew older, he changed his "opinions:" yet there is no reaſon to conclude, that the change here alluded to was from Paganiſm to Chriſtianity.

Porphyry wrote a great number of things, the far greater part of which have periſhed. Some have wiſhed that his books againſt the Chriſtians had come down to us, becauſe they are firmly perſuaded that, among innumerable blaſphemies againſt Chriſt and his religion, which might eaſily have been confuted, many admirable things would have been found. And, indeed, there is no ſmall reaſon to think ſo: for Porphyry was not only at the head of the later Platoniſts, and on that account called by way of diſtinction "the philoſopher," but he was conſummate in all kinds of learning and knowledge. Some of his works remain: and the four following, "De abſtinentia ab eſu animalium;" "De vita Pythagoræ;" "Sententiæ ad intelligibilia du"centes;" "De Antro Nymphorum;" with a fragment "De Styge," preſerved by Stobæus, were printed at Cambridge, 1655, 8vo. with a Latin verſion, and the "Life of Porphyry" ſubjoined, by Lucas Holſtenius. The "Life of Pythagoras," which however is but a fragment, has ſince been publiſhed by Kuſterus, at Amſterdam, 1707, in 4to, in conjunction with that written by Jamblichus, who was a diſciple of our philoſopher. It ſhould have been obſerved, that the above pieces of Pythagoras, printed at Cambridge, were publiſhed jointly with Epictetus and Arrian's "Commentary," and the "Tabula Cebetis."

Nichols's Select Collection of Poems, vol. viii. p. 285.

Hutchins's Hiſtory of Dorſet, vol. ii. p. 425.

POTENGER (John), ſon of John Potenger, D. D. (who was appointed maſter of Wincheſter ſchool Aug. 1, 1642, and died in Dec. 1659) was born in St. Swithin's pariſh, Wincheſter, July 21, 1647, admitted on the foundation of the college in 1658, and from thence removed to a ſcholarſhip of Corpus Chriſti College, Oxon, where he took the degree of B. A. and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchaſed, in 1676, of Sir John Ernle, then chancellor of the Exchequer, whoſe daughter he married. Speaking afterwards of his father, he expreſſes himſelf thus: "About the 13th year of my age, the Chriſtmas before the return of King Charles the Second, I loſt a loving father; I was not ſo young but I was deeply ſenſible of the misfortune, knowing at what an unſeaſonable time I was deprived of him, when he ſhould have received a reward for his loyal ſufferings. He would often diſcourſe with me, though young, about the unhappy times, and lament the church's and the king's misfortune, which made a great impreſſion on me; and laid the foundation, I hope, of my being a true ſon of the church of England, and an obedient ſubject to my lawful prince." In 1692 his wife died, leaving him only one daughter, who in 1695 was married to Richard Bingham, Eſq; of Melcombe Bingham, in the county of Dorſet. Thither he retired many years before his death, which happened on Dec. 18, 1733, in the 87th year of his age. He was buried by his wife in Blunſden church, in the pariſh of Highworth, Wilts. Mr. Potenger alſo publiſhed "A Paſtoral Reflection on Death," a poem, in 1691; and "The Life of Agricola," from Tacitus, and perhaps other ſelect pieces; but the far greater part of his works, conſiſting of "Poems, Epiſtles, Tranſlations, and Diſcourſes," both in proſe and verſe, was reſerved only for the entertainment of his private friends, who yet importuned him to make them public. Two "Original Letters" to him from Dr. South are printed in "The Select Collection of Poems," p. 286.

POTTER (Dr. CHRISTOPHER), a learned Engliſh divine, was nephew of Dr. Barnabas Potter, biſhop of Carliſle; and born in Weſtmorland about 1591. He was admitted of Queen's College, Oxford, in 1606, where he took, in due time, both the degrees in arts and divinity. He was firſt made fellow, and in 1626 ſucceeded his uncle in the provoſtſhip of his college. Though a zealous puritanical preacher, he became at length an adherent to Laud. In 1628, he preached a ſermon at Ely-houſe, upon the conſecration of his uncle; who, "though a thorough-paced "Calviniſt," ſays Wood, was made biſhop of Carliſle by the endeavours of Laud. In 1633, he publiſhed "An "Anſwer to a late Popiſh Pamphlet, intituled "Charity "Miſtaken:" (See KNOT and CHILLINGWORTH.) which he wrote by the ſpecial order of Charles I. whoſe chaplain he was. In 1635, he was promoted to the deanery of Worceſter; and, in 1640, became vice-chancellor of Oxford, in the execution of which office he met with ſome trouble from the members of the long parliament. Upon the breaking out of the civil wars, he ſent all his plate to the king; and declared, that he would rather, like Diogenes, drink out of the hollow of his hand, than that his majeſty ſhould want: and he afterwards ſuffered much for the royal cauſe. He was nominated to the deanery of Durham, Jan. 1645-6; but was prevented from being inſtalled by his death, which happened at his college in March following. He was learned, and of exemplary life and converſation. Dr. Gerard Langbaine, who ſucceeded him in the provoſtſhip of Queen's College, married his widow.

Lloyd's Memoirs.—Fuller's Worthies of Weſtmorland.—Wood's Athen. Oxon.—General Dictionary.

POTTER (Dr. JOHN), archbiſhop of Canterbury, and a very learned man, was ſon of Mr. Thomas Potter, a linen-draper at Wakefield in Yorkſhire: where he was born about 1674. Being put to ſchool there, he made an uncommon progreſs in the Greek tongue; and, at fourteen, was ſent to Univerſity College in Oxford. At nineteen, he publiſhed "Variantes Lectiones & Notæ ad Plutarchi "librum de audiendis poetis; & ad Baſilii magni orationem "ad Juvenes, quomodo cum fructu legere poſſint Græcorum libros, 1693," 8vo. The year after, he was choſen fellow of Lincoln College; and, proceeding maſter of arts, took pupils, and went into orders. In 1697, came out his edition of "Lycophron," in folio: it was reprinted in 1702, and is reckoned the beſt of that obſcure writer. The ſame

Biographia Britannica.

year, 1697, he publiſhed likewiſe the firſt volume of his “Antiquities of Greece:” which was followed by the ſecond, the year after. Several additions were made by him in the ſubſequent editions of this uſeful and learned work, of which the 7th was publiſhed in 1751.

Theſe works eſtabliſhed his fame in the literary republic both at home and abroad, and engaged him in a correſpondence with Grævius and other learned foreigners. In 1704, he commenced bachelor of divinity, and became chaplain to abp. Teniſon, with whom he went to reſide at Lambeth; was made doctor in 1706, and ſoon after chaplain to the queen. In 1707, he publiſhed, in 8vo, “A Diſcourſe “upon Church Government;” and, the year after, ſucceeded Dr. Jane as regius profeſſor of divinity, and canon of Chriſt Church in Oxford. In 1715, he was made biſhop of Oxford; and, the ſame year, publiſhed an edition of the works of Clemens Alexandrinus, in 2 vols. folio. Jan. 1736-7, he ſucceeded Wake in the archbiſhopric of Canterbury: which high and important office he ſupported with much dignity for ten years, dying in 1747. He was a learned and exemplary churchman, but of a character by no means amiable; being ſtrongly tinctured with that ſort of pride, haughtineſs, and ſeverity of manners, which uſually accompanies a rigid orthodoxy. It may be added too, though not to his credit, that he diſinherited his eldeſt ſon, becauſe he mortified his ambition, by marrying below his dignity. His “Theological Works, containing Sermons, “Charges, Diſcourſe of Church Government, and Divi-“nity Lectures,” were publiſhed at Oxford, 1753, in 3 vols. 8vo.

POURBUS (Peter and Francis), father and ſon, two good Flemiſh painters, the former of whom was born at Goude, and the latter at Bruges. They flouriſhed in the 15th century; and each of them in the place of his birth did a great many fine pieces, which are yet in the churches, and remain ſufficient proofs of their ſkill. Francis, having been for ſome time his father's diſciple, removed to Frans Floris, whom he excelled in colouring. He was a better painter than his father, and there are admirable pictures of his drawing in the town-houſe at Paris. The father died in 1583, and the ſon in 1622.

De Piles.

POUSSIN (Nicholas), an eminent French painter, was born at Andel, a little city in Normandy, 1594. His family however were originally of Soiſſons; in which city there were ſome of his relations officers in the Preſidial court. John Pouſſin, his father, was of noble extraction, but born to a very ſmall eſtate. His ſon, ſeeing the narrowneſs of his circumſtances, determined to ſet up for himſelf as ſoon as poſſible, and choſe painting for his profeſſion, having naturally a ſtrong inclination to that art. At eighteen, he went to Paris, to learn the rudiments of it. A Poictovin lord, who had taken a liking to him, put him to Ferdinand, a face-painter, whom Pouſſin left in three months to place himſelf with Lallemant, with whom he ſtayed but a month: he ſaw he ſhould never learn any thing from ſuch maſters, and he reſolved not to loſe his time with them; believing he ſhould profit more by ſtudying the works of great maſters, than by the diſcipline of ordinary painters. He worked a while in diſtemper, and did it with extraordinary facility. The cavalier Marino being at that time in Paris, and knowing Pouſſin's genius was above the ſmall performances he was employed about, perſuaded him to go in his company to Italy: Pouſſin had before made two vain attempts to undertake that journey, yet by ſome means or other he was hindered from accepting the advantage of this opportunity. However, he promiſed to follow in a ſhort time. And he was as good as his promiſe, though not till he had drawn ſeveral other pictures in Paris, among which was the death of the Virgin for the church of Notre-Dame. Having finiſhed his buſineſs, he ſet out for Rome in his 30th year.

He there met with his friend, the cavalier Marino, who was mighty glad to ſee him; and, to be as ſerviceable as he could, recommended him to cardinal Barberini, who deſired to be acquainted with him. Yet, ſomehow or other, he did not emerge, and could ſcarcely maintain himſelf. He was forced to give away his works for ſo little, as would hardly pay for his colours: however, his courage did not fail him; he minded his ſtudies aſſiduouſly, reſolving, whatever came of it, to make himſelf maſter of his profeſſion: he had little money to ſpend, and therefore the more leiſure to retire by himſelf, and deſign the beautiful things in Rome, as well antiquities as the works of the famous Roman painters. It is ſaid, he at firſt copied ſome of Titian's pieces, with whoſe colouring, and the touches of whoſe landſkips, he was infinitely pleaſed. Indeed, it is obſervable, that his firſt pieces are painted with a better goût of colours than his laſt. But he ſoon ſhewed, by his performances, that, generally ſpeaking, he did not much value the part of colouring; or thought he knew enough of it, to make his pictures as perfect as he intended. He had ſtudied the beauties of the antique, the elegance, the grand guſto, the correctneſs, the variety of proportions, the adjuſtments, the order of the draperies, the nobleneſs, the fine air and boldneſs of the heads; the manners, cuſtoms of times and places, and every thing that was beautiful in the remains of ancient ſculpture, to ſuch a degree, that one can never enough admire the exactneſs with which he has enriched his painting in all thoſe parts of it.

He uſed frequently to examine the ancient ſculptures in the vineyards about Rome, and this confirmed him more and more in the love of thoſe antiquities. He would ſpend ſeveral days together in making reflections upon them by himſelf. It was in theſe retirements that he conſidered the extraordinary effects of nature with reſpect to landſkips, that he deſigned his animals, his diſtances, his trees, and every thing excellent that was agreeable to his guſto. Beſides that, Pouſſin ſtudied the antique exactly, he alſo made curious obſervations on the works of Raphael and Domenichino; who of all painters, in his opinion, invented beſt, deſigned moſt correctly, and expreſſed the paſſions moſt vigorouſly: three things, which Pouſſin eſteemed the moſt eſſential parts of painting. He neglected nothing that could render his knowledge in theſe three parts perfect: he was altogether as curious about the general expreſſion of his ſubjects, which he has adorned with every thing that he thought would excite the attention of the learned. He left no grand compoſitions behind him; and all the reaſon we can give for it is, that he had no opportunity to do them; for we cannot imagine but it was chance only that made him apply himſelf wholly to eaſel pieces, of a bigneſs proper for a cabinet, ſuch as the curious required of him.

Louis XIII. and de Noyers, miniſter of ſtate and ſuperintendant of the buildings, wrote to him at Rome to oblige him to return to France: he conſented to it with a great reluctance. He had a penſion aſſigned him, and a lodging ready furniſhed at the Tuilleries. He drew the picture of "the Lord's Supper," for the chapel of the caſtle of St. Germain, and that which is in the Jeſuit's noviciate at Paris. He began "the Labours of Hercules," in the gallery of the Louvre: but Vouet's ſchool railing at him and his works, put him out of humour with his own country. He was alſo weary of the tumultuous way of living at Paris, which never agreed with him; wherefore he ſecretly reſolved to return to Rome, pretending he went to ſettle his domeſtic affairs and fetch his wife: but when he got there, whether or no he found himſelf as in his center, or was quite put off from any thought of returning to France by the deaths of Richelieu and the king, which happened about that time, he never left Italy afterwards. He continued working on his eaſel-pieces, and ſent them from Rome to Paris; the French buying them every where as faſt as they laid hands on them, if they were to be bought for money, valuing his productions as much as Raphael's.

Pouſſin having lived happily to his 71ſt year, died paralytic in 1665. He married Gaſper's ſiſter, by whom he had no children. His eſtate amounted to no more than ſixty thouſand livres; but he valued his eaſe above riches, and preferred his abode at Rome, where he lived, without ambition, to making his fortune elſewhere [B]. He never made words about the price of his pictures; he put down his rates at the back of the canvas, and it was always given him. He had no diſciple.

[B] Biſhop Maſſini, who was afterwards a cardinal, ſtaying once on a viſit to him till it was dark, Pouſſin took the candle in his hand, lighted him down ſtairs, and waited upon him to his coach. The prelate was ſorry to ſee him do it himſelf, and could not help ſaying, "I very much pity you, "Monſieur Pouſſin, that you have not "one ſervant." "And I pity you "more, my lord," replied Pouſſin, "that you have ſo many."

POWELL (William Samuel), an Engliſh divine of very uncommon abilities, was born at Colcheſter, Sept. 27, 1717; admitted of St. John's College, Cambridge, in 1734; and, having taken the degree of Bachelor of Arts in 1738-9, elected fellow of it in March, 1740. In 1741, he was taken into the family of the late lord Townſhend, as private tutor to his ſecond ſon Charles Townſhend, afterwards chancellor of the Exchequer; and ordained deacon and prieſt at the end of the year, when he was inſtituted to the rectory of Colkirk in Norfolk, on lord Townſhend's preſentation. He returned to college the year after, and began to read lectures as an aſſiſtant to the principal tutor; but became himſelf principal tutor in 1744. He took the degree of bachelor of divinity in 1749, of doctor in 1756. In 1765, he was elected maſter of his college; obtained the archdeaconry of Colcheſter the year after; and, in 1768, was inſtituted to the rectory of Freſhwater in the Iſle of Wight. He died, Jan. 19, 1775.

The above account is taken from an "Advertiſement" prefixed to a volume of "Diſcourſes on various Subjects," publiſhed by his friend, Dr. Thomas Balguy: "which "Diſcourſes," ſays the editor, "are not publiſhed for the "credit of the writer, but for the benefit of his readers; "eſpecially that claſs of readers, for whom they were chiefly "intended, the younger ſtudents in divinity. The author's "reputation," he adds, "ſtands on a much wider bottom: "a whole life uniformly devoted to the intereſts of ſound "philoſophy and true religion." Two ſmall mathematical "Tracts" by Dr. Powell are mentioned in the "Anecdotes of Bowyer," where we are alſo told, that "his "will was remarkably preciſe, neat, and elegant, which "were the characteriſtics of all his performances. He left "twenty friends, moſt, if not all of the college, 100l. "a-piece."

Anecdotes, p. 474.

PRADON (Nicholas), a French poet, who died at Paris in 1698, and had in his day affected to be the rival of Racine. He was not without a party to ſupport him; and his tragedy of "Phædra and Hippolytus," by the force of intrigue and cabal, appeared for ſome time to balance the reputation and merit of Racine's play of the ſame name. Boileau, who was the intimate friend of Racine, hath not failed to ridicule Pradon more than once; who, although there are good things in his tragedies, was infinitely below Racine, and withal, a man of moſt conſummate ignorance. The prince of Conti one day reproaching him, for having tranſported an European town into Aſia: "Ah!" replies Pradon, "your highneſs will excuſe me; but I am "not at all ſkilled in *chronology*."

Biographia Dramatica.

PRESTON (Thomas, LL. D.) flouriſhed in the earlier part of queen Elizabeth's reign, was firſt M. A. and fellow of King's College, Cambridge, and afterwards created a doctor of civil law, and maſter of Trinity Hall in the ſame univerſity. In the year 1564, when queen Elizabeth was entertained at Cambridge, this gentleman acted ſo admirably well in the tragedy of "Dido," a Latin play, compoſed by John Ritwiſe, one of the fellows of King's College, and did moreover ſo genteelly and gracefully diſpute before her majeſty, that, as a teſtimonial of her approbation, ſhe beſtowed a penſion of twenty pounds *per annum* upon him, a circumſtance which Mr. Steevens ſuppoſes to have been ridiculed by Shakſpeare in the "Midſummer Night's

“Dream,” at the concluſion of act the fourth. On the 6th of Sept. 1566, when the Oxonian Muſes, in their turn, were honoured with a viſit from their royal miſtreſs, our author, with eight more Cantabrigians, were incorporated maſters of arts in the univerſity of Oxford. Mr. Preſton wrote one dramatic piece, in the old metre, intituled, “A Lamentable Tragedy mixed full of pleaſant Mirth, “conteyning the Life of Cambiſes King of Percia, from “the beginning of his Kingdome unto his Death, his one “good Deed of Execution after the many wicked Deeds “and tyrannous Murders committed by and through him, “and laſt of all, his odious Death by God’s Juſtice ap-“pointed, doon on ſuch Order as followeth.” This performance Langbaine imagines Shakſpeare meant to ridicule, when, in his play of Henry IV. part I. act II. he makes Falſtaff talk of ſpeaking “in king Cambyſes’ vein.” In proof of which conjecture, he has given his readers a quotation from the beginning of the play, being a ſpeech of king Cambyſes himſelf, which may be ſeen in the “Biographia Dramatica.”

Bayle’s Dict. in voce.

PRICÆUS, or PRICE (John), a man of great learning, was born in England, and flouriſhed in the 17th century. We know but few particulars of his life. He reſided ſome years at Paris, and publiſhed ſome books there; but left it through diſguſt in 1646, when he returned to England. After having travelled many years, he retired to Florence, and there turned Roman Catholic. He died at Rome in 1676, after having publiſhed ſeveral books, in which he diſplayed vaſt erudition. He wrote “Notes “on ſeveral Parts of the Holy Scriptures:” but his “Notes upon the Apology,” and “Commentary upon the “Metamorphoſes of Apuleius,” are the works for which he is chiefly known. The former were publiſhed at Paris in 1635, 4to; the latter at Tergou, 1650, in 8vo, and ſells now with us, though it is not eaſy to ſay for what reaſon, at a very extraordinary price.

Prince’s Worthies of Devonſhire. Wood’s Athen.— Gen. Dict. in voce.

PRIDEAUX (John), a learned Engliſh biſhop, was born at Stowford in Devonſhire, 1578. His father being in mean circumſtances, and having a numerous family, our prelate, after he had learned to write and read, ſtood candidate for the pariſh clerkſhip of Ugborow near Harford: but, being diſappointed, a gentlewoman of the pariſh maintained him at ſchool, till he had gained ſome knowledge of the Latin tongue. Then he travelled on foot to Oxford, and at firſt lived in a very mean ſtation in Exeter College, doing ſervile offices in the kitchen, and proſecuting his ſtudies at leiſure-hours; till at laſt he was taken notice of in the college, and admitted a member of it in 1596. He took the degrees in arts and divinity; was greatly diſtinguiſhed by his abilities and learning; and, after having been ſome years fellow, was, in 1612, choſen rector of his college. In 1615, he was made regius profeſſor of divinity, by virtue of which place he became canon of Chriſt-Church, and rector of Ewelme in Oxfordſhire; and afterwards diſcharged the office of vice-chancellor for ſeveral years. In 1641, he was advanced to the biſhopric of Worceſter; but, by reaſon of the national troubles, which were then commenced, received little or no profit from it, and became greatly impoveriſhed: for, adhering ſtedfaſtly to the king's cauſe, and excommunicating all thoſe of his dioceſe, who took up arms againſt him, he was plundered and reduced to ſuch ſtraits, as to be forced to ſell his excellent library. He died of a fever at Bredon in Worceſterſhire, at the houſe of his ſon-in-law Dr. Henry Sutton, in 1650; leaving to his children no legacy, but "pious poverty, God's bleſſing, and a father's prayers," as the words of his will are. Cleiveland the Poet wrote an elegy upon his death. He was a man of very great learning, and of as great humility; for he uſed often to ſay, after his advancement, "if I could have been clerk of Ugborow, I had never been biſhop of Worceſter." He was the author of a great number of works, written many of them in Latin.

Gen. Dict. from Memoirs by his ſon Edmund Prideaux, Eſq;—Life of Prideaux, 1748, 8vo

PRIDEAUX (Dr. Humphrey), an Engliſh divine of excellent abilities and learning, was born at Padſtow in Cornwall, May 3, 1648; being the third ſon of Edmund Prideaux, Eſq; by Bridget daughter of John Moyle of Bake in the ſaid county, and aunt to the late learned and ingenious Walter Moyle, Eſq. Being a younger brother, he was deſigned for the church; and, after being initiated in the languages at a private ſchool or two in Cornwall, he was moved thence to Weſtminſter, where he continued under Dr. Buſby three years. Being a king's ſcholar, he was elected to Chriſt-Church in Oxford, entered a commoner in 1668, and ſoon after admitted ſtudent by Dr. Fell. He took a bachelor of arts degree in 1672, and maſter's in 1676: in which year he publiſhed a commentary upon the inſcriptions on the Arundelian marbles, in folio. The title runs thus; "Marmora Oxonienſia ex Arundellianis, "Seldenianis, aliiſque conflata, cum perpetuo commen- "tario." The "Marmora" had been publiſhed by Selden, in 1629, 4to, to which Prideaux now made ſeveral additions: but, his book ſuffering much in paſſing through the preſs, a more correct edition was undertaken and printed by Michael Maittaire, in 1732, folio. Prideaux, though he never eſteemed this early production, yet got great reputation by it; and being ordered to preſent a copy of it to the lord chancellor Finch, afterwards earl of Nottingham, was thereby introduced to the patronage of that nobleman, who ſoon after ſent a ſon to be his pupil, and in 1679 preſented him to the rectory of St. Clements near Oxford. The ſame year, he publiſhed two tracts of "Maimonides," with a Latin verſion, and notes, under the title of, "De "Jure Pauperis & Peregrini apud Judæos," in 4to. He had lately been appointed Hebrew lecturer, upon the foundation of Dr. Buſby, in the college of Chriſt-Church; and his view in printing theſe tracts was, to introduce young ſtudents in the Hebrew language to the knowledge of the Rabbinical dialect.

See Maittaire.

In 1681, the lord chancellor Finch beſtowed on him a prebend in the church of Norwich; and, Feb. 1682-3, he was inſtituted into the rectory of Bladen cum capella de Woodſtock, in Oxfordſhire. He took a doctor of divinity's degree at the public act, in 1686; and having exchanged his living of Bladen, for that of Soham-Tony in Norfolk, as ſoon as the act was over, he left Oxford, and ſettled upon his prebend of Norwich. He had married a gentlewoman of good family the year before. The Papiſts being now very active, and "the validity of the orders of the church "of England" being the point chiefly objected to by thoſe about Norwich, he publiſhed a book upon it in 1688, which was reprinted in 1715. In 1689, a convocation being called, he publiſhed his thoughts upon the ſubject then in diſpute, in "A Letter to a Friend." In 1691, upon the death of Dr. Pococke, the Hebrew profeſſorſhip at Oxford was offered to him; but he refuſed it, though he afterward repented of his refuſal. In 1697, he publiſhed "The Life of "Mahomet," in 8vo, which was ſo well received, that three editions of it were ſold the firſt year. This "Life" was only a part of a greater work, which he had long deſigned to write; and that was, "A Hiſtory of the Saracen "Empire," and with it, "The Decay and Fall of

"Chriſtianity

Preface to the Life of Mahomet.

"Chriſtianity in the Eaſt:" but, for certain reaſons, he dropped this deſign, and only publiſhed that part which contained the "Life of Mahomet;" to which he annexed "A Letter to the Deiſts," wherein he undertook to prove the truth of Chriſtianity, by contraſting it with the impoſtures of Mahometiſm.

In 1702, he was made dean of Norwich. He publiſhed, "The Original Right of Tythes," "Directions for "Church-Wardens," and other ſmall pieces for the ſervice of the church: but his great work was, "The Con-"nection of the Hiſtory of the Old and New Teſtament;" the 1ſt part of which was publiſhed in 1715, the 2d in 1718. Both parts were received with the greateſt approbation, and went through eight editions at London, beſides two or three at Dublin, before the end of 1720. This hiſtory takes in the affairs of Egypt, Aſſyria, and all the other Eaſtern nations, as well as the Jews; and likewiſe thoſe of Greece and Rome, as far as was neceſſary for giving a diſtinct view of the completion of the prophecies which relate to the times comprehended in it. The author has alſo ſet in the cleareſt light ſome paſſages of prophane hiſtory, which before lay diſperſed and buried in confuſion: and there appears throughout the whole work ſuch an amiable ſpirit of ſincerity and candour, as ſufficiently atones as well for the few miſtakes which eſcaped his diligence, as for ſome weakneſſes ariſing from his complexion and nature. The author of "Cato's Letters" had certainly no prejudices in favour of Prideaux, or of his work; yet he ſtyles it

Cato's Letters, N. 121. for Nov. 18, 1721.

"A body of univerſal hiſtory, written with ſuch capacity, "accuracy, induſtry, and honeſty, as make it one of the "beſt books that ever came into the world, and ſhew him "to be one of the greateſt men in it. No book was ever "more univerſally read and approved: it is, indeed, a great "public ſervice done to mankind, and intitles the author "to the higheſt public gratitude and honour. But though "I never ſaw any great work, to which I found fewer ob-"jections, yet as a memorable proof how inſeparably miſ-"takes and prejudices cleave to the mind of man, the great "and candid Dr. Prideaux is not without them. I there-"fore do not upbraid him with them, but rather admire "him for having ſo few. There are, however, ſome of "his theological obſervations, which [illegible] to me not only "ill-grounded, but to have a [illegible] in his "readers wrong notions of the [illegible] encourage "them to miſtake the common accidents [illegible] and the "common events of nature, for judgements; and to apply "them ſuperſtitiouſly as ſuch." There are letters between the dean and his couſin Mr. Moyle, concerning ſome paſſages in this "Connection, &c." printed in the "Miſcellaneous Works" of the latter.

He had been ſeized with the calamitous diſtemper of the ſtone in 1710, and was cut for it in 1712; but being unſkilfully managed afterwards, the parts became ſo miſerably mangled and torn, that he was obliged ever after to void his urine through the orifice where the ſtone was extracted. He was carried to London, however, and, by the aſſiſtance of an able ſurgeon, recovered ſuch a ſhare of good health, as to purſue his ſtudies: and he tells us himſelf, that, "though "he was driven out of the pulpit, and diſabled from that "duty of his profeſſion, yet, that he might not be altogether "uſeleſs, he undertook his 'Connection, &c." About a year before his death, he was taken with an illneſs, which confined him wholly to his chamber, and he expired Nov. 1, 1724. He was tall, well-built, and of a ſtrong and robuſt conſtitution: his parts were very good, ſolid rather than lively; and his judgement excellent. As a writer, he is clear, ſtrong, intelligent, and learned.

Preface to his Connection, &c.

PRIMATICCIO (Francesco), an eminent Italian painter, was deſcended of a noble family in Bologna. His friends, perceiving his ſtrong inclination for deſign, permitted him to go to Mantua, where he was ſix years a diſciple of Julio Romano. In this time he became ſo ſkilful, that he made battles in ſtucco and baſſo relievo, better than any of the young painters at Mantua, who were Julio Romano's pupils. He aſſiſted Julio Romano in executing his deſigns; and Francis I. ſending to Rome for a man that underſtood pieces in ſtucco, Primaticcio was the perſon choſen for this ſervice. The king put ſuch a confidence in him, that he ſent him to Rome to buy antiques, in 1540; and he brought back a hundred and fourſcore ſtatues, with a great number of buſtos. He had moulds made by Giacomo Baroccio di Vignola, of the ſtatues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's pillar, in order to have them caſt in braſs. After the death of Roſſo, he ſucceeded him in the place of ſuperintendant of the buildings; and in a little time finiſhed the gallery which his predeceſſor had begun. He brought ſo many ſtatues of marble and braſs to Fontainbleau, that it ſeemed another Rome, as well for the number of the antiques, as for his own works in painting and ſtucco. He was ſo much eſteemed in France, that nothing of any conſequence was done without him, which had relation to painting or building. He directed the preparations for all feſtivals, tournaments, and maſquerades. He was made abbot of St. Martyr's at Trogei, and lived ſo great, that he was reſpected as a courtier as well as a painter. He and Roſſo taught the French a good guſto; for, before their time, what they had done in the arts was very inconſiderable, and had ſomething of the Gothic in it. He died in a good old age, having been favoured and careſſed in four reigns.

London Mag. from his Life by Dr. Kippis.

PRINGLE (Sir John), Baronet, the late worthy preſident of the Royal Society, was born at Stichel-houſe, in the county of Roxburgh, North Britain, April 10, 1707. His father was Sir John Pringle, of Stichel, Bart. and his mother, whoſe name was Magdalen Eliott, was ſiſter to Sir Gilbert Eliott, of Stobs, Bart. Both the families from which he deſcended were very ancient and honourable ones in the ſouth of Scotland, and were in great eſteem for their attachment to the religion and liberties of their country, and for their piety and virtue in private life. He was the youngeſt of ſeveral ſons, three of whom, beſides himſelf, arrived to years of maturity. His grammatical education he received at home, under a private tutor; and after having made ſuch a progreſs as qualified him for academical ſtudies, he was removed to the univerſity of St. Andrews, where he was put under the immediate care of Mr. Francis Pringle, profeſſor of Greek in the college, and a near relation of his father. Having continued there ſome years, he went to Edinburgh in Oct. 1727, for the purpoſe of ſtudying phyſic, that being the profeſſion which he now determined to follow. At Edinburgh, however, he ſtayed only one year, the reaſon of which was, that he was deſirous of going to Leyden, at that time the moſt celebrated ſchool of medicine in Europe. Dr. Boerhaave, who had brought that univerſity into reputation, was conſiderably advanced in years, and Mr. Pringle was unwilling, by delay, to expoſe himſelf to the danger of loſing the benefit of that great man's lectures. For Boerhaave he had a high and juſt reſpect: but it was not his diſpoſition and character to become the implicit and ſyſtematic follower of any man, however able and diſtinguiſhed. Whilſt he ſtudied at Leyden, he contracted an intimate friendſhip with [illegible], who afterwards became ſo famous at Vienna, both by his practice and writings. Van Swieten was not only Mr. Pringle's acquaintance and fellow-ſtudent at the univerſity, but alſo his phyſician, when he happened to be ſeized there with a fit of ſickneſs. Nevertheleſs, he did not owe his recovery to his friend's advice; for Van Swieten having refuſed to give him the bark, another preſcribed it, and Mr. Pringle was cured. When he had gone through his proper courſe of ſtudies at Leyden, he was admitted, July 20, 1730, to his doctor of phyſic's degree. His inaugural diſſertation, "De "marcore ſenili," was printed. Upon quitting Leyden, Dr. Pringle ſettled as a phyſician at Edinburgh, where he gained the eſteem of the magiſtrates of the city, and of the profeſſors of the college, by his abilities and good conduct: and, ſuch was his known acquaintance with ethical ſubjects, that, March 28, 1734, he was appointed, by the magiſtrates and council of the city of Edinburgh, to be joint profeſſor of pneumatics and moral philoſophy with Mr. Scott, during the ſaid Mr. Scott's life, and ſole profeſſor thereof after his deceaſe; and, in conſequence of this appointment, Dr. Pringle was admitted, on the ſame day, a member of the univerſity. In diſcharging the duties of this new employment, his text-book was "Puffendorff de Of-"ficio Hominis et Civis;" agreeably to the method he purſued through life, of making fact and experiment the baſis of ſcience. Dr. Pringle continued in the practice of phyſic at Edinburgh, and in performing the obligations of his profeſſorſhip, till 1742, when he was appointed phyſician to the earl of Stair, who then commanded the Britiſh army. For this appointment he was chiefly indebted to his friend Dr. Stevenſon, an eminent phyſician at Edinburgh, who had an intimate acquaintance with Lord Stair. By the intereſt of this nobleman, Dr. Pringle was conſtituted, Aug. 24, 1742, phyſician to the military hoſpital in Flanders; and it was provided in the commiſſion, that he ſhould receive a ſalary of twenty ſhillings a-day, and be entitled to half-pay for life. He did not, on this occaſion, reſign his profeſſorſhip of moral philoſophy: the univerſity permitted him to retain it, and Meſſrs. Muirhead and Cleghorn were allowed to teach in his abſence, as long as he continued to requeſt it. The eminent attention which Dr. Pringle paid to his duty as an army phyſician, is a matter that requires no enlargement in this place, and is apparent from every page of his "Treatiſe on the Diſeaſes of the "Army." One thing, however, deſerves particularly to be mentioned, as it is highly probable that it was owing to his ſuggeſtion. It had hitherto been uſual, for the ſecurity of the ſick, when the enemy was near, to remove them a great way from the camp; the conſequence of which was, that many were loſt before they came under the care of the phyſicians. The Earl of Stair, being ſenſible of this evil, propoſed to the duke de Noailles, when the army was encamped at Aſchaffenburg, in 1743, that the hoſpitals on both ſides ſhould be conſidered as ſanctuaries for the ſick, and mutually protected. The French general, who was diſtinguiſhed for his humanity, readily agreed to the propoſal, and took the firſt opportunity of ſhewing a proper regard to his engagement. At the battle of Dettingen, Dr. Pringle was in a coach with Lord Carteret during the whole time of the engagement, and the ſituation they were placed in was dangerous. They had been taken at unawares, and were kept betwixt the fire of the line in front, a French battery on the left, and a wood full of huſſars on the right. The coach was occaſionally ſhifted, to avoid being in the eye of the battery. Soon after this event, Dr. Pringle met with no ſmall affliction in the retirement of his great friend, the earl of Stair, from the army. He offered to reſign with his noble patron, but was not permitted. He, therefore, contented himſelf with teſtifying his reſpect and gratitude to his lordſhip, by accompanying him forty miles on his return to England; after which he took leave of him with the utmoſt regret.

But though Dr. Pringle was thus deprived of the immediate protection of a nobleman who knew and eſteemed his worth, his conduct in the duties of his ſtation procured him effectual ſupport. He attended the army in Flanders, through the campaign of 1744, and ſo powerfully recommended himſelf to the duke of Cumberland, that, in the ſpring following, March 11, he had a commiſſion from his Royal Highneſs, appointing him phyſician general to his Majeſty's forces in the Low Countries, and parts beyond the ſeas; and on the next day he received a ſecond commiſſion from the duke, by which he was conſtituted phyſician to the royal hoſpitals in the ſame countries. On March 5, he reſigned his profeſſorſhip in conſequence of theſe promotions. In 1745, he was with the army in Flanders, but was recalled from that country in the latter end of the year, to attend the forces which were to be ſent againſt the rebels in Scotland. At this time he had the honour of being choſen F. R. S. The election was Oct. 30, and [illegible] reaſon to be pleaſed with the addition of ſuch a member. Dr. Pringle, at the beginning of 1746, accompanied, in his official capacity, the duke of Cumberland in his expedition againſt the rebels, and remained with the forces, after the battle of Culloden, till their return to England, in the middle of Auguſt. We do not find that he was in Flanders during any part of that year. In 1747 and 1748, he again attended the army abroad; and in the autumn of 1748 he embarked with the forces for England, upon the concluſion of the treaty of Aix-la-Chapelle. From that time he principally reſided in London, where, from his known ſkill and experience, and the reputation he had acquired, he might reaſonably expect to ſucceed as a phyſician. In April 1749, Dr. Pringle was appointed phyſician in ordinary to his Royal Highneſs the Duke of Cumberland. In 1750, he publiſhed, in a letter to Dr. Mead, "Obſervations on the "Gaol or Hoſpital Fever." This piece, which paſſed through two editions, and was occaſioned by the jail-diſtemper that broke out at that time in the city of London, was well received by the medical world, though he himſelf afterwards conſidered it as having been haſtily written. After ſupplying ſome things that were omitted, and rectifying a few miſtakes that were made in it, he included it in his grand work on the "Diſeaſes of the Army," where it conſtitutes the ſeventh chapter of the third part of that treatiſe. It was in the ſame year that Dr. Pringle began to communicate to the Royal Society his famous "Experi-"ments upon Septic and Antiſeptic Subſtances, with Re-"marks relating to their Uſe in the Theory of Medicine." Theſe experiments, which comprehended ſeveral papers, were read at different meetings of the ſociety; the firſt in June, and the two next in the November following; three more in the courſe of the year 1751; and the laſt in Feb. 1752. Only the three firſt numbers were printed in the "Philoſophical Tranſactions," as Dr. Pringle had ſubjoined the whole, by way of appendix, to his "Obſervations "on the Diſeaſes of the Army." The experiments upon ſeptic and antiſeptic ſubſtances, which have accompanied every ſubſequent edition of the treatiſe juſt mentioned, procured for our ingenious phyſician the honour of Sir Godfrey Copley's gold medal. Beſides this, they gained him a high and juſt reputation, as an experimental philoſopher. In February 1753, he preſented to the Royal Society "An Ac-"count of ſeveral Perſons ſeized with the Gaol Fever by "working in Newgate; and of the Manner by which the "Infection was communicated to one entire Family."

Gent. Mag. vol. xxiii. p. 71—74.
Phil. Tranſ. vol. xlviii. part i. p. 42—54.
Ibid. p. 297—301.
Vol. xlix. part ii. p. 509—511. 546, 547. 550, 551.
Vol. l. part i. p. 205—209. 219. 221.
Vol. li. part i. p. 218—274. 281.

This is a very curious paper; and it was deemed of ſuch importance by the excellent Dr. Stephen Hales, that he requeſted the author's permiſſion to have it publiſhed, for the common good of the kingdom, in the "Gentleman's Magazine;" where it was accordingly printed, previous to its appearance in the "Tranſactions." Dr. Pringle's next communication was, "A remarkable Caſe of Fragility, "Flexibility, and Diſſolution of the Bones." In the 49th volume of the "Tranſactions," we meet with accounts which he had given of an earthquake felt at Bruſſels; of another at Glaſgow and Dunbarton [A]; and of the agitation of the waters, Nov. 1, 1756, in Scotland and at Hamburgh. The 50th volume contains, Obſervations by him on the caſe of lord Walpole, of Woolterton; and a relation of the virtues of ſoap, in diſſolving the ſtone, as experienced by the Reverend Mr. Matthew Simſon. The next volume is enriched with two of the doctor's articles, of conſiderable length, as well as value. In the firſt, he hath collected, digeſted, and related the different accounts that had been given of a very extraordinary fiery meteor, which appeared on Sunday the 26th of November, 1758, between eight and nine at night; and, in the ſecond, he hath made a variety of remarks upon the whole, wherein is diſplayed no ſmall degree of philoſophical ſagacity. It would be tedious to mention the various papers, which, both before and after he became preſident of the Royal Society, were tranſmitted through his hands. Beſides his communications in the "Philoſophical Tranſactions," he wrote, in the "Edinburgh Medical Eſſays," volume the fifth, an "Account "of the Succeſs of the Vitrum ceratum Antimonii."

April 14, 1752, Dr. Pringle married Charlotte, the ſecond daughter of Dr. Oliver, an eminent phyſician at Bath, and who had long been at the head of his profeſſion in that city. This connection did not laſt long, the lady dying in the ſpace of a few years. Nearly about the time of his marriage, Dr. Pringle gave to the public the firſt edition of his "Obſervations on the Diſeaſes of the Army." It was reprinted in the year following, with ſome additions. To the third edition, which was greatly improved from the further experience the author had gained by attending the camps, for three [illegible] in England, an Appendix was annexed, in anſwer [illegible] remarks that Profeſſor De Haen, of Vienna, and [illegible] of Turin, had

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[A] The greater part of the paper is by Dr. [illegible] made on the work. The like attention was paid to the improvement of the treatiſe, in every ſubſequent edition. The work is divided into three parts; the firſt of which, being principally hiſtorical, may be read with pleaſure by every gentleman. The latter parts lie more within the province of phyſicians. They alone are the beſt judges of the merit of the performance; and to its merit the moſt deciſive and ample teſtimonies have been given. It hath gone through ſeven editions at home; and abroad it has been tranſlated into the French, the German, and the Italian languages. Scarcely any medical writer hath mentioned it without ſome tribute of applauſe. Ludwig, in the ſecond volume of his "Commentarii de Rebus in Scientia Naturali "et Medicina geſtis," ſpeaks of it highly; and gives an account of it, which comprehends ſixteen pages. The celebrated and eminent Baron Van Haller, in his "Bibliotheca "Anatomica," with a particular reference to the treatiſe we are ſpeaking of, ſtyles the author "Vir illuſtris—de omnibus "bonis artibus bene meritus." It is allowed to be a claſſical book in the phyſical line; and that it hath placed the writer of it in a rank with the famous Sydenham. Like Sydenham, too, he hath become eminent, not by the quantity, but the value of his productions; and hath afforded a happy inſtance of the great and deſerved fame which may ſometimes ariſe from a ſingle performance. The reputation that Dr. Pringle gained by his "Obſervations on the Diſeaſes of the Army," was not of a kind which is ever likely to diminiſh. The utility of it, however, was of ſtill greater importance than its reputation. From the time that he was appointed a phyſician to the army, it ſeems to have been his grand object to leſſen, as far as lay in his power, the calamities of war; nor was he without conſiderable ſucceſs in his noble and benevolent deſign. The benefits which may be derived from our author's "Obſervations on the Diſeaſes of the "Army," are not ſolely confined to gentlemen of the medical profeſſion. General Melville, a gentleman who unites with his military abilities the ſpirit of philoſophy, and the ſpirit of humanity, was enabled, when governor of the Neutral Iſlands, to be ſingularly uſeful, in conſequence of the inſtructions he had received from Dr. Pringle's book, and from perſonal converſation with him. By taking care to have his men always lodged in large, open, and airy apartments, and by never letting his forces remain long enough in ſwampy places to be injured by the noxious air of ſuch places, the general was the happy inſtrument of ſaving the lives of ſeven hundred ſoldiers. In 1753, Dr. Pringle was choſen one of the council of the Royal Society. Though he had not for ſome years been called abroad, he ſtill held his place of phyſician to the army; and, in the war that began in 1755, attended the camps in England during three ſeaſons. This enabled him, from further experience, to correct ſome of his former obſervations, and to give additional perfection to the third edition of his great work. In 1758, he entirely quitted the ſervice of the army; and being now determined to fix wholly in London, he was admitted a licentiate of the college of phyſicians, July 5, in the ſame year. The reaſon why this matter was ſo long delayed might probably be, his not having hitherto come to a final reſolution with regard to his ſettlement in the metropolis. After the acceſſion of King George III. to the throne of Great Britain, Dr. Pringle was appointed, in 1761, phyſician to the queen's houſhold; and this honour was ſucceeded, by his being conſtituted, in 1763, phyſician extraordinary to her Majeſty. April 12, in the ſame year, he had been choſen a member of the Academy of Sciences at Haarlem; and, June following, he was elected a fellow of the Royal College of Phyſicians, London. In the ſucceeding November, he was returned, on the ballot, a ſecond time, one of the council of the Royal Society; and, in 1764, on the deceaſe of Dr. Wollaſton, he was made phyſician in ordinary to the queen. Feb. 13, 1766, he was elected a foreign member, in the phyſical line, of the Royal Society of Sciences at Gottingen; and, on the 5th of June in that year, his Majeſty was graciouſly pleaſed to teſtify his ſenſe of Dr. Pringle's abilities and merit, by raiſing him to the dignity of a baronet of Great Britain. July 18, 1768, Sir John Pringle was appointed phyſician in ordinary to her late Royal Highneſs the princeſs dowager of Wales; to which office a ſalary was annexed of 100 l. a-year. In 1770, he was choſen, a third time, into the council of the Royal Society; as he was, likewiſe, a fourth time, for the year 1772. Nov. 30, in that year, in conſequence of the death of James Weſt, Eſq; he was elected preſident of that illuſtrious and learned body. His election to this high ſtation, though he had ſo reſpectable [illegible] the late Sir James Porter for his opponent, [illegible] very conſiderable majority. This was undoubtedly [illegible] honour that Sir John Pringle ever received [illegible] which his other literary diſtinctions could [illegible] was at a very auſpicious time that [illegible] called upon to preſide over the Royal Society. A wonderful ardour for philoſophical ſcience, and for the advancement of natural knowledge, had of late years diſplayed itſelf through Europe, and had appeared with particular advantage in our own country. He endeavoured to cheriſh it by all the methods that were in his power; and he happily ſtruck upon a new way to diſtinction and uſefulneſs, by the diſcourſes which were delivered by him on the annual aſſignment of Sir Godfrey Copley's medal. This gentleman had originally bequeathed five guineas, to be given at each anniverſary meeting of the Royal Society, by the determination of the preſident and council, to the perſon who had been the author of the beſt paper of experimental obſervations for the year paſt. In proceſs of time, this pecuniary reward, which could never be an important conſideration to a man of an enlarged and philoſophical mind, however narrow his circumſtances might be, was changed into the more liberal form of a gold medal; in which form it is become a truly honourable mark of diſtinction, and a juſt and laudable object of ambition. It was, no doubt, always uſual with the preſident, on the delivery of the medal, to pay ſome compliment to the gentleman on whom it was beſtowed; but the cuſtom of making a ſet ſpeech on the occaſion, and of entering ino the hiſtory of that part of philoſophy to which the experiments related, was firſt introduced by Mr. Martin Folkes. The diſcourſes, however, which he and his ſucceſſors delivered were very ſhort, and were only inſerted in the minute-books of the Society. None of them had ever been been printed before Sir John Pringle was raiſed to the chair. The firſt ſpeech that was made by him being much more elaborate and extended than uſual, the publication of it was deſired; and with this requeſt, it is ſaid, he was the more ready to comply, as an abſurd account of what he had delivered had appeared in a news-paper. Sir John Pringle was very happy in the ſubject of his primary diſcourſe. The diſcoveries in magnetiſm and electricity had been ſucceeded by the inquiries into the various ſpecies of air. In theſe enquiries, Dr. Prieſtley, who had already greatly diſtinguiſhed himſelf by his electrical experiments, and his other philoſophical purſuits and labours, took the principal lead. A paper of his, intituled, "Obſervations on different Kinds of Air," having been read before the Society in March 1772, was adjudged [illegible] awarding of the gold medal; and Sir John Pringle [illegible] with pleaſure the occaſion of celebrating the important communications of his friend, and of relating with accuracy and fidelity what had previouſly been diſcovered upon the ſubject. At the cloſe of the ſpeech, he earneſtly requeſted Dr. Prieſtley to continue his liberal and valuable inquiries; and we need not ſay how eminently he hath fulfilled this requeſt. The aſtoniſhing diſcoveries he hath ſince made, and is ſtill making, have ſet his name far above all praiſe. It was not, we believe, intended, when Sir John Pringle's firſt ſpeech was printed, that the example ſhould be followed: but the ſecond diſcourſe was ſo well received by the Royal Society, that the publication of it was unanimouſly requeſted. Both the diſcourſe itſelf, and the ſubject on which it was delivered, merited ſuch a diſtinction. The compoſition of the ſecond ſpeech is evidently ſuperior to that of the former one; Sir John having probably been animated by the favourable reception of his firſt effort. His account of the torpedo, and of Mr. Walſh's ingenious and admirable experiments relative to the electrical properties of that extraordinary fiſh, is ſingularly curious. The whole diſcourſe abounds with ancient and modern learning, and exhibits Sir John Pringle's knowledge in natural hiſtory, as well as in medicine, to great advantage. The third time that he was called upon to diſplay his abilities at the delivery of Sir Godfrey's medal, was on an eminently beautiful and important occaſion. This was no leſs than Mr. (now Dr.) Maſkelyne's ſucceſsful attempt completely to eſtabliſh Sir Iſaac Newton's ſyſtem of the univerſe, by his "Obſervations made on the Mountain Schehallien, for finding its Attraction." Sir John Pringle laid hold of this opportunity to give a perſpicuous and accurate relation of the ſeveral hypotheſes of the ancients, with regard to the revolutions of the heavenly bodies, and of the noble diſcoveries with which Copernicus enriched the aſtronomical world. He then traces the progreſs of the grand principle of gravitation down to Sir Iſaac's illuſtrious confirmation of it; to which he adds a conciſe narrative of Meſſrs. Bouguer's and Condamine's experiment at Chimborazo, and of Mr. Maſkelyne's at Schehallien. If any doubts ſtill remained with reſpect to the truth of the Newtonian ſyſtem, they were now totally removed. Sir John Pringle [illegible] particularly ſatiſfied with the ſubject of his f[illegible] being perfectly congenial to his d[illegible] own life had been much employed [illegible] which tended not only to cure, [illegible] of mankind; and it is probable, [illegible] ſhip with Capt. Cook, that he might ſuggeſt to that ſagacious commander ſome of the rules which he followed, in order to preſerve the health of the crew of his Majeſty's ſhip the Reſolution, during her voyage round the world. Whether this was the caſe, or whether the method purſued by the captain to attain ſo ſalutary an end, was the reſult alone of his own reflections, the ſucceſs of it was aſtoniſhing; and this famous voyager ſeemed well entitled to every honour which could be beſtowed. To him the ſociety aſſigned their gold medal, but he was not preſent to receive the honour. He was gone out upon the voyage from which he never returned. In this laſt voyage he continued equally ſucceſsful in maintaining the health of his men. Sir John Pringle, in his next annual diſſertation, had an opportunity of diſplaying his knowledge in a way in which it had not hitherto appeared. The diſcourſe took its riſe from the prize medal's being adjudged to Mr. Mudge, then an eminent ſurgeon at Plymouth, upon account of his valuable paper, containing "Directions for making the beſt Compoſition "for the Metals of Reflecting Teleſcopes, together with a "Deſcription of the Proceſs for grinding, poliſhing, and "giving the great Speculum the true parabolic Form." Sir John hath accurately related a variety of particulars, concerning the invention of reflecting teleſcopes, the ſubſequent improvements of theſe inſtruments, and the ſtate in which Mr. Mudge found them, when he firſt ſet about working them to a greater perfection, till he had truly realized the expectation of Sir Iſaac Newton, who, above an hundred years ago, preſaged that the public would one day poſſeſs a parabolic ſpeculum, not accompliſhed by mathematical rules, but by mechanical devices. Sir John Pringle's ſixth diſcourſe, to which he was led by the aſſignment of the gold medal to Mr. (now Dr.) Hutton, on account of his curious paper, intituled, "The Force of fired Gun-powder, "and the initial Velocity of Cannon-balls, determined by "Experiments," was on the theory of gunnery. Though Sir John had ſo long attended the army, this was probably a ſubject to which he had heretofore paid very little attention. We cannot, however, help admiring with what perſpicuity and judgement he hath ſtated the progreſs that was made, from time to time, in the knowledge of projectiles, and the ſcientific perfection to which his friend Mr. Hutton had carried this knowledge. As Sir John Pringle was not one of thoſe who delighted in war, and in the ſhedding of human blood, he was happy in being able to ſhew that even the ſtudy of artillery might be uſeful to mankind; and, therefore, this is a topic which he hath not forgotten to mention. Here ended our author's diſcourſes upon the delivery of Sir Godfrey Copley's medal. If he had continued to preſide in the chair of the Royal Society, he would, no doubt, have found other occaſions of diſplaying his acquaintance with the hiſtory of philoſophy. But the opportunities which he had of ſignalizing himſelf in this reſpect were important in themſelves, happily varied, and ſufficient to gain him a ſolid and laſting reputation.

Several marks of literary diſtinction, as we have already ſeen, had been conferred upon Sir John Pringle, before he was raiſed to the preſident's chair. But after that event they were beſtowed upon him in great abundance: and, not again to reſume the ſubject, we ſhall here collect them together. Previouſly, however, to theſe honours (excepting his having been choſen a fellow of the Society of Antiquaries of London), he received the laſt promotion that was given him in his medical capacity; which was, his being appointed, Nov. 4, 1774, phyſician extraordinary to his Majeſty. In the year 1776, he was inrolled in the liſt of the members of no leſs than four learned bodies. Theſe were, the Royal Academy of Sciences at Madrid; the Society at Amſterdam, for the Promotion of Agriculture; the Royal Academy of Medical Correſpondence at Paris; and the Imperial Academy of Sciences at St. Peterſburg. The times of Sir John Pringle's election into theſe eminent ſocieties, according to the order in which we have mentioned them, were on the 12th of February, in the month of September, and on the 28th and 29th of December. July 5, 1777, Sir John Pringle was nominated, by his Serene Highneſs the Landgrave of Heſſe, an honorary member of the Society of Antiquaries at Caſſel. In 1778, he ſucceeded the celebrated Linnæus, as one of the foreign members of the Royal Academy of Sciences at Paris. This honour is extended by that illuſtrious body only to eight perſons, on which account it is juſtly eſteemed a moſt eminent mark of diſtinction; and we believe there have been few or no inſtances, wherein it hath been conferred on any other than men of great and acknowledged eminence and reputation. Oct. 11, in the ſame year, our Author was choſen a member of the Medical Society at [illegible]. In the ſucceeding year, March 29, he was elected an honorary member of the Royal Academy of Sciences and Belles Lettres at Naples. The laſt teſtimony of reſpect which was, at this time, beſtowed upon Sir John Pringle, was by his being admitted, in 1781, into the number of the Fellows of the newly erected

Society of Antiquaries at Edinburgh. The particular deſign of the Society is to inveſtigate the hiſtory and antiquities of Scotland: and, from the known characters and literature of the gentlemen who compoſe it, there can be little doubt but that the end they have in view will ſucceſsfully be accompliſhed. Of this there is the greater reaſon to be confident, as we underſtand, with pleaſure, that the deſtruction of the Scottiſh records, by the cruel policy of Edward I. was not ſo univerſal, or ſo general, as hath commonly been ſuppoſed. It was at a late period of life, when Sir John Pringle was in the ſixty-ſixth year of his age, that he was choſen to be preſident of the Royal Society. Conſidering, therefore, the extreme attention that was paid by him to the various and important duties of his office, and the great pains he took in the preparation of his diſcourſes, it was natural to expect that the burthen of his honourable ſtation ſhould grow heavy upon him in a courſe of time. This burthen was increaſed not only by the weight of years, but by the accident of a fall in the area in the back part of his houſe, from which he received conſiderable hurt, and which, in its conſequences, affected his health, and weakened his ſpirits. Such being the ſtate of his body and mind, he began to entertain thoughts of reſigning the preſident's chair. It hath been ſaid likewiſe, and believed, that he was much hurt by the diſputes introduced into the ſociety, concerning the queſtion, whether pointed or blunted electrical conductors are the moſt efficacious in preſerving buildings from the pernicious effects of lightning? Perhaps Sir John Pringle's declining years, and the general ſtate of his health, will form ſufficient reaſons for his reſignation. His intention, however, was diſagreeable to many of his friends, and to many diſtinguiſhed members of the Royal Society. Accordingly, they earneſtly ſolicited him to continue in the chair; but, his reſolution being fixed, he reſigned it at the anniverſary meeting in 1778. Joſeph Banks, Eſq; (now Sir Joſeph Banks) was unanimouſly elected preſident in his room; a gentleman in the prime and vigour of his life, who had eminently diſtinguiſhed himſelf by his acquaintance with natural hiſtory; who had ſailed round the globe, and performed other voyages, in purſuit of that branch of ſcience; who is preparing, at an immenſe expence and labour, the nobleſt and moſt ſplendid botanical work which hath ever been preſented to the public; and who hath amply juſtified the choice that was made of him, by his attention to every part of his duty, and his aſſiduous concern to promote the intereſt and honour of the ſociety. Though Sir John Pringle quitted his particular relation to the Royal Society, and did not attend its meetings ſo conſtantly as he had formerly done, he ſtill retained his literary connections in general. His houſe continued to be the reſort of ingenious and philoſophical men, whether of his own country, or from abroad; and he was frequent in his viſits to his friends. He was held in particular eſteem by eminent and learned foreigners, none of whom came to England without waiting upon him, and paying him the greateſt reſpect. He treated them, in return, with diſtinguiſhed civility and regard. When a number of gentlemen met at his table, foreigners were uſually a part of the company. Sir John Pringle's infirmities increaſing, he hoped that he might receive an advantage from an excurſion to Scotland, and ſpending the ſummer there; which he did in 1780, and principally at Edinburgh. He had probably then formed ſome deſign of fixing his reſidence in that city. However this may have been, he was ſo well pleaſed with a place to which he had been habituated in his younger days, and with the reſpect ſhewn him by his friends, that he purchaſed a houſe there, whither he intended to return in the following ſpring. When he came back to London, in the autumn of the year above mentioned, he ſet about preparing to put his ſcheme in execution. Accordingly, having firſt diſpoſed of the greateſt part of his library, he ſold his houſe in Pall-Mall, in April 1781, and ſome few days after removed to Edinburgh. In this city he was treated, by perſons of all ranks, with every mark of diſtinction. But Edinburgh was not now to him what it had been in early life. The vivacity of ſpirits, which, in the days of youth, ſpreads ſuch a charm on the objects that ſurround us, was fled. Many, if not moſt, of Sir John Pringle's old friends and contemporaries were dead; and, though ſome of them remained, they could not meet together with the ſame ſtrength of conſtitution, the ſame ardour of purſuit, the ſame animation of hope, which they had formerly poſſeſſed. The youn[illegible] of eminence paid him the ſincereſt teſtimonies o[illegible] regard; but it was too late in life for him to f[illegible] and intimate friendſhip. He fou[illegible] the air of Edinburgh too ſharp and cold for h[illegible] been peculiarly ſenſible to the [illegible]ils were exaggerated by hi[illegible], by that reſtleſſneſs of [illegible]ily complaints, he ſtill ho[illegible] a change of place. He [illegible] once more to London, whe[illegible] the beginning of September.

tember. Before Sir John Pringle entirely quitted Edinburgh, he requeſted his friend, Dr. John Hope, to preſent ten volumes, folio, of "Medical and Phyſical Obſervations," in manuſcript, to the Royal College of Phyſicians in that city. This benefaction was conferred on two conditions; firſt, that the obſervations ſhould not be publiſhed; and ſecondly, that they ſhould not be lent out of the library on any pretence whatever. A meeting of the college being ſummoned upon the occaſion, Sir John's donation was accepted with much gratitude, and a reſolution paſſed to comply with the terms on which it was beſtowed. He was, at the ſame time, preparing two other volumes to be given to the univerſity, containing the formulas referred to in his annotations.

Sir John Pringle, upon his arrival at the metropolis, found his ſpirits ſomewhat revived. He was greatly pleaſed with re-viſiting his London friends; and he was received by them with equal cordiality and affection. His Sunday evening converſations were honoured with the attendance of many reſpectable men; and, on the other nights of the week, he had the pleaſure of ſpending a couple of hours with his friends, at a ſociety that had long been eſtabliſhed, and which had met, for ſome time paſt, at Mr. Watſon's, a grocer in the Strand. Sir John's connection with this ſociety, and his conſtant attendance upon it, formed, to the laſt, one of his principal entertainments. The morning was chiefly employed by him in receiving and returning the viſits of his various acquaintance; and he had frequently a ſmall and ſelect party to dine with him at his apartments in King-Street, St. James's Square. All this while, his ſtrength declined with a rapidity which did not permit his friends to hope that his life would long be continued. On Monday evening, Jan. 14, 1782, being with the ſociety at Watſon's, he was ſeized with a fit, from which he never recovered. He was accompanied home by Dr. Saunders, for whom he had the higheſt regard, and in whom he had, in every reſpect, juſtly placed the moſt unreſerved confidence. The doctor afterwards attended him with unwearied aſſiduity, but, to any medical purpoſe, entirely in vain; for he departed this life on the Friday following, being the 18th day of the month, in the [illegible] year of his age; and the account of his death was every where received in a manner which ſhewed the high ſenſe that was entertained of his merit. On the 7th of February, he was interred in St. James's church, with great funeral ſolemnity, and with a very honourable attendance of eminent and reſpectable friends. As a teſtimony of regard to his memory, at the firſt meeting of the College

lege of Phyſicians at Edinburgh, after his deceaſe, all the members appeared in deep mourning.

Sir John Pringle, by long practice, had acquired a handſome fortune, which he diſpoſed of with great prudence and propriety. The bulk of it, as might naturally and reaſonably be expected, he bequeathed to his worthy nephew and heir, Sir James Pringle, of Stichel, Bart. whom he appointed his ſole executor. But the whole was not immediately to come to Sir James; for a ſum equal, we believe, to ſeven hundred pounds a-year, was appropriated to annuities, revertible to that gentleman at the deceaſe of the annuitants. By this means, Sir John exhibited an important proof of his regard and affection for ſeveral of his valuable relations and friends. Sir John Pringle's eminent character as a practical phyſician, as well as a medical author, is ſo well known, and ſo univerſally acknowledged, that an enlargement upon it cannot be neceſſary. In the exerciſe of his profeſſion he was not rapacious; being ready, on various occaſions, to give his advice without pecuniary views. The turn of Sir John Pringle's mind led him chiefly to the love of ſcience, which he built on the firm baſis of fact. With regard to philoſophy in general, he was as averſe to theory, unſupported by experiments, as he was with reſpect to medicine in particular. Lord Bacon was his favourite author; and to the method of inveſtigation recommended by that great man he ſteadily adhered. Such being his intellectual character, it will not be thought ſurprizing that he had a diſlike to Plato. To metaphyſical diſquiſitions he loſt all regard in the latter part of his life; and, though ſome of his moſt valued friends had engaged in diſcuſſions of this kind, with very different views of things, he did not chooſe to revert to the ſtudies of his youth, but contented himſelf with the opinions he had then formed.

Sir John Pringle had not much fondneſs for poetry. He had not even any diſtinguiſhed reliſh for the immortal Shakſpeare: at leaſt, he ſeemed too highly ſenſible of the defects of that illuſtrious bard, to give him the proper degree of eſtimation. Sir John Pringle had not, [illegible] been neglectful of philological enquiries; [illegible] omitted them for a time, he returned to th[illegible] at leaſt, as to endeavour to obtain a m[illegible] knowledge of the Greek tongue, probably with [illegible] underſtanding of the New Teſtament. He paid [illegible] the French language; and [illegible] that he was [illegible] Voltaire's critical writings [illegible] the honour of Sir John's taſte, [illegible]. However juſt that eminent Frenchman's obſervations may have been on ſome ſubjects of criticiſm, the truly ingenious and excellent Mrs. Montagu hath amply ſhewn that he was abſolutely unequal to the taſk of determining concerning the merit of Shakſpeare. Among all his other purſuits, Sir John Pringle never forgot the ſtudy of the Engliſh language. This he regarded as a matter of ſo much conſequence, that he took uncommon pains with reſpect to the ſtyle of his compoſitions; and it cannot be denied, that he excels in perſpicuity, correctneſs, and propriety of expreſſion. Though our author was not fond of poetry, there was a ſiſter art for which he had a great affection, and that was muſic. Of this art he was not merely an admirer, but became ſo far a practitioner in it, as to be a performer on the violoncello, at a weekly concert given by a ſociety of gentlemen at Edinburgh. Beſides a cloſe application to medical and philoſophical ſcience, Sir John Pringle, during the latter part of his life, devoted much time to the ſtudy of divinity. This was with him a very favourite and intereſting object. He correſponded frequently with Michaelis on theological ſubjects; and that celebrated profeſſor addreſſed to him ſome letters on "Daniel's Prophecy of the Seventy Weeks," which Sir John thought worthy of being publiſhed in this country. Accordingly, he was at conſiderable pains, and ſome expence, in the publication, which appeared in 1773, under the following title: "Joannis Davidis Michaelis, Prof. "Ordin. Philoſ. et Soc. Reg. Scient. Goettingenſis Collegæ, Epiſtolæ, de LXX Hebdomadibus Danielis, ad D. "Joannem Pringle, Baronettum: primo privatim miſſæ, "nunc vero utriuſque conſenſu publicè editæ." 8vo. Sir John Pringle was likewiſe a diligent and frequent reader of ſermons, which form ſo valuable a part of Engliſh literature. If, from the intellectual, we paſs on to the moral character of Sir John Pringle, we ſhall find that the ruling feature of it was integrity. By this principle he was uniformly actuated in the whole of his behaviour. All his acquaintance will with one voice agree, that there never was an honeſter man. He was equally diſtinguiſhed for his ſobriety. He told Mr. James Boſwell, that he had never in his life been intoxicated with liquor; which muſt be allowed to have been a very laudable proof of the circumſpection maintained by him, in the variety of company that he had kept, both at home and abroad. In his friendſhips, Sir John Pringle was ardent and ſteady. The intimacies which were formed by him, in the early part of his life at Edinburgh, continued unbroken to

Anecdotes of Bowye
p. 446, 4
Ibid. p. 6

the deceaſe of the gentlemen with whom they were made; and were kept up by a regular correſpondence, and by all the good offices that lay in his power. With relation to Sir John Pringle's external manner of deportment, he paid a very reſpectful attention to thoſe who were honoured with his friendſhip and eſteem, and to ſuch ſtrangers as came to him well recommended. Foreigners, in particular, had great reaſon to be ſatisfied with the uncommon pains which he took to ſhew them every mark of civility and regard. He had, however, at times, ſomewhat of a dryneſs and reſerve in his behaviour, which had the appearance of coldneſs; and this was the caſe, when he was not perfectly pleaſed with the perſons who were introduced to him, or who happened to be in his company. His ſenſe of integrity and dignity would not permit him to adopt that falſe and ſuperficial politeneſs, which treats all men alike, though ever ſo different in point of real eſtimation and merit, with the ſame ſhew of cordiality and kindneſs. He was above aſſuming the profeſſions, without the reality of reſpect. Dr. Johnſon, in his "Life of Pope," has recorded of that poet, that when he wanted to ſleep, he "nodded in company;" and that he once ſlumbered at his own table, while the prince of Wales was talking of poetry. Sir John Pringle had this infirmity, eſpecially in the latter part of his life. Nor is it ſurpriſing, when we conſider that he had for many years been ſo remarkably troubled for want of reſt, that there was ſcarcely a ſingle night in which he did not lie awake for ſeveral hours. On the religious character of Sir John Pringle it will be neceſſary more particularly to enlarge; becauſe, ſuch is the temper of the preſent age, that what is the greateſt glory of any man is often imputed to him as a weakneſs. The principles of piety and virtue, which were early inſtilled into our author by a ſtrict education, do not appear ever to have loſt their influence upon the general conduct of his life. Nevertheleſs, when he travelled abroad in the world, [illegible] the Chriſtian revelation was ſo far unſettled, [illegible] a ſceptic with regard to it, if not a profe[illegible] was [illegible] in the diſpoſition of Sir John [illegible] doubts and difficulties, with re[illegible] high importance. He was to[illegible] to make religion the object of hi[illegible] ed to be an implicit believer, he wa[illegible] being an implicit unbeliever; which [illegible] hers, who reject Chriſtianity with a[illegible] little [illegible] ion, examination, as the moſt determined bigots embrace the abſurdeſt ſyſtem that ever was invented. The reſult of his inveſtigation was, a full conviction of the divine original and authority of the goſpel. The evidence of revelation appeared to him to be ſolid and invincible; and the nature of it to be ſuch as demanded his warmeſt acceptance. Sir John Pringle's literary and other connections were ſo very numerous, that we cannot pretend to enumerate them. Of his acquaintance in England it would not be eaſy to give a detail. If ſuch a detail were attempted, it would include a large number of the moſt worthy and eminent characters, of all profeſſions. His converſation was not confined to medical gentlemen, though his intercourſe with them was very great, but extended to many perſons of rank and conſequence, as well as merit. It would be impoſſible for us to do full juſtice to Sir John Pringle's connexions with foreigners. There were no perſons who viſited England, if they had any taſte for philoſophical ſcience, that were not recommended to him, and did not cultivate his acquaintance. Beſides this, he correſponded with many eminent philoſophers and phyſicians, whom he had never ſeen. Such having been the character and eminence of Sir John Pringle, it was highly proper that his name ſhould be recorded among the worthies of Weſtminſter Abbey. Accordingly, under the direction, and at the expence, of his nephew and heir, a monument has been erected, of which Mr. Nollekens is the ſculptor, and on which an Engliſh inſcription appears. If it had been determined to have had a Latin inſcription, there was one, written by a gentleman of the firſt claſſical knowledge and taſte, which would undoubtedly have had the preference. We ſhall inſert it; and with pleaſure conclude this account of Sir John Pringle with ſo elegant and houourable a teſtimony to his memory [A].

[A] M. S.
Viri egregii JOHANNIS PRINGLE
Baronetti;
Quem exercitus Britannicus,
Celſiſſima Walliæ Principeſſa,
Regina ſereniſſima,
Ipſius denique Regis Majeſtas,
Medicum ſibi comprobavit
Experientiſſimum, ſagacem, ſtrenuum;
Quem, ſtudiis academicis florentem,
Edinburgenſes olim ſui
In cathedra diſciplinæ ethicæ dicata
Adhuc juvenem collocarunt:
Quem poſtea, ætate ac ſcientia provectum,
Primum perhonorifico donavit præmio,
Deinde ad ſummam apud ſe dignitatem evexit
Societas Regia Londinenſis.
Qualis fuerit medendi artifex,
Quali rerum comprehenſione præditus,
Materiem ſuam multiplicem
Quam ſcienter explicuerit et illuſtraverit,
Scripta Viri doctiſſimi teſtentur
Per Europam omnem diſſeminata,
Nec foris minus quam domi nota.
Quâ autem fide et integritate fuerit,
Quam veri tenax et inimicus fraudi,
Quam conſtans Supremi Numinis cultor,
Ii, quibuſcum vixit,
Teſtes ſunto.
Exceſſit e vita, &c.

Bayle's Dict. in voce.

PRIOLO (**Benjamin**), in Latin Priolus, author of an hiſtory of France from the death of Lewis XIII. in 1643 to 1664, was born in 1602. He was deſcended from the Prioli, an illuſtrious family, ſome of which had been doges of Venice. He underwent ſome difficulties from loſing his father and mother, when young; but theſe did not abate his paſſion for learning, which was ſo ſtrong, that he uſed to ſpend whole days and nights at his books. He ſtudied firſt at Orthez, next at Montauban, and afterwards at Leyden; in which laſt city he profited by the lectures of Heinſius and Voſſius. He went to Paris, for the ſake of ſeeing and conſulting Grotius; and afterwards to Padua, where he learned the opinions of Ariſtotle and other ancient philoſophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the houſe of Prioli as one of their relations. He devoted himſelf to the duke of Rohan, then in the Venetian ſervice, and became one of his moſt intimate confidents; but, uncertain what his fate would be after this duke's death, he retired to Geneva, having married, three months before, a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munſter, as a perſon whoſe talents might be of ſervice to him; and Priolo reſided with him a year at Munſter, where he contracted a very intimate friendſhip with Chigi the nuncio, who was afterwards Pope Alexander VII. From Munſter he returned to Geneva, whence he went to France, in order to ſettle at Paris. He ſtayed ſix months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himſelf and his whole family abjured the Proteſtant religion, and immediately received the communion from the hands of the cardinal. However, he was not long eaſy at Paris; for, the civil war breaking out ſoon after, he joined with the malecontents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his eſtate was confiſcated, and his family baniſhed. Being afterwards reſtored to the favour of his ſovereign, he reſolved to lead a private life, and to devote himſelf to ſtudy; it w[illegible] time, and to divert his melancholy, that he wrote [illegible] the leaſt flattery or partiality, his "Hiſtory [illegible] Latin. It has borne ſeveral impreſſions, [illegible] is that of Leipſic, 1686, in 8vo. H[illegible] in negociations, and ſet out in [illegible] affair to [illegible]

Venice; but did not arrive at the end of his journey, being ſeized with an apoplectic fit, of which he died in the archbiſhop's palace at Lyons. He left ſeven children, who, by virtue of his name, and their own accompliſhments and merit, roſe to very flouriſhing circumſtances.

Priolo was a man of great reach and uncommon abilities, as appears from his hiſtory. He abounded in maxims, which, if not always juſt, are often diverting. "Man," he uſed to ſay, "poſſeſſes but three things, the ſoul, body, "and wealth; and theſe are continually expoſed to three "ſorts of enſnaring attacks or ambuſcades: the ſoul to that "of divines, the body to that of phyſicians, and wealth to "that of counſellors and lawyers."

PRIOR (MATTHEW), an eminent Engliſh poet and ſtateſman, was the ſon of Mr. George Prior, a joiner and citizen of London; and was born there the 21ſt of July, 1664. His father dying while he was very young, left him to the care of an uncle, a vintner near Charing-Croſs, who diſcharged the truſt repoſed in him with a tenderneſs truly paternal, and at a proper age ſent him to Weſtminſter ſchool, where he diſtinguiſhed himſelf to great advantage. He was afterwards taken home by his uncle, in order to be bred to his trade: however, at leiſure hours, he purſued the ſtudy of the claſſics, on which account he was ſoon taken notice of by the polite company who reſorted to his uncle's houſe. It happened one day, that the earl of Dorſet and other gentlemen, being at this tavern, the diſcourſe turned upon a paſſage in an ode of Horace, who was Prior's favourite author; and the company being divided in their ſentiments, one of the gentlemen ſaid, "I find we are not like "to agree in our criticiſms: but, if I am not miſtaken, "there is a young fellow in the houſe, who is able to ſet us "all right." Upon which he named Matt. Prior, who being called in, gave the company the ſatisfaction they wanted.

Memoirs of Mr. Prior by Sam. Humphreys, Eſq; prefixed to the 3d vol. of Prior's Poems, Lond. 1733. —General Dictionary.

Lord Dorſet, exceedingly ſtruck with his ingenuity and learning, from that moment determined to remove him from the ſtation he was in, to one more ſuitable to his fine parts and accompliſhments; and accordingly procured him to be ſent, in 1682, to St. John's College in Cambridge, where he proceeded B. A. in 1686, and was ſhortly after choſen fellow. During his reſidence in the univerſity, he contracted an intimate friendſhip with Charles Montague of Trinity College, afterwards earl of Halifax: and Mr. Dryden having publiſhed, in 1686, his poem called "The Hind and the

"Panther," our Poet joined with Mr. Montague in writing that humorous piece, intituled, "The Hind and the "Panther tranſverſed to the ſtory of the Country-Mouſe "and the City-Mouſe," which was publiſhed in 1687. Upon the Revolution, he was brought to court by his great patron the earl of Dorſet; and by his intereſt introduced to buſineſs, for which, as well as for poetry, of which he had already given noble ſpecimens, he was well formed. In 1690, he was made ſecretary to the plenipotentiaries in the congreſs at the Hague; and acquitted himſelf ſo much to the ſatisfaction of king William, that, in the reſolution to keep him near his perſon, he appointed him a gentleman of his bedchamber. This ſituation afforded him leiſure to indulge his genius for poetry; and he then compoſed ſeveral of his poems. He was again employed as ſecretary to the Engliſh negociations at the treaty of Ryſwick, in 1697, having been nominated the ſame year principal ſecretary of ſtate in Ireland. In 1698, he went ſecretary to the embaſſy in France; in which poſt he continued during the ſucceſſive embaſſies of the earls of Portland and Jerſey. While he was in France, one of the officers of the king's houſhold, ſhewing him the royal apartments and curioſities of Verſailles, and among them the paintings of Le Brun, in which the victories of Lewis XIV. are deſcribed, aſked him, whether king William's actions were to be ſeen alſo in his palace? "No," anſwered the Engliſh ſecretary, "the monuments of "my maſter's actions are to be ſeen every where but in his "own houſe."

In 1699, he went to king William at Loo in Holland, whence, after a long and particular audience with his majeſty, he departed by way of the Hague for England, and immediately was made under-ſecretary in the office of the earl of Jerſey. In a few days, being a great favourite with the French king, he was ordered back to Paris, to aſſiſt the ambaſſador in the affair of the partition-treaty; and, having diſpatched the buſineſs to the ſatisfaction of both ſovereigns, returned with great quickneſs to London. The ſame year, he printed his celebrated poem, called, "Carmen Sæculare." In 1700, he was appointed one of the lords commiſſioners of trade and plantations, upon the reſignation of Mr. Locke; and was elected a repreſent[illegible] for Eaſt-Grinſtead in Suſſex, in the new parl[illegible] where he voted for impeaching the ſever[illegible] adviſing the partition-treaty.

Upon the ſucceſs of the war with France, after the acceſſion of queen Anne, Mr. Prior exerted his poetical talent in honour of his country: firſt, in his “Letter to Mr. Boileau, “on the victory at Blenheim, in 1704;” and again, in his “Ode on the glorious Succeſs of her Majeſty's Arms, in “1706 [A].” Yet he afterwards concurred with thoſe who ſtrove for a peace; and, in 1711, when the queen determined to treat with France, was pitched upon to carry her majeſty's demands. For this purpoſe, he was appointed plenipotentiary to that court; having been made one of the commiſſioners of the cuſtoms juſt before. He was much employed, and intimately concerned, in the buſineſs of the peace; and, after returning, was ſent again to France in Auguſt 1712, to accommodate ſuch matters as then remained unſettled in the congreſs at Utrecht. From the end

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[A] An excellent letter to Mr. Prior, on this Ode, from the pious Mr. Nelſon, is preſerved in the “Anecdotes of Bowyer,” p. 4. whence we ſhall take the liberty of making a ſhort extract:

“Dear Sir, *Cranford, July* 20.

“I have been ſo agreeably entertained in my retirement at this place with the beauties of your charming Muſe, that mere ſenſe of gratitude for the pleaſure I have enjoyed conſtrains me to pay my acknowledgements to the maſterly hand that adminiſtered it. And indeed, I muſt own, the banquet is ſo elegantly prepared, that at the ſame time that it raiſes my admiration, it gratifies and ſatisfies my appetite to the full; and yet I can return it with freſh guſto: for *decies repetita placebit*. Our age is moſt certainly happy in this, that, when our countrymen fight with ſo much bravery, we have a conſummate Poet, that ſecures their hardy deeds from oblivion, and places their battles in eternal light. You obſerve a decency throughout your whole Ode, which is the effect of your true good ſenſe, that when with a liberal hand you beſtow your incenſe upon our great General, it ſtill riſes in thicker clouds towards her who made his arms her choice. I could wiſh our Pulpit Orators underſtood the ſame decorum; and then all their particular praiſes would have had a relation to their main ſubject. Without the bias of friendſhip, I may venture to ſay you have improved thoſe hints you have borrowed from Horace; and, were I as well acquainted with Spenſer, I believe I ſhould have reaſon to make the ſame judgement in reference to your ſtyle. I am ſure, whatever his is, your imagination is warm, and your expreſſions noble and majeſtic; and yet they never carry you out of ſight; but you are always pleaſed to be intelligible. I thought it friendly to acquaint you how much I ſhare in your glorious ſucceſs, and that the ſhort journey you have made to Parnaſſus turns ſo much to your ſolid reputation. I had almoſt forgot to do juſtice to thoſe admirable materials you have provided for erecting a column to perpetuate the queen's glory to future generations; and yet it ſtruck me with particular pleaſure, from that knowledge I have of thoſe monuments that have been raiſed to the two emperors you mention. It is a great misfortune that we have no eminent ſculptor that can execute what you have ſo maſterly deſigned. Such a work would make London exceed Rome in a monumental pillar, as much as it does already outdo her in trade and commerce. But we will glory that it ſtands fixt in your verſes; where lateſt times may read Anna's immortal fame.”

of this month, he had the appointments and authority of an ambaſſador; and ſo continued as long as queen Anne lived. He remained at Paris alſo in the character of a public miniſter, ſome months after the acceſſion of George I. and then was ſucceeded by the earl of Stair. The great change, which happened in the public affairs at that time, occaſioned Mr. Prior to be detained in France; and upon his arrival in England, March 25, 1715, he was immediately taken up by an order of the houſe of commons, and ſoon after examined by a committee of the privy council. June 10, Robert Walpole, Eſq; moved the houſe for an impeachment againſt him; and on the 17th, Mr. Prior was ordered into cloſe cuſtody, and no perſon admitted to ſee him without leave of the ſpeaker. In 1717, an act of Grace paſſed, but he was one of the perſons excepted out of it; however, at the cloſe of the year, he was diſcharged from his confinement.

He ſpent the remainder of his days, retired from buſineſs, at Down-Hall, a ſmall villa, in the county of Eſſex. Having finiſhed his "Solomon, on the Vanity of the World," he made a collection of all his poems, and publiſhed them in one volume folio, with an elegant dedication to the preſent duke of Dorſet. Some time after, he formed a deſign of writing an "Hiſtory of his own Time;" but had made very little progreſs in it, when a lingering fever carried him off, Sept. 18, 1721, in his 58th year. He died at Wimple, a ſeat of the earl of Oxford, not far from Cambridge; and his corpſe was interred in Weſtminſter-Abbey, where a monument was erected at his own charge, 500l. having been ſet apart by him for that purpoſe, and an inſcription put upon it, written by Dr. Robert Freind, maſter of Weſtminſter-ſchool. After his death, more of his poems were publiſhed; and ſince came out, in 1740, "The Hiſtory "of his own Time, compiled from his original Manu"ſcripts;" a piece little worthy of him, and undoubtedly little of it his.

It ſhould be remembered, that he was concerned in ſome of the firſt papers of "The Examiner;" and was ſuppoſed to be the author of a criticiſm in it, upon a poem of Dr. Garth to the earl of Godolphin: which criticiſm expoſed him to the ſeverity of Mr. Addiſon, in the firſt number of his "Whig-Examiner."

Mr. Prior, notwithſtanding [illegible] and lucrative employments he had poſ[illegible] of St. John's College in Cambridg[illegible] that a fellowſhip was too trifling a [illegible] and even [illegible] improper for his character: but he replied, that "every thing "he had beſides was precarious, and when all failed, that "would be bread and cheeſe; on which account he did not "mean to part with it." However, to make the ſociety ſome amends for this humour, he left them books to the value of 200l. to be choſen by them out of his Library; and alſo his picture done by La Belle in France, which had been a preſent to him from Lewis XIV.

The works of this writer having been very inaccurately and imperfectly publiſhed; Mr. Thomas Evans, bookſeller, undertook to give a new edition of this eaſy natural poet; and hearing that the preſent dowager dutcheſs of Portland was poſſeſſed of ſome manuſcript poems of Mr. Prior [B], he applied to his friend Mr. Garrick, for his intereſt with her Grace, to obtain her permiſſion to finiſh his edition with the unpubliſhed poems of Prior. Mr. Garrick, with that friendſhip and zeal for literature which marked his character, immediately wrote the following letter to her grace:

"Madam, *Adelphi, Oct.* 9, 1776.

"Mr. Evans, a bookſeller of great credit in my neighbourhood, is going to publiſh a very neat and correct edition of the works of Mr. Prior in two volumes octavo. "He has heard that your Grace is poſſeſſed of ſome remains "in manuſcript of that charming Poet; and he has flattered "me with a notion that I might without offence declare the "great deſire he has to complete his edition. I ſhould be "very ſorry and even repent my willingneſs to ſerve this "worthy bookſeller, if there ſhould be the leaſt impropriety "in the requeſt.

"I have often been indulged with your Grace's partiality "to me; and if I may now hope for your pardon for this "addreſs, though it ſhould be made without ſucceſs, I ſhall "ſtill think myſelf greatly honoured and obliged. I am, "madam, your Grace's moſt obedient, and moſt humble "ſervant,

"D. GARRICK.

"Mrs. Garrick begs that her duty may be preſented "with mine."

Her Grace wrote in reply to Mr. Garrick, "That ſhe "had ſome unpubliſhed poems of Prior's, but would not, in "juſtice to his memory, take on herſelf to decide whether

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[B] Of which a ſpecimen may be ſeen in Nichols's "Select Collection of "Poems," vol. I. p. [illegible].

"they were fit for the public; but that, if Mr. Garrick "would meet Mr. Burke at her houſe at Bulſtrode, ſhe "would ſubmit the poems to their deciſion." Mr. Garrick's many avocations, and ſubſequent death, prevented the meeting taking place, and Mr. Evans was conſtrained to publiſh his edition without the manuſcripts, which yet remain inedited; but which, it is to be hoped, will, at ſome future period, be given to the public [c].

Gent. Mag. May 1784.

[c] Theſe particulars were communicated to the editor of this work, by Mr. Evans, not many days before his death, which happened April 30, 1784: He was much beloved, reſpected, and eſteemed by his numerous acquaintance, friends, and relations; by the latter (particularly by a widow and an infant ſon) for his affectionate regard; by his friends for his readineſs and activity in their ſervice; and by his acquaintance for the pleaſantneſs of his converſation, and his entertaining manner of diſplaying his wit and humour, of both of which he poſſeſſed a more than ordinary portion to the cloſe of his exiſtence; even that "laſt ſolemn act of a man's life," his will, containing an example of it: after directing that his funeral ſhould be in a very plain manner, he could not refrain from adding, that "it would be "ridiculous to make a coxcomb of a "GRAVE man." Few perſons in the middling rank of life had their company more courted by thoſe who had the pleaſure of knowing them, becauſe few have been more ſucceſsful in their "flaſhes of merriment," or have more frequently "ſet the table in a roar;" and there are not many to whom the public have been more obliged for a right uſe of their profeſſional powers. Mr. Evans (who ſerved his apprenticeſhip with Mr Marſh, a bookſeller of reputation in Round-court, and at Charing-croſs) had naturally a taſte and a love for literature; and, as far as prudence would permit, endeavoured to render his private propenſity the ſource of public advantage, and public ornament. Hence he favoured the world with elegant editions of complete collections of the works of ſome very eminent poets, and engaged in a great number of publications that tended to reſcue merit from oblivion, and to do honour to the literary [illegible]racter of his country. Among theſe we ſhall only mention ſuch as we remember to have ſeen with his name ſubſcribed to the dedications: 1. Four volumes of "Old Ballads" to the Duke of Northumberland. 2. "Cardinal De Retz's Memoirs," to Mr. Stackpole. 3. "Nicolſon's Hiſtorical Library," to the Marquis of Rockingham. 4. "Savage's Works," to Mr. Harris. 5. "Buckingham's "Works," to Mr. Garrick, 1775. 6. "Shakeſpeare's Poems," to Mr. Foote. 7. "Rabelais's Works," to Sir John Elliott. 8. "Prior's Works," to Mr. Sheridan. 9. "Goldſmith's "Works," to Sir Joſhua Reynolds. 10. "Hiſtory of Wales," to Sir. W. W. Wynne. The exact dates, not having the books at hand, we cannot immediately recollect; he regularly told the friend who communicates part of this article, that he would give him a complete liſt of his own publications, and as regularly forgot it; and this was one of the ſubjects of the laſt laugh they had together. We owe to him alſo the republication of Peck's "De"ſiderata Curioſa, 1779," 2 vols. 4to; in an advertiſement to which, he announced an intention of reprinting by ſubſcription that ſcarce and valuable book the "Notitia Monaſtica" of Bp. Tanner, a work which, we are happy to underſtand, is now actually printing at Cambridge, under the patronage of the Univerſity and of Dr. Tanner the biſhop's ſon, and under the reviſion of the learned and induſtrious Mr. Naſmith. As an individual, Mr. Evans had his imperfections in common with the reſt of mankind: but thoſe [illegible] him beſt will feel a [illegible] longer any of his [illegible] the ſubject of [illegible] ſerve to bring [illegible] much his [illegible] his many [illegible]

ſubſtantial good qualities. The following characteriſtic lines were written, by way of epitaph, by a friend who intimately knew and conſequently eſteemed him.

"Cropt by th' untimely hand of Death, here lies,
If "Life's a Jeſt," one who was truly wiſe:
If cares were jeſts, its jeſts were all his care,
'Till life and jeſt diſpers'd in empty air.
Then take this ſigh, thou poor departed ſhade!
For all the pleaſantries thy life diſplay'd:
Alas! 'tis all that's now in friendſhip's power;
The ſad exchange for many a cheerful hour."

Fabric. Bibl. Latin.

Præfat. in lib. II. Elegant.

In Valeſianis.

PRISCIANUS, an eminent grammarian of antiquity, who was born at Cæſarea, and afterwards went to Conſtantinople; where he taught the principles of his art, and was in higheſt repute about the year 525. Donatus, Servius, and Priſcian, are called triumviri in Re Grammatica, by Laurentius Valla; who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin tongue, are fit to be mentioned with them. Priſcian compoſed a work "De Arte Grammatica," which was firſt printed by Aldus, at Venice, in 1476: it is addreſſed to Julianus, not the emperor, as ſome have erroneouſly ſuppoſed, but the conſul. He wrote a book "De Naturalibus Quæſtionibus," which he dedicated to Choſroes, king of the Perſians. He tranſlated "Dionyſius's Deſcription of the World," into Latin verſe: it is printed with the edition of that author, at Oxford 1697, in 8vo. Some have pretended, that this grammarian was firſt a Chriſtian, and afterwards a Pagan: but there is no foundation for this opinion. Hadrianus Valeſius relates, that his name, in a very ancient and correct manuſcript, is written Præſcianus. A perſon, who writes falſe Latin, is proverbially ſaid "to break Priſcian's head."

Fabric. Bibl. Græc. v. 8.

PROCLUS, an eminent philoſopher among the later Platoniſts, was born at Conſtantinople in the year 410, of parents who were both able and willing to provide for his inſtruction in all the various branches of learning and knowledge. He was firſt ſent to Xanthus, a city of Lycia, to learn grammar; thence to Alexandria, where he was under the beſt maſters in rhetoric, philoſophy, and mathematics; and from Alexandria he removed to Athens, where he heard the younger Plutarch and Syrian, both of them celebrated philoſophers. He ſucceeded the laſt in the rectorſhip of the Platonic-ſchool at Athens; where he died in 485. Marinus of Naples, who was his ſucceſſor in the ſchool, wrote his life; the firſt perfect copy of which was publiſhed, with a Latin verſion and notes, by Fabricius, Hamburgh, 1700, 4

4to, and afterwards ſubjoined to his "Bibliotheca Latina, "1703," 8vo.

He wrote a vaſt number of works in various ways; many of which are loſt, ſome are publiſhed, and a few remain ſtill in manuſcript only. Of the publiſhed, there are four very elegant hymns; one to the "Sun," two to "Venus," and one to the "Muſes." There are "Commentaries upon ſe-"veral pieces of Plato," upon the four books of Claudius Ptolemæus "De judiciis Aſtrorum," upon the firſt book of "Euclid's Elements," and upon Heſiod's "Opera & Dies." There are alſo works of Proclus upon philoſophical and aſtronomical ſubjects; particularly the piece "De Sphæra," which was publiſhed 1620, 4to, by Bainbridge, the Savilian profeſſor of aſtronomy at Oxford. Laſtly, we muſt not forget to mention his "Argumenta XVIII. adverſus Chriſtia-"nos;" which, though the learned Cave ſuppoſed to be loſt, is ſtill extant. Hiſt. Literar. v. 1. Cave, concluding too much from the title of this piece, and from what Suidas ſays of Proclus, was led to rank him with Celſus, Julian, Porphyry, as a profeſſed and bitter adverſary of Chriſtianity: whereas Proclus only attacks the Chriſtians upon this ſingle dogma, "whether the "world be eternal?" the affirmative of which he attempts to prove againſt them by theſe eighteen arguments. Joannes Philoponus refuted theſe arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin verſions.

The character of Proclus is that of all the later Platoniſts, who were in truth much greater enthuſiaſts and madmen, than the Chriſtians their contemporaries, whom they repreſented in this light. Proclus was not reckoned quite orthodox by his order: he did not adhere ſo religiouſly, as Julian and Porphyry, to the doctrines and principles of his maſter: Intellectual Syſtem, p. 306. "he had," ſays Cudworth, "ſome peculiar fancies and "whimſies of his own, and was indeed a confounder of the "Platonic theology, and a mingler of much unintelligible "ſtuff with it."

Fabric. Bibl. Græc. v. 6. —Voſſius de Græc. Hiſt. Mothe le Vayerr Jugemens ſur les Hiſtoriens, &c. PROCOPIUS, an ancient Greek hiſtorian, was born at Cæſarea in Paleſtine, whence he came to Conſtantinople in the time of the emperor Anaſtaſius; whoſe eſteem he obtained, as well as that of J[illegible] and Juſtinian. His profeſſion was that of a r[illegible] of cauſes. He was advanced to be ſecret[illegible] attended that renowned general in th[illegible] Afric, and

Italy. He afterwards was admitted into the ſenate, and became prefect or governor of the city at Conſtantinople: where he ſeems to have died, ſomewhat above ſixty. He is not a contemptible hiſtorian among the Byzantines. His hiſtory contains eight books: two of the Perſian war, which are epitomized by Photius, in the 63d chapter of his "Bibliotheca;" two, of the wars of the Vandals; and four, of that of the Goths: of all which there is a kind of abridgement, in the preface of Agathias, who began his hiſtory where Procopius left off. Beſides theſe eight books, Suidas mentions a ninth, which comprehends matters not before publiſhed, and is therefore called his ανεκδοτα, or inedita. Voſſius thought that this book was loſt; but it has ſince been publiſhed, and gone through many editions. Many learned men have been of opinion, that this is a ſpurious work, and falſely aſcribed to Procopius; and cannot be perſuaded, that he, who in the eight books repreſented Juſtinian, Theodora, and Beliſarius in a very advantageous light, ſhould in this ninth have made ſuch a collection of particulars in their disfavour, as amounts to nothing leſs than an invective; and Le Vayer was ſo ſenſibly affected with this argument, that he declares all Procopius's hiſtory to be ridiculous, if ever ſo little credit be given to the calumnies of this piece. Fabricius, however, ſees no reaſon, why this ſecret hiſtory may not have been written by Procopius; and he produces ſeveral examples, and that of Cicero amongſt them, to ſhew that nothing has been more uſual, than for writers to allow themſelves a certain ſatirical way of treating things and perſons in theſe private pieces, and very different from the manner they would uſe, in what was deſigned for public reading. There is another work of Procopius, ſtill extant, intituled "Κτισματα, ſive de ædificiis conditis vel "reſtauratis auſpicio Juſtiniani Imperatoris libri vi." which, with his eight books of hiſtory, were firſt publiſhed in Greek by Hoeſchelius in 1607; for the book of anecdotes, though publiſhed in 1624, was not added to theſe, till the edition of Paris 1662, in folio, when they were all accompanied with Latin verſions.

Epiſt. ad Attic. ii. 6. & xiv. 17.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: ſome contending that he was an Heathen, ſome that he was a Chriſtian, and ſome that he was both Heathen and Chriſtian: of which laſt opinion was our learned Cave. Le Vayer declares for the Paganiſm of Procopius, and quotes the following paſſage from his firſt book of the "Wars with the Goths;" which, he ſays,

Hiſt. Lit. vol. i.

ſays, is ſufficient to undeceive thoſe who conſidered him as a Chriſtian hiſtorian. "I will not trouble myſelf," ſays he, ſpeaking of the different opinions of Chriſtians, "to relate "the ſubject of ſuch controverſies, although it is not un- "known to me; becauſe I hold it a vain deſire to compre- "hend the divine nature, and underſtand what God is. Hu- "man wit knows not the things here below: how then can "it be ſatisfied in the ſearch after divinity? I omit there- "fore ſuch vain matter, and which only the credulity of man "cauſes to be reſpected: content with acknowledging, that "there is one God full of bounty, who governs us, and "whoſe power ſtretches over the univerſe. Let every one "therefore believe what he thinks fit, whether he be a prieſt "and tied to divine worſhip, or a man of a private and ſe- "cular condition." Fabricius ſees nothing in this inconſiſt- ent with the ſoundneſs of Chriſtian belief, and therefore is not moved by this declaration, which appeared ſo deciſive to Le Vayer and other learned men, to think at all amiſs of Procopius's Chriſtianity. This, however, whatever the real caſe may be, ſeems to have been allowed on all ſides, that Procopius was at leaſt a Chriſtian by name and profeſſion; and that, if his private perſuaſion was not with Chriſtians, he conformed to the public worſhip, in order to be well with the emperor Juſtinian.

As an hiſtorian, he deſerves an attentive reading; and eſpecially on this account, that he has written of things, which he knew with great exactneſs. Suidas, after he had given him the ſurname of Illuſtrious, calls him rhetorician and ſophiſter; as indeed he ſeems to have been too much for an hiſtorian. He is copious; but his copiouſneſs is rather Aſiatic than Athenian, and has in it more of ſuperfluity than true ornament.—It may not be improper to mention, that Grotius made a Latin verſion of Procopius's two books of the wars with the Vandals, and of the four books of the wars with the Goths: a good edition of which was publiſhed at Amſterdam in 1655, 8vo.

PROKOPOVITCH. See THEOPHANES.

Fabricii Bibl. Latin.—Cruſius's Lives of the Roman poets.

PROPERTIUS (SEXTUS AURELIUS), an ancient Roman poet, was born at Mevania, a town in Umbria; as we learn from his own writings. Some ſay, his father was a knight, and a man of conſiderable authority; who, ſiding with Lucius Antonius upon [illegible] Peruſium, was made priſoner and ſlain, by [illegible] at the altar erected to Julius Cæſar: when his eſtate was forfeited of courſe. This muſt have happened when our poet was very young; and he alludes to it pretty manifeſtly in one of his elegies, where he laments the ruin of his family, in that early ſeaſon of his life. His wit and learning ſoon recommended him to the patronage of Mæcenas and Gallus; and among the poets of his time, he was very intimate with Ovid and Tibullus. Ovid was often preſent at his friend's rehearſals: Lib. ii. Eleg. 25.

"Sæpe ſuos ſolitus recitare Propertius ignes,
"Jure ſodalitii qui mihi junctus erat."

We have no accounts of the circumſtances of his life, or the manner of his death: only he mentions his taking a journey to Athens, probably in company with his patron Mæcenas, who attended Auguſtus in his progreſs through Greece. It is certain he died young, thoſe that make him live the longeſt carrying his age no higher than forty-one: and from the lines of Ovid juſt quoted, we find he had then been dead ſome time. His birth happened but a few years before Ovid's, who was born about the year of Rome 710: and Lucius Antonius was defeated in 714, when Propertius was very young: not to mention, that the

"Jure ſodalitii qui mihi junctus erat,"

properly expreſſes that familiarity, which may be ſuppoſed between perſons nearly of the ſame age. His miſtreſs Hoſtia, whom he celebrates under the name of Cynthia, is his conſtant theme; and Martial ſays, ſhe and the poet were equally beholden to each other: ſhe, for being immortalized in his writings; he, for being animated by her with that noble paſſion, which made him write ſo well.

"Cynthia, facundi carmen juvenile Propertî,
"Accepit famam, nec minus illa dedit."

He had a houſe at Rome on the Eſquiline hill.

The great object of his imitation was Callimachus: Mimnermus and Philates were two others, whom he likewiſe admired and followed in his elegies. Quintilian tells us, that Propertius diſputed the prize with Tibullus, among the Critics of his time: and the younger Pliny, ſpeaking of Paſſienus, an eminent and learned elegiac poet of his acquaintance, Juſt. Orator. Lib. x. c. 1.

quaintance, ſays, that this talent was hereditary and natural; for that he was a deſcendant and countryman of Propertius. Epiſt. 15. Lib. vi. If Propertius was inferior to Tibullus and Ovid, which however is not clear, it muſt be remembered, that he gave the firſt ſpecimen of this way of writing; and that the others had the advantage of improving upon him. In the mean time, without attempting to ſettle the degrees, where all are excellent, nothing can be more pure, more elegant, more correct, than the poetry of Propertius: and this is allowed by all the ancients and all the moderns.

He is printed with almoſt all the editions of Tibullus and Catullus: but the beſt edition is that, which was given ſeparately of him by Janus Brouckhuſius at Amſterdam, 1702, in 4to, and again in 1714, 4to, "cum curis "ſecundis ejuſdem."

PROTOGENES, the famous ancient painter, was a native of Caunas, a city of Caria, ſubject to the Rhodians. Who was his father or his mother, is not known; but it is probable enough he had no other maſter than the public pieces that he ſaw; and perhaps his parents, being poor, could not be at any ſuch expence for his education in the art, as was cuſtomary at that time. It is certain he was obliged at firſt to paint ſhips for his livelihood: but his ambition was not to be rich; his aim being ſolely to be maſter of his profeſſion. He finiſhed his pictures with too great care: Apelles ſaid of him, he knew not when he had done well. The fineſt of his pieces was the picture of Jaliſus, mentioned by ſeveral authors, without giving any deſcription of it, or telling us who this Jaliſus was: ſome perſons ſuppoſe him to have been a famous hunter, and the founder of Rhodes. For ſeven years that Protogenes worked on this picture, all his food was lupines mixed with a little water, which ſerved him both for meat and drink [A]. He was of opinion that this ſimple and light nouriſhment would leave him the freedom of his fancy. Apelles was ſo ſtruck with admiration of this piece, that he could not ſpeak a word; having no expreſſion to anſwer the idea. It was this ſame picture that ſaved the city of Rhodes, when beſieged by king

[A] After ſeven years ſpent upon it, he remained ſtill chagrined, becauſe, having repreſented in it a dog panting and out of breath, he was not able to draw the foam at his mouth; which vexed him to ſuch a degree, that he threw his ſponge againſt it in order to efface it, and this luckily produced by chance what his art could not effect. The ſame good luck, it is ſaid, happened to Neocles the painter, with the foam of a horſe.

Demetrius; for, not being able to attack it but on that ſide where Protogenes worked, he choſe rather to abandon his hopes of conqueſt, than to deſtroy ſo fine a piece as that of Jaliſus.

Every body knows the ſtory of the conteſt between Protogenes and Apelles. This latter, hearing of the reputation of Protogenes, went to Rhodes on purpoſe to ſee his works. On his arrival there, he found in the houſe nobody but an old woman: who, aſking his name, he anſwered, "I am "going to write it upon the canvas that lies here;" and, taking his pencil with colour on it, deſigned ſomething with extreme delicacy. Protogenes coming home, the old woman told him what had paſſed, and ſhewed him the canvaſs; who, then attentively obſerving the beauty of the lines, ſaid it was certainly Apelles that had been there, being aſſured that no one elſe was able to draw any thing ſo fine. Then taking another colour, he drew on thoſe lines an outline more correct and more delicate; after which he went out again, bidding the old woman ſhew that to the perſon who had been there, if he returned, and tell him, that was the man he enquired for. Apelles returning, and being aſhamed to ſee himſelf outdone, takes a third colour; and, among the lines that had been drawn, lays ſome with ſo much judgement, and ſo wonderfully fine, that it took in all the ſubtlety of the art. Protogenes ſaw theſe in his turn; and, confeſſing that he could not do better, gave over the diſpute, and ran in haſte to find out Apelles.

Pliny, who tells this ſtory, ſays he ſaw this piece of canvas, before it was conſumed in the fire which burnt down the emperor's palace; that there was nothing upon it, but ſome lines, which could ſcarce be diſtinguiſhed; and yet this fragment was more valued than any of the pictures among which it was placed. The ſame author goes on to relate, that Apelles aſking this rival what price he had for his pictures, and Protogenes naming an inconſiderable ſum, according to the ſad fortune of thoſe who are obliged to work for their bread; Apelles, concerned at the injuſtice done to the beauty of his productions, gave him fifty talents [B] for one picture only, declaring publickly, that he would make it paſs and ſell it for his own. This generoſity opened the eyes of the Rhodians as to the merit of Protogenes, and made them get

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[B] Equivalent to 10,000 l. ſterling, a ſum large enough to be incredible, were we not told that Apelles had twice as much for his own pieces. Pliny.

the picture Apelles had bought out of his hands, paying down a much greater price for it than he had given.

Pliny alſo informs us that Protogenes was a ſculptor as well as a painter. He flouriſhed about the 118th Olympiad, and 308 years before Chriſt. Quintilian, obſerving the talents of ſix famous painters, ſays, Protogenes excelled in exactneſs, Pamphilus and Melanthus in the diſpoſition, Antiphilus in eaſineſs, Theon the Samian in fruitfulneſs of ideas, and Apelles in grace and ingenious conceptions.

Bayle's Dict. in voce.—Du Pin. Cave, Tillemont, &c.

PRUDENTIUS (QUINTUS AURELIUS), an ancient Chriſtian poet, was born in Spain in the year 348; but whether he was a native of Calahorra, Saragoſſa, or ſome other city of that country, is diſputed. He was brought up a lawyer; and, being called to the bar, was afterwards made a judge in two conſiderable towns. Then he was promoted by the emperor Honorius to a very high office; but not to the conſulate, as ſome have falſely imagined. He was fifty-ſeven, before he reſolved to mind the things relating to his ſalvation; and then he began to employ his Muſe upon holy ſubjects. His poetry is not extraordinary, and ſhews more of religious zeal, than of either genius or art. He often uſeth harſh expreſſions, not reconcileable to pure Latinity: and he is often guilty of falſe quantity. His poetical works, to which he chiefly gave Greek titles, are, "Pſychomachia, or The Combat of the Soul;" "Cathemerinon, or Poems concerning each Day's Duty;" "Περι ϛηφανων, or Hymns in Praiſe of Martyrs;" "Apotheoſis, or Treatiſes upon Divine Subjects, againſt Jews, Infidels and Heretics;" "Hamartigenia, or Concerning Original Sin, againſt Marcion;" "Two Books againſt Symmachus;" "Diptychon, or Some Hiſtories of the Old and New Teſtament in Diſtichs." The two books againſt Symmachus oppoſe idolatry. In the firſt, is ſhewn the original and baſeneſs of falſe deities, with an account of the converſion of the city of Rome: in the ſecond, the petition, which Symmachus preſented to the emperors, to obtain the re-eſtabliſhment of the Altar of Victory, and other ceremonies of the Pagan religion, is anſwered. Theſe books were written before the victory gained over Radagaiſus in 405, and after that which Stilicho won over Alaric near Pollentia in 402: for he mentions the latter, and ſays nothing of the former, though his ſubject required it.

The time of Prudentius's death is not mentioned. His works were publiſhed by Aldus at Venice in 1502, 4to. and that edition has been followed by many others. A Variorum edition was publiſhed by Weitzius at Hanau in 1613: another, with the notes and corrections of Nicholas Heinſius, at Amſterdam, in 1667, 12mo. neatly printed by Daniel Elzevir: and laſtly, another “In uſum Delphini,” by father Chamillard, at Paris, 1687, 4to.

Athen. Oxon. v. ii. —General Dictionary.

PRYNNE (William), an eminent Engliſh lawyer, who was much diſtinguiſhed in the civil commotions under Charles I. was born at Swainſwick, Somerſetſhire, in 1600; and educated at a grammar-ſchool in the city of Bath. He became a commoner of Oriel College, Oxford, in 1616; and, after taking a bachelor of arts degree in 1620, removed to Lincoln's-Inn, where he ſtudied the law, and was made ſucceſſively barriſter, bencher, and reader. At his firſt coming to that Inn, he was a great admirer and follower of Dr. John Preſton, an eminent Puritan, who was lecturer there; and he publiſhed ſeveral books againſt what he thought the enormities of the age, and concerning the doctrine and diſcipline of the church. His “Hiſtriomaſtix,” which came out in 1632, giving great offence to the court, he was committed priſoner to the Tower of London; and, in 1633, ſentenced by the ſtar-chamber, to be fined 5000l. to the king, expelled the univerſity of Oxford and Lincoln's-Inn, degraded and diſenabled from his profeſſion of the law, to ſtand in the pillory and loſe his ears, to have his book publicly burnt before his face; and to remain priſoner during life. Prynne was certainly here dealt with injuriouſly; for Whitelocke obſerves, that this book was licenſed by abp. Abbot's chaplain: but “being againſt plays, and a reference in the table of the book to this effect, *Women-Actors notorious Whores*, relating to ſome women-actors mentioned in his book, as he affirmeth, it happened, that about ſix weeks after this the queen acted a part in a paſtoral at Somerſet-houſe; and then abp. Laud and other prelates, whom Prynne had angered by ſome books of his againſt Arminianiſm, and againſt the juriſdiction of biſhops, and by ſome prohibitions which he had moved, and got to the high-commiſſion court; theſe prelates, and their inſtruments, the next day after the queen had acted her paſtoral, ſhewed Prynne's book againſt plays to the king, and that place in it, *Women-Actors notorious Whores*; and they informed the king and queen, that

Memorials of the Engliſh Affairs, p. 18. 1732, folio.

" Prynne had purpoſely written this book againſt the queen " and her paſtoral; whereas it was publiſhed ſix weeks be- " fore that paſtoral was acted."

After the ſentence upon Prynne was executed, as it was rigorouſly enough in May 1634, he was remitted to priſon [A]. In 1635, 1636, and 1637, he publiſhed ſeveral books; particularly one intituled, " News from Ipſwich," in which he reflected groſsly on the archbiſhop and other biſhops. For this he was ſentenced in the Star-Chamber in June 1637, to be fined 5000l. to the king, to loſe the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for Schiſmatical Libeller, and to be perpetually impriſoned in Caernarvon caſtle. This ſentence was executed in July; but, in Jan. following, he was removed to Mount Orgueil caſtle in the Iſle of Jerſey, where he exerciſed his pen in writing ſeveral books. Nov. 1640, an order was iſſued by the houſe of commons for his releaſement from priſon; and the ſame month he entered with great triumph into London. He was ſoon after elected a member of parliament for Newport in Cornwall, and oppoſed the biſhops, eſpecially the archbiſhop, with great vigour, both by his ſpeeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary viſitors of the univerſity of Oxford. During his ſitting in the long parliament, he was very zealous for the Preſbyterian cauſe; and when the Independents began

Biblioth. Topog. Brit. No. XV. p. 55.

[A] The following particulars are extracted from the Journal of Sir Simonds D'Ewes. " May 8, 1634, " I departed from Stowhall towards " London; and the next day in the " afternoon came ſafe thither. As " ſoon as I lighted I heard a particu- " lar newes, which much enſadded " my heart, touching William Prinne, " Eſquire, that had been an utter bar- " riſter of Lincolnes Inne, and a gra- " duate in the univerſitie of Oxforde, " who had loſt one eare alreadie in " the pillorie, or a parte of it, and " was to loſe a parte of the other to- " morrow. He was a moſt learned, " religious gentleman, had written " manie acute, ſolid, and elaborate " treatiſes, not only againſt the blaſ- " phemous Anabaptiſts in the defence " of God's grace and providence, but " againſt the vices of the clergie and " the abuſes of the times. He had " been cenſured in the Starre-Chamber " a few months before, for ſome paſ- " ſages in a booke hee wrote againſt " ſtages plaies, called ' Hiſtrio-maſ- " tix,' as if he had in them let ſlippe " ſome wordes tending to the queene's " diſhonour, becauſe he ſpoke againſt " the unlawfulneſs of men wearing " women's apparel, and women " men's. Notwithſtanding this cen- " ſure, which moſt men were " affrighted at, to ſee that neither his " academical nor barriſter's gowne " could free him from the infamous " loſſe of his eares, yet all good men " generallie conceived it would have " been remitted; and manie reported " it was, till the ſadd and fatall exe- " cution of it this Midſummer terme. " I went to viſit him a while after in " the Fleet, and to comforte him; and " found in him the rare effects of an " upright heart and a good conſcience, " by his ſerenitie of ſpirit and cheare- " full patience."

to gain the aſcendant, ſhewed himſelf a warm oppoſer of them, and promoted the king's intereſt. He made a long ſpeech in the houſe of commons, concerning the ſatisfactorineſs of the king's anſwers to the propoſitions of peace; but, two days after, was refuſed entrance into the houſe by the army. Upon this, he became a bitter enemy to the army and their leader Cromwell, and attacked them with great ſeverity in his writings. Defying Cromwell in a very open manner, he was, July 1, 1650, commited cloſe priſoner to Dunſter caſtle in Somerſetſhire. He then inſiſted ſtrongly upon Magna Charta, and the liberty of the ſubject; which, though of little weight with Cromwell, ſeems to have ſet him free. He afterwards wrote abundance of books upon religious controverſies and other points.

In 1659, he, as a ſecluded member of the houſe of commons, being reſtored to ſit again, became inſtrumental in recalling Charles II; in which he ſhewed ſuch zeal, that general Monk admoniſhed him to be quiet, it being then unſeaſonable. In 1660, he was choſen for Bath, to ſit in the healing parliament; and, after the Reſtoration, made chief keeper of his majeſty's records in the Tower, with a ſalary of 500l. *per annum*. He was again elected for Bath in 1661; and, July that year, being diſcontented at ſome proceedings in the houſe, he publiſhed a paper, intituled, "Sundry Reaſons tendered to the moſt honourable Houſe of Peers by ſome Citizens and Members of London, and other Cities, Boroughs, Corporations, and Ports, againſt the new intended Bill for governing and reforming Corporations:" of which being diſcovered to be the author, he was obliged to beg pardon of the houſe, in order to eſcape puniſhment. After the Reſtoration, he publiſhed ſeveral books. He gave his works, bound up together, in 40 vols. folio and quarto, to the library of Lincoln's-Inn: ſo that a certain writer was not far from the mark, when he called him "one of the greateſt paper-worms, that ever crept into a cloſet or library." Mr. Anthony Collins ſtyles him, "a little, factious, ſcribbling fellow." He died at his chambers in Lincoln's-Inn, Oct. 24, 1669, and was interred under the chapel there.

Mercurius Politicus, No. 7. by Marchamont Needham.

Letter to Dr. Rogers.

The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in Engliſh; and, "by the generality of ſcholars," ſays Wood, "are looked upon to be rather rhapſodical and confuſed, than any way polite or conciſe:

Hiſt. of Rebellion, vol. i.

“yet for antiquaries, critics, and ſometimes for divines, they are uſeful. In moſt of them he ſhews great induſtry, but little judgement; eſpecially in his large folios againſt the Pope's uſurpations. He may be well intituled ‘voluminous Prynne,’ as Toſtatus Albulenſis was two hundred years before his time called ‘voluminous Toſtatus;’ for I verily believe, that, if rightly computed, he wrote a ſheet for every day of his life, reckoning from the time when he came to the uſe of reaſon and the ſtate of man.”

His greateſt work goes under the title of “Records,” in 3 vols. folio; another is called “Parliamentary Writs,” in four parts, 4to. He likewiſe publiſhed “Sir Robert Cotton's Abridgement of the Tower Records, with Amendments and Additions,” folio; and, “Obſervations on the Fourth Part of Coke's Inſtitutes,” folio.

Memoirs of his Life, by himſelf.

PSALMANAZAR (George), the fictitious name of a very extraordinary perſon, was undoubtedly a Frenchman born: he had his education partly in a free ſchool, taught by two Franciſcan Monks, and afterwards in a college of Jeſuits in an archiepiſcopal city; the name of which, as alſo thoſe of his birth-place and of his parents, remain yet inviolable ſecrets. Upon leaving the college, he was recommended as a tutor to a young gentleman; but ſoon fell into a mean rambling kind of life, that produced in him plenty of diſappointments and misfortunes. The firſt pretence he took up with was, that of being a ſufferer for religion; and he procured a certificate that he was of Iriſh extraction, had left the country for the ſake of the Roman Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchaſe a pilgrim's garb, he had obſerved, in a chapel dedicated to a miraculous ſaint, that ſuch an one had been ſet up as a monument of gratitude to ſome wandering pilgrim; and he contrived to take both ſtaff and cloak away at noon day. “Being thus accoutred,” ſays he, “and furniſhed with a paſs, I began, at all proper places, to beg my way in a fluent Latin; accoſting only clergymen, or perſons of figure, by whom I could be underſtood: and found them moſtly ſo generous and credulous, that I might eaſily have ſaved money, and put myſelf into a much better dreſs, before I had gone through a ſcore or two of miles. But ſo powerful was my vanity and extravagance, that as ſoon as I had got, what I thought, a "ſufficient viaticum, I begged no more; but viewed every "thing worth ſeeing, and then retired to ſome inn, where "I ſpent my money as freely as I had obtained it."

At the age of ſixteen, when he was in Germany, he fell upon the wild project of paſſing for a Formoſan. He recollected, that he had heard the Jeſuits ſpeak much of China and Japan; and was raſh enough to think, that, what he wanted of a right knowledge, he might make up by the ſtrength of a pregnant invention, which here, it muſt be confeſſed, found ample ſcope to work in. He ſet himſelf to form a new character and language, a grammar, a diviſion of the year into twenty months, a new religion, and what not! His alphabet was written from right to left, like the Oriental tongues; and he ſoon inured his hand to write it with great readineſs. He now thought himſelf ſufficiently prepared to paſs for a Japaneſe, converted to Chriſtianity: he altered his Avignon certificate as artfully as he could, reaſſumed his old pilgrim's habit, and began his tour, though with a heavy heart, to the Low Countries. Under the notion of a Japaneſe converted by ſome Jeſuit miſſionaries, and brought to Avignon to be inſtructed by them, as well as to avoid the dreadful puniſhments inflicted on converts by the emperor of Japan, he travelled ſeveral hundred leagues; with an appearance, however, ſo diſmal and ſhabby, as to exceed even the very common beggars.

At Liege he inliſted into the Dutch ſervice, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the elector of Cologne's ſervice; but, being ſtill ambitious as ever to paſs for a Japaneſe, he now choſe to profeſs himſelf an unconverted or Heatheniſh one, rather than, what he had hitherto pretended to be, a convert to Chriſtianity. The laſt garriſon he came to was Sluys, where brigadier Lauder, a Scotch colonel, introduced him to the chaplain, with whom he was permitted to have a conference; and which, at length, ended in the chaplain's fervent zeal to make a convert of him, by way of recommending himſelf, as it afterwards turned out, to the then biſhop of London, whoſe piety could not fail of rewarding ſo worthy an action. By this time Pſalmanazar, growing tired of the ſoldier's life, liſtened to the chaplain's propoſal of taking him over to England; and he was, accordingly, with great haſte, baptized. A letter of invitation from the biſhop of London arriving, they ſet out for Rotterdam. Pſalmanazar was, in general, much careſſed there; but ſome there were, who put ſuch ſhrewd queſtions to him, as carried the air of not giving all that credit which he could have wiſhed. This threw him upon a whimſical expedient, by way of removing all obſtacles, viz. that of living upon raw fleſh, roots, and herbs: and he ſoon habituated himſelf, he tells us, to this new and ſtrange food, without receiving the leaſt prejudice to his health; taking care to add a good deal of pepper and ſpices by way of concoction.

At his arrival in London he was introduced to the good biſhop, was received with great humanity, and ſoon found a large circle of friends among the well-diſpoſed, both of clergy and laity. "But," ſays he, "I had a much greater number of oppoſers to combat with; who, though they judged rightly of me in the main, were far from being candid in their account of the diſcovery they pretended to make to my diſadvantage; particularly the doctors Halley, Mead, and Woodward. The too viſible eagerneſs of theſe gentlemen to expoſe me at any rate for a cheat, ſerved only to make others think the better of me, and even to look upon me as a kind of confeſſor; eſpecially, as thoſe gentlemen were thought to be no great admirers of Revelation, to which my patrons thought I had given ſo ample a teſtimony." Before he had been three months in London, he was cried up for a prodigy. He was preſently ſet to tranſlate the church catechiſm into the Formoſan language; it was received by the biſhop of London with candour, the author rewarded with generoſity, and his catechiſm laid up amongſt the moſt curious manuſcripts. It was examined by the learned; they found it regular and grammatical; and gave it as their opinion, that it was a real language and no counterfeit. After ſuch ſucceſs, he was ſoon prevailed upon to write the well-known "Hiſtory of Formoſa," which ſoon after appeared. The firſt edition had not been long publiſhed, before a ſecond was called for. Mean while, he was ſent by the good biſhop to Oxford, to purſue ſuch ſtudies as he was moſt inclined to; whilſt his oppoſers and advocates in London were diſputing about the merits and demerits of his book.

The learned at Oxford were not leſs divided in their opinions of our author. A convenient apartment was, however, aſſigned him in one of the colleges: he had all the advantages of learning the univerſity could afford him, and a learned tutor to aſſiſt him. Upon his return to London, he continued, for about ten years, to indulge a courſe of idleneſs and extravagance. Some abſurdities, however, obſerved in his "Hiſtory of Formoſa," in the end effectually diſcredited the whole relation; and ſaved him the trouble, and his friends the mortification, of an open confeſſion of his guilt. He ſeemed, through a long courſe of life, to abhor the impoſture, yet contented himſelf with owning it to his moſt intimate friends. His learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable ſubſiſtence from his pen: he was concerned in compiling and writing works of credit, particularly the "Univerſal Hiſtory," and lived exemplarily for many years. His death happened in 1763.

In his laſt will and teſtament, dated Jan. 1, 1762, he declares, that he had long ſince diſclaimed, even publicly, all but the ſhame and guilt of his vile impoſition, and orders his body to be buried, wherever he happens to die, in the day-time, and in the loweſt and cheapeſt manner. "It is "my earneſt requeſt," ſays he, "that my body be not in-"cloſed in any kind of coffin, but only decently laid in "what is commonly called a ſhell, of the loweſt value, and "without lid or other covering, which may hinder the na-"tural earth from covering it all around."

PTOLEMÆUS (Claudius), a great geographer, mathematician, and aſtronomer of antiquity, was born at Peluſium in Egypt, and flouriſhed in the reigns of Adrian and Marcus Antoninus. He tells us himſelf, in one place, that he made a great number of obſervations upon the fixed ſtars at Alexandria, in the ſecond year of Antoninus Pius; and, in another, that he obſerved an eclipſe of the moon, in the ninth year of Adrian; whence it is reaſonable to conclude, that this aſtronomer's obſervations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of ſome in ſuppoſing, that this Claudius Ptolemæus was the ſame with the aſtrologer Ptolemy, who conſtantly attended Galba, promiſed Otho that he ſhould ſurvive Nero, and afterwards that he ſhould obtain the empire; which is as improbable, as what Iſidorus, an eccleſiaſtical writer of the 7th century, and ſome moderns after him have aſſerted, namely, that our aſtronomer was one of the kings of Egypt. We know no circumſtances of the life of Ptolemy; it is noted in his Canon, that Antoninus Pius reigned three-and-twenty years, which ſhews, that himſelf ſurvived him.

Fabric. Biblioth. Græc. V. III.— Weidleri Hiſt. Aſtron. Wirtemb. 1741, 4to. Magna Conſtructio, VII. 2. & IV. 9.

Plut. in vit. Galbæ.— Tacit. Hiſt. Lib. i. c. 22.

The ſcience is greatly indebted to this aſtronomer, who has preſerved and tranſmitted to us the obſervations and principal diſcoveries of the ancients, and at the ſame time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed ſtars; and formed tables, by which the motions of the ſun, moon, and planets, might be calculated and regulated. He was indeed the firſt who collected the ſcattered and detached obſervations of the ancients, and digeſted them into a ſyſtem; which he ſet forth in his "Μεγαλη συνταξις, ſive Magna Conſtructio," divided into thirteen books. He adopts and exhibits here the ancient ſyſtem of the world, which placed the earth in the center of the univerſe; and this has been called from him the Ptolemaic ſyſtem, to diſtinguiſh it from thoſe of Copernicus and Tycho Brahe. About 827, this work was tranſlated by the Arabians into their language, in which it was called "Almageſtum," by the command of one of their kings; and from Arabic into Latin, about 1230, under the encouragement of the emperor Frederic II. There were other verſions from the Arabic into Latin; and a manuſcript of one, done by Girardus Cremonenſis, who flouriſhed about the middle of the 14th century, is ſaid by Fabricius to be ſtill extant, and in the library of All Souls College at Oxford. The Greek text began to be read in Europe in the 15th century; and was firſt publiſhed by Simon Grynæus at Baſil, 1538, in folio, with the eleven books of commentaries by Theon, who flouriſhed at Alexandria in the reign of the elder Theodoſius. In 1541, it was reprinted at Baſil, with a Latin verſion by Georgius Trapezuntius; and again at the ſame place in 1551, with the addition of other works of Ptolemy, to which are Latin verſions by Camerarius. We learn from Kepler, that this laſt edition was uſed by Tycho. Tabulæ Rudolphinæ P. II. p. 114.

Another great and important work of Ptolemy was, "Geographiæ libri vii;" in which, with his uſual ſagacity, he ſearches out and marks, and he was the firſt who did it, the ſituation of places according to their longitudes and latitudes. Though this work muſt needs fall greatly ſhort of perfection, through the want of neceſſary obſervations, yet it is of ſingular merit, and has been very uſeful to modern geographers. In Præfat. ad Geogr. Antiq. Cellarius indeed ſuſpects, and he was a very competent judge, that Ptolemy did not uſe that care and application, which the nature of his work required: and his reaſon is, that the geographer delivers himſelf with the ſame fluency and certainty, concerning things and places at the remoteſt diſtance, and which it was impoſſible he ſhould know any thing of, that he does concerning thoſe which lay the neareſt to him, and fell the moſt under his cognizance. Salmaſius had before made ſome remarks to the ſame purpoſe upon this work of Ptolemy. In not. ad Solinum, p. 1186. The Greek was firſt publiſhed by itſelf at Baſil in 1533, 4to; afterwards with a Latin verſion and notes by Gerard Mercator at Amſterdam, 1605; which laſt edition was reprinted at the ſame place, 1618, folio, with elegant geographical tables, by Bertius.

Other works of Ptolemy, though leſs conſiderable than theſe two, are ſtill extant; "Libri quatuor de judiciis "aſtrorum," upon the two firſt books of which Cardan wrote a commentary. "Fructus librorum ſuorum;" a kind of ſupplement to the former work. "Recenſio chro-"nologica regum;" this, with another work of Ptolemy, "De hypotheſibus planetarum," was publiſhed in 1620, 4to, by Joannes Bainbrigius, the Savilian profeſſor of aſtronomy at Oxford. Scaliger, Petavius, Dodwell, and all the chronological men, have made great uſe of it. "Ap-"parentiæ Stellarum Inerrantium;" this was publiſhed at Paris by Petavius, with a Latin verſion, 1630, in folio; but from a mutilated copy, whoſe defects have ſince been ſupplied from a perfect one, which Sir Henry Savile had communicated to abp. Uſher, by Fabricius, in the 3d volume of his "Bibliotheca Græca." "Elementorum Harmoni-"corum libri tres;" publiſhed in Greek and Latin, with a commentary by Porphyry the philoſopher, by Dr. Wallis at Oxford, 1682, in 4to; and afterwards reprinted there, and inſerted in the 3d volume of Wallis's works, 1699, in folio, &c.

Mabillon exhibits, in his "German Travels," an effigy In Itinere Germanico, p. 46. of Ptolemy looking at the ſtars through an optical tube; which effigy, he ſays, he found in a manuſcript of the 13th century, made by Conradus a monk. Hence ſome have fancied, that the uſe of the teleſcope was known to Conradus; but this is only matter of conjecture, there being no facts or teſtimonies to ſupport ſuch an opinion.

PUFFENDORF (Samuel de), an eminent German Niceron, T. XVIII. civilian and hiſtorian, was born in 1631 at Fleh, a little village near Chemnitz, in Upper Saxony; of which village his father Elias Puffendorf was miniſter. He diſcovered early a propenſity to letters, and at a proper age was ſent to univerſities; where he was ſupported by the generoſity of a Saxon nobleman, who was taken with his promiſing parts, his father's circumſtances not being equal to the expence. He went firſt to Grim, and afterwards to Leipſic; where he made a ſurprizing progreſs in his ſtudies. His father deſigned him for the miniſtry, and directed him to apply himſelf to divinity; but his inclinations led him another way. He turned his thoughts to the public law, which, in Germany, conſiſts of the knowledge of the rights of the empire over the ſtates and princes of which it is compoſed, and of thoſe of the princes and ſtates with reſpect to each other. He conſidered this ſtudy, as a proper method of raiſing himſelf in time to ſome poſts in the courts of Germany; for it is well known, that the ſeveral princes who compoſe the Germanic body have no other miniſters of ſtate than men of learning, whom they ſtyle counſellors; and whoſe principal ſtudy is the public law of Germany. As theſe poſts are not venal, and no other recommendation is neceſſary to obtain them but real and diſtinguiſhed merit, Puffendorf reſolved to qualify himſelf for the honours to which he aſpired. After he had reſided ſome time at Leipſic, he left that city, and went to Jena, where he joined mathematics and the Carteſian philoſophy to the ſtudy of the law. He returned to Leipſic in 1658, with a view of ſeeking an employment fit for him. One of his brothers, named Iſaiah, who had been ſome time in the ſervice of the king of Sweden, and was afterwards his chancellor in the duchies of Bremen and Werden, wrote to him then, and adviſed him not to fix in his own country, but after his example to ſeek his fortune elſewhere. Puffendorf reſolved to take this advice; and accepted the place of governor to the ſon of Mr. Coyet, a Swediſh nobleman, who was then ambaſſador for the king of Sweden at the court of Denmark. For this purpoſe he went to Copenhagen, but did not continue long at eaſe there; for, the war being renewed ſome time after between Denmark and Sweden, he was ſeized with the whole family of the ambaſſador, who a few days before had taken a tour into Sweden.

During his confinement, which laſted eight months, as he had no books, and was allowed to ſee no perſon, he amuſed himſelf by meditating upon what he had read in Grotius's treatiſe "De jure belli & pacis," and in the political writings of Hobbes. He drew up a ſhort ſyſtem of what he thought beſt in them, he turned and developed the ſubject in his own way; he treated of points which had not been touched by thoſe authors; and he added many new things to the whole. He intended no more, than to divert himſelf in his ſolitude; but two years after, ſhewing it to a friend in Holland, where he then was, he was adviſed to review and publiſh it. This he did at the Hague in 1660, under the title of, "Elementorum Juriſprudentiæ Univerſalis libri duo;" and it gave riſe to his famous work, "De jure naturæ & gentium;" of which we ſhall ſpeak below. The elector Palatine, Charles Lewis, to whom he had dedicated it, not only wrote him immediately a letter of thanks, but invited him to the univerſity of Heidelberg, which he was deſirous of reſtoring to its former luſtre, and founded there in his favour a profeſſorſhip of the law of nature and nations: which was the firſt of that kind in Germany, though many have ſince been eſtabliſhed in imitation of it. The elector engaged him alſo to allot ſome portion of his time in inſtructing the electoral prince, his ſon. Puffendorf remained at Heidelberg till 1670, when Charles XI. king of Sweden, having founded an univerſity at Lunden, ſent for him to be profeſſor there: and thither, to the great concern of the elector Palatine, he went the ſame year, and was inſtalled profeſſor of the law of nature and nations. His reputation greatly increaſed after that time, both by the fame and ſucceſs of his lectures, and by the many valuable works that he publiſhed. Some years after, the king of Sweden ſent for him to Stockholm, and made him his hiſtoriographer, and one of his counſellors. In 1688, the elector of Brandenburg obtained the conſent of the king of Sweden for Puffendorf to come to Berlin, in order to write the hiſtory of the elector William the Great; and granted him the ſame titles of Hiſtoriographer and Privy-counſellor, which he had in Sweden, with a conſiderable penſion. Nevertheleſs, the king of Sweden continued to give him marks of his favour, and made him a baron in 1694. But he did not enjoy the title long; for he died the ſame year, of a mortification in one of his toes, occaſioned by cutting the nail.

Very numerous are the works of this learned and excellent man: we have already mentioned his firſt work; and his ſecond was, 2. "De Statu Germanici Imperii liber unus:" which he publiſhed in 1667, under the name of "Severini de Mozambano," with a dedication to his brother Iſaac Puffendorf, whom he ſtyles "Lælio Signor de Trezolani." Puffendorf ſent it the year before to his brother, then ambaſſador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a bookſeller, who gave it Mezeray to peruſe. Mezeray thought it worth printing, yet refuſed his approbation, on account of ſome paſſages oppoſite to the intereſts of France, and of others in which the prieſts and monks were ſeverely treated. Upon this, Iſaac Puffendorf ſent it to Geneva, and there it was printed in 12mo. It met with great oppoſition; was condemned, prohibited, and ſeized in many parts of Germany; and written againſt immediately by ſeveral learned civilians. It underwent many editions, and was tranſlated into many languages; and, among the reſt, into Engliſh by Mr. Bohun, 1696, in 12mo. 3. "De Jure Naturæ & Gentium, 1672," 4to. This is Puffendorf's greateſt work; and it has met with an univerſal approbation. It is indeed a body of the law of nature, well digeſted; and, as ſome think, preferable to Grotius's book "De Jure belli & pacis," ſince the ſame ſubjects are treated in a more extenſive manner, and with greater order. It was tranſlated into French by Barbeyrac, who wrote large notes and an introductory diſcourſe, in 1706; and into Engliſh, with Barbeyrac's notes, by Dr. Baſil Kennet and others, in 1708. The fourth and fifth edition of the Engliſh tranſlation have Mr. Barbeyrac's introductory diſcourſe, which the former have not. In the mean time, Puffendorf was obliged to defend this work againſt ſeveral cenſurers; the moſt furious of whom was Nicholas Beckman, his colleague in the univerſity of Lunden. This writer, in order to give the greater weight to his objections, endeavoured to draw the divines into his party, by bringing religion into the diſpute, and accuſing our author of heterodoxy. His deſign in this was, to exaſperate the clergy of Sweden againſt Puffendorf; but the ſenators of that kingdom prevented this, by enjoining his enemies ſilence, and ſuppreſſing Beckman's book by the king's authority. It was reprinted at Gieſſen; and, being brought to Sweden, was burned in 1675 by the hands of the executioner: and Beckman, the author, baniſhed from the king's dominions for having diſobeyed orders in republiſhing it. Beckman now gave his fury full ſcope, and not only wrote virulently and maliciouſly againſt Puffendorf, but likewiſe challenged him to fight a duel: he wrote to him from Copenhagen in that ſtyle, and threatened to purſue him wherever he ſhould go, in caſe he did not meet him at the place appointed. Puffendorf took no notice of the letter, but ſent it to the conſiſtory of the univerſity: yet thought it neceſſary to reply to the ſatirical pieces of that writer, which he did in ſeveral publications.

Other works of Puffendorf are, 4. "De officio hominis "& civis juxta legem naturalem, 1673," 8vo. This is a very clear and methodical abridgement of his great work

“ De jure naturæ & gentium.” 5. “ Introduction to the “ Hiſtory of Europe, 1682. With a Continuation, 1686, “ and an Addition, 1699,” in High Dutch: afterwards tranſlated into Latin, French, and Engliſh. 5. “ Commen-“ tariorum de rebus Suecicis libri xxvi. ab expeditione Guſ-“ tavi Adolphi Regis in Germaniam, ad abdicationem uſque “ Chriſtinæ, 1686,” folio. Puffendorf, having read the public papers in the archives of Sweden, with a deſign of writing the hiſtory of Charles Guſtavus, according to orders received from Charles IX. thought proper to begin with that of Guſtavus Adolphus, and to continue it down to the abdication of queen Chriſtina: and this he has executed in the preſent work, which is very curious and exact. 6. “ De habitu Religionis Chriſtianæ ad vitam civilem, 1687,” 4to. In this work an attempt is made to ſettle the juſt bounds between the eccleſiaſtical and civil powers. 7. “ Jus “ Feciale Divinum, ſive de conſenſu & diſſenſu Proteſtan-“ tium: Exercitatio Poſthuma, 1695,” 8vo. Our author here propoſes a ſcheme for the re-union of religions; and it appears from the zeal with which he recommended the printing of it before his death, that this was his favourite work. 8. “ De Rebus geſtis Frederici Wilelmi Magni, “ Electoris Brandenburgici Commentarii, 1695,” in 2 vols. folio; extracted from the archives of the Houſe of Brandenburg. 9. “ De rebus a Carolo Guſtavo Sueciæ Regis geſtis “ Commentarii, 1696,” in 2 vols. folio.

We omit many works of a ſmaller kind; which, being chiefly polemical, and nothing more than defences againſt envy and perſonal abuſe, deſerve little regard.

PUGHET (Peter Paul), one of the greateſt painters that France ever produced, though not mentioned by any of their own writers, was born at Marſeilles in 1623. We have no account of his education in this art; but in his manner he reſembled Michael Angelo, without imbibing his faults, being both more delicate and more natural than that great maſter: like whom too, Pughet united the talents of painting, ſculpture, and architecture; not contented with animating the marble, and rendering it in appearance flexible as fleſh itſelf. When he was called upon to exert his ſkill, he raiſed and adorned palaces, in a manner that proved him a judicious architect; and, when he committed the charming productions of his imagination to canvas, he painted ſuch pictures as the delighted beholder

Account of modern painters, &c. Lond. 1754, 8vo.

was never tired with viewing. He died in the place of his birth, 1695.

There are two prints engraved from his paintings in the cabinet of Aix, whence this account was taken.

Annual Regiſter, 1765.

PULTENEY (WILLIAM), Eſq; afterwards earl of Bath, deſcended from one of the moſt ancient families in the kingdom, was born in 1682. Being born to a plentiful fortune, he early had a ſeat in the houſe of commons; and began to diſtinguiſh himſelf by being a warm partizan againſt the miniſtry in the reign of queen Anne. He had ſagacity to detect their errors, and ſpirited eloquence ſufficient to expoſe them. Theſe ſervices were well rewarded by George I. who, upon coming to the throne, raiſed him to the place of ſecretary at war, in 1714. Not long after, he was raiſed to be cofferer to his majeſty's houſhold; but the intimacy between this gentleman and Sir Robert Walpole, who then acted as prime miniſter, was ſoon interrupted, by its being ſuſpected that Sir Robert was deſirous of extending the limits of prerogative, and promoting the intereſt of Hanover, at the expence of his country. Accordingly, in 1725, the king, by the advice of this miniſter, deſiring that a ſum of money ſhould be voted him by the commons, in order to diſcharge the debts of the civil liſt, Pulteney moved, that an account ſhould be laid before the houſe, of all money paid for ſecret ſervices, during the laſt twenty-five years to the then preſent time. This cauſed an irreconcileable breach between the two miniſters, which in two years after broke out into open invective. Upon the houſe of commons deliberating upon the loan of the Bank, which Sir Robert warmly eſpouſed, Pulteney obſerved, that ſhifting the funds was but perpetuating taxes, and putting off the evil day; and ſome warm altercation paſſed between him and the prime miniſter: however, Sir Robert carried it in the houſe for this time.

Nor did Pulteney confine his diſpleaſure at the miniſter to his perſon only, but to all his meaſures; ſo that ſome have been of opinion, that he oppoſed Sir Robert often, when the meaſures he purſued were beneficial to the public. However, it would be tedious to our readers, as well as unentertaining, to go through the courſe of the oppoſition between them; ſince, to do this to any purpoſe, would be to analyſe their ſpeeches, which the nature of the preſent work will not allow us to do. Be it then ſufficient to obſerve, that this courſe of ſteady oppoſition at laſt became ſo obnoxious to the crown, that the king, July 1, 1731, called for the council-book, and with his own hand ſtruck the name of William Pulteney, Eſq; out of the liſt of privy counſellors: his majeſty further ordered him to be put out of all commiſſions for the peace: the ſeveral lords lieutenants, from whom he had received deputations, were commanded to revoke them: and the lord chancellor and ſecretaries of ſtate were directed to give the neceſſary orders for that purpoſe. A proceeding ſo violent only ſerved to inflame his reſentment, and increaſe his popularity. It was ſome time after this, that he made that celebrated ſpeech, in which he compared the miniſtry to an empiric, and the conſtitution of England to his patient. "This pretender in phyſic," ſaid he, "being conſulted, tells the diſtempered perſon, there "were but two or three ways of treating his diſeaſe, and he "was afraid that none of them would ſucceed. A vomit "might throw him into convulſions, that would occaſion "immediate death: a purge might bring on a diarrhœa, "that would carry him off in a ſhort time: and he had "been already bled ſo much, and ſo often, that he could "bear it no longer. The unfortunate patient, ſhocked at "this declaration, replies, Sir, you have always pretended "to be a regular doctor, but I now find you are an errant "quack: I had an excellent conſtitution when I firſt fell "into your hands, but you have quite deſtroyed it: and "now I find I have no other chance for ſaving my life, but "by calling for the help of ſome regular phyſician."

In this manner he continued inflexibly ſevere, attacking the meaſures of the miniſter with a degree of eloquence and ſarcaſm that worſted every antagoniſt; and Sir Robert was often heard to ſay, that he dreaded his tongue more than another man's ſword. In 1738, when oppoſition ran ſo high that ſeveral members openly left the houſe, as finding that party and not reaſon carried it in every motion, Pulteney thought proper to vindicate the extraordinary ſtep which they had taken; and, when a motion was made for removing Sir Robert Walpole, he warmly ſupported it. What a ſingle ſeſſion could not effect, was at length brought about by time; and, in 1741, when Sir Robert found his place of prime miniſter no longer tenable, he wiſely reſigned all his employments, and was created earl of Orford. H[illegible] oppoſers alſo were aſſured of being provided for; and among other promotions, Pulteney himſelf was ſworn of the privy council, and ſoon afterwards created earl of Bath. He had long lived in the very focus of popularity; and was reſpected as the chief bulwark againſt the encroachments of the crown: but, from the moment he accepted a title, all his favour with the people was at an end, and the reſt of his life was ſpent in contemning that applauſe which he no longer could ſecure. Dying without iſſue June 8, 1764, his title became extinct; and, his only ſon having died ſome time before in Portugal, the paternal eſtate devolved to his brother, lieutenant-general Pulteney. Beſides the great part he bore in "The Craftſman," he was the author of many political pamphlets; in the drawing up and compoſing of which no man of his time was ſuppoſed to exceed him.

Hawkins's Hiſt. of Muſic, iv. 495. **PURCELL** (Henry), an eminent muſician, was ſon of Henry Purcell, and nephew of Thomas Purcell, both gentlemen of the Royal Chapel at the reſtoration of Charles II.; and born in 1658. Who his firſt inſtructors were, is not clearly aſcertained, being only ſix years old when his father died; but the inſcription on Blow's monument, in which Blow is called his maſter, gives at leaſt room to ſuppoſe, that Purcell, upon quitting the chapel, might, for the purpoſe of completing his ſtudies, become the pupil of Blow. However this be, Purcell ſhone early in the ſcience of muſical compoſition; and was able to write correct harmony at an age when to perform choral ſervice is all that can be expected. In 1676, he was appointed organiſt of Weſtminſter, though then but eighteen; and, in 1682, became one of the organiſts of the Chapel Royal.

In 1683, he publiſhed twelve ſonatas for two violins and a baſs, for the organ and harpſicord; in the preface to which he tells us, that "he has faithfully endeavoured a juſt imitation of the moſt famed Italian maſters, principally to bring the ſeriouſneſs and gravity of that ſort of muſic into vogue and reputation among our countrymen, whoſe humour it is time now ſhould begin to loath the levity and balladry of our neighbours." From the ſtructure of theſe compoſitions of Purcell, it is not improbable that the ſonatas of Baſſani, and perhaps other Italians, were the models after which he formed them; for as to Corelli, it is not clear that any thing of his had got abroad ſo early as 1683. Before the work is a very fine print of the author, his age 24, without the name of either painter or engraver, but ſo little like that prefixed to the "Orpheus Britannicus," after a painting of Cloſterman, at thirty-ſeven, that they hardly ſeem to be repreſentations of the ſame perſon.

Ibid. v. 497, &c.

As Purcell had received his education in the ſchool of a choir, the natural bent of his ſtudies was towards church-muſic: Services he ſeemed to neglect, and to addict himſelf to the compoſition of "Anthems." An anthem of his, "Bleſſed are they that fear the Lord," was compoſed on a very extraordinary occaſion. Upon the pregnancy of James the II's queen, ſuppoſed or real, in 1687, proclamation was iſſued for a thankſgiving; and Purcell, being one of the organiſts of the Chapel Royal, was commanded to compoſe the anthem. The anthem, "They that go down to "the ſea in ſhips," was likewiſe owing to a ſingular accident. It was compoſed at the requeſt of Mr. Goſtling, ſub-dean of St. Paul's, who, being at ſea with the king and the duke of York, and in great danger of being caſt away, providentially eſcaped. This Mr. Goſtling often had the honour of ſinging with Charles II. the duke of York accompanying them on the guitar: not anthems, however, as may eaſily be ſuppoſed; for it no where appears, that Charles II. conſidered muſic in any other view, than as an incentive to mirth.

Hawkins, p. 359, &c. 498.

Among the "Letters of Tom Brown from the Dead to "the Living," is one from Dr. Blow to Henry Purcell, in which it is humorouſly obſerved, that perſons of their profeſſion are ſubject to an equal attraction from the church and the play-houſe; and are therefore in a ſituation reſembling that of Mahomet's tomb, which is ſaid to be ſuſpended between heaven and earth. This remark does ſo truly apply to Purcell, that it is more than probable his particular ſituation gave occaſion to it: for he was ſcarcely known to the world, before be became, in the exerciſe of his calling, ſo equally divided between both, the church and the theatre, that neither the church, the tragic, nor the comic muſe could call him her own. In a pamphlet, intituled "Roſ-"cius Anglicanus, or an Hiſtorical View of the Stage," written by Downes the prompter, and publiſhed in 1708, we have an account of ſeveral plays and entertainments, the muſic whereof is by that writer ſaid to have been compoſed by Purcell.

Hawkins, p. 499.—Brown's Works, vol. ii.

In 1691, the opera of "Diocleſian" was publiſhed by Purcell, with a dedication to Charles duke of Somerſet, in which he obſerves, that "muſic is yet but in its nonage, a "forward child, which gives hope of what he may be here-"after in England, when the maſters of it ſhall find more "encouragement; and that it is now learning Italian, which "is its beſt maſter, and ſtudying a little of the French air, "to give it ſomewhat more of gaiety and faſhion." But it is not within our plan to enumerate particularly the productions of Purcell: they, who would know more of him and his works, may have recourſe to Sir John Hawkins's "Hiſtory of Muſic," referred to above. He died the 21ſt of November, 1695, of a conſumption or lingering diſtemper, as it ſhould ſeem; for his will, dated the 1ſt, recites, that he was then "very ill in conſtitution, but of "ſound mind:" and his premature death was a ſevere affliction to the lovers of his art. His friends, in conjunction with his widow, for whom and his children he had not been able to make any great proviſion, were anxious to raiſe a monument of his fame: for which end they ſelected, chiefly from his compoſitions for the theatre, ſuch ſongs as had been moſt favourably received, and, by the help of a ſubſcription of twenty ſhillings each perſon, publiſhed, in 1698, that well-known work the "Orpheus Britannicus," with a dedication to his good friend and patroneſs lady Howard, who had been his ſcholar.

Hawkins, p. 110.

He was interred in Weſtminſter Abbey, and on a tablet fixed to a pillar is the following inſcription:

"Here lies
Henry Purcell, Eſq;
Who left this life,
And is gone to that bleſſed place,
Where only his harmony
can be exceeded.
Obiit 21mo die Novembris,
Anno ætatis ſuæ 37mo,
Annoque Domini 1695."

Wood's Faſti, vol. i.—Biographia Britannica.

PURCHAS (Samuel), a learned Engliſh divine, and compiler of a valuable collection of voyages, was born at Thaxſtead in Eſſex in 1577, and educated at Cambridge. In 1604, he was inſtituted to the vicarage of Eaſtwood in Eſſex; but, leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He publiſhed the firſt volume in 1613, and the four laſt in 1625, under this title: "Purchas his Pilgrimage, or Relations of the World, and the Religions "obſerved in all ages and places diſcovered from the Creation unto this preſent." In 1615, he was incorporated at Oxford, as he ſtood at Cambridge, bachelor of Divinity; and a little before, had been collated to the rectory of St.

Martin's Ludgate, in London. He was alſo chaplain to Abbot, abp. of Canterbury. By the publiſhing of his books, he brought himſelf into debt: however, he did not die in priſon, as ſome have aſſerted, but in his own houſe, and about 1628. His pilgrimages, and the learned Hackluyt's Voyages, led the way to all other collections of that kind; and have been juſtly valued and eſteemed. Boiſſard, a learned foreigner, has given a prodigious character of Purchas: he ſtyles him "a man exquiſitely ſkilled in languages, and all arts divine and human; a very great philoſopher, hiſtorian, and divine; a faithful preſbyter of the church of England; very famous for many excellent writings, and eſpecially for his vaſt volumes of the Eaſt and Weſt-Indies, written in his native tongue." In Biblioth. Joannis Boiſſardi.

PUTEANUS (Erycius), a very diſtinguiſhed ſcholar, was born at Venlo in Gelderland in 1574, and began his ſtudies at Dort; whence he removed to Cologne, where he ſtudied rhetoric, and went through a courſe of philoſophy in the college of Jeſuits. He went afterwards to ſtudy the law at Louvain, and took the degree of bachelor there in 1597. Bayle's Dict. Puteanus. He improved very much by Lipſius's lectures, who conceived a great eſteem for him. The ſame year he went into Italy, and continued ſome time in the houſe of John Fernand de Velaſcos, governor of the Milaneze; whence he removed to Padua, but returned to Milan in 1601, being then choſen profeſſor of eloquence there. He gained a great reputation, and was promoted to the honour of being hiſtoriographer to his Catholic majeſty: and, in 1603, the city of Rome admitted him and his poſterity among her patricians. In 1604, he commenced doctor of law at Milan: he took alſo a wife the ſame year, by whom he had many children. He commends her and his children very much in his letters: in one, written in 1626, he tells his friend, that nothing is more agreeable than a good wife; "I ſpeak it by experience," ſays he; "mine appears always young and beautiful to me, becauſe, though ſhe has often had children, yet ſhe ſtill preſerves the flower of her youth, and the charms of her perſon." This, however, adds Bayle, did not come up to the wiſh of a Roman poet. Puteanus's wife appeared ſtill young and beautiful to her huſband, becauſe ſhe was ſtill really ſo: but the great point for a woman is, to appear young and handſome, even when ſhe is no longer ſo. In 1606, he removed from Milan to Louvain, being appointed to ſucceed to the profeſſor's chair, which

Juſtus Lipſius had filled with ſo much glory. He was very much conſidered in the Low Countries, and enjoyed the titles of hiſtoriographer to the king of Spain, and counſellor to the archduke Albert: he was even appointed governor of the caſtle of Louvain, in which place he died in 1646.

He was the author of an immenſe number of works, moſt of which however are ſmall: and no man ſeemed ever more perſuaded than he of the maxim of a Greek poet, that "a "great book is always a great evil." He affected to interſperſe his writings with ſtrokes of wit, and ſometimes ſucceeded pretty well, but was often guilty of puns and quibbles. He publiſhed a book in 1633, while there was a truce negotiating between his Catholic majeſty and the United Provinces, intituled, "Statera Belli & Pacis, The Balance "of Peace and War:" in which, ſays Bayle, he ſhewed himſelf better acquainted with the true intereſt of his Catholic majeſty, than they who applied themſelves ſolely to ſtate-affairs. It made a great noiſe, and had like to have ruined him: for he ſpoke with too much freedom of things which policy ſhould have kept ſecret. G. Voſſius, his good friend, in the concluſion of a letter, wherein he expreſſes his fears for Puteanus, ſays, "Would to God he were obliged to hear "only what Phalaris is reported to have ſaid to Steſicho-"rus, on an occaſion pretty much like this: *Mind only the* "*Muſes, your labours will be glorious enough.*"

Voſſ. Epiſt. in a letter, dated July 1633.

The commendations beſtowed on him by the learned, and the honours done him by ſome princes, may be ſeen in Blount's "Cenſura Authorum Celebriorum," and "Bullart's Aca-"demie des Sciences:" in the latter of which may be read the following paſſage. "It was the prodigious learning of "Puteanus, which, having won the heart of Urban VIII, "determined that great Pope to ſend him his picture in a "golden medal, very heavy, with ſome copies of his works. "It was that ſame learning, which engaged cardinal Fre-"deric Borromeo to receive him into his palace, when he "returned to Milan. It was alſo his learning, which "made him tenderly beloved by the count de Fuentes, "governor of Milan; and afterwards by the archduke Al-"bert, who, having promoted him to Juſtus Lipſius's chair, "admitted him alſo moſt honourably into the number of his "counſellors. Laſtly, it was his learning, which made "him ſo much eſteemed in the chief courts of Europe, "and occaſioned almoſt all the princes, the learned men, "the ambaſſadors of kings, and the general of armies, to "give him proofs of their regard in the letters they wrote "him;

Tom II. p. 220.

“him; of which above ſixteen thouſand were found in his library, all placed in a regular order. He had the glory to ſave the king of Poland's life, by explaining an enigmatical writing drawn up in unknown characters, which no man could read or underſtand, and which contained the ſcheme of a conſpiracy againſt that prince.”

His works are divided into five volumes folio, the ſecond of which contains his letters: beſides which, another collection of letters was publiſhed at Louvain in 1662, by the care of his ſon-in-law Xiſtus Anthony Milſer, governor of the caſtle of Louvain. Puteanus was charged with writing a ſatire againſt our James I, intituled, “Iſ. Caſauboni Corona Regia, &c.” but falſely: it is now thoroughly believed, that Scioppius was the author of that moſt bitter and outrageous piece.

PUY (Peter de), a very learned Frenchman, was born of a good family at Paris in 1583. “His knowledge and learning,” ſays Voltaire, “were ſingularly uſeful to the ſtate. He laboured more than any one, to diſcover charters and old records, by which the king's rights over other ſtates might be aſcertained and eſtabliſhed. He developed and cleared up the origin of the Salique law. He proved, that the liberties of the Gallican church were nothing but a portion of the ancient rights of the ancient churches. His ‘Hiſtory of the Templars’ ſhews, that ſome of the order were culpable; but that the condemnation of the whole, and the deſtruction of ſo many knights, was one of the moſt horrible injuſtices that ever was committed.” He was the author of near a dozen works, of a ſimilar caſt, and chiefly calculated for political purpoſes. He died in 1652, univerſally lamented, and particularly by the learned; for he was not only a lover of his country, but a lover of learning. He uſed, like Menage, to have ſtated aſſemblies held, and learned converſations carried on, in his houſe; and, out of his immenſe collections and treaſures, he was the moſt communicative man alive. The preſident de Thou loved him as himſelf.

Eſſai ſur l'Hiſtoire, &c. tom. vii.

PYLE (Thomas, M. A.), ſon of a clergyman, was born at Stodey, near Holt, Norfolk, in 1674; he was educated at Caius College, Cambridge; and ſerved the town of King's Lynn in the capacities of curate, lecturer, and miniſter, from his admiſſion into orders till his deceaſe in 1757; diſcharging the ſeveral duties of his office with unremitted in-

Gent. Mag. 1783, p. 659.

duſtry and perfect integrity. His ſole aim was to amend or improve his auditors. For this purpoſe he addreſſed himſelf, not to their paſſions, but to their underſtandings and conſciences. He judiciouſly preferred a plainneſs, united with a force of expreſſion, to all affectation of elegance or rhetorical ſublimity. Beſide which, he ſpoke his diſcourſes with ſo juſt and animated a tone of voice, as never failed to gain univerſal attention. He diſtinguiſhed himſelf early in life, by engaging in the Bangorian Controverſy; which he did ſo much to the ſatisfaction of the late Biſhop Hoadly, that the ſaid Biſhop not only gave him a prebend, and procured him a reſidentiaryſhip in the church of Sarum, but made two of his ſons prebendaries of Wincheſter. Mr. Pyle afterwards publiſhed his "Paraphraſe on the Acts, and all "the Epiſtles," in the manner of Dr. Clarke; a work which has paſſed through many editions, and is exceedingly well adapted to the uſe and inſtruction of Chriſtian families; as it contains in a plain ſhort compaſs, the ſubſtance of what had been written by preceding commentators. The ſame character is due to his "Paraphraſe on the Revelation of St. "John," and on the "Hiſtorical Books of the Old Teſta"ment." All admirably conduce to the valuable end for which they were intended, to render the true meaning of Scripture more eaſy and familiar to the apprehenſion of all readers. Three volumes of his "Sermons" have alſo been lately printed; but that he himſelf had no deſign of committing them to the preſs is ſomewhat probable from the following remarkable circumſtance, which proves them to be the genuine offspring of his own extraordinary genius, namely, that he compoſed them with the greateſt facility and expedition, amidſt the interruptions of a numerous ſurrounding family. To be celebrated as a preacher, was the natural conſequence of his nervous language and ſpirited delivery. And it may be added, that he was no leſs juſtly admired as a faithful friend, as an agreeable companion, as a man of the moſt liberal ſentiments, and ſo free from all pride and conceit of his own abilities, that he was apt to pay a deference to the opinions of many perſons much inferior to himſelf. What he eſteemed one principal advantage and happineſs of his life was, that he lived not only in friendſhip, but in familiar correſpondence, with ſeveral of the moſt excellent divines of his time, particularly, Biſhop Hoadly, Dr. Samuel Clarke, and Dr. Sykes. Now as that worthy prelate, in his uncommon modeſty, declared to the world, that he wiſhed to be diſtinguiſhed after death by no higher title, than "The Friend of Dr. Clarke,"—we may ſurely aſcribe it as no ſmall honour to the late Mr. Pyle, that he was the friend of both thoſe eminent men. Upon the whole, then, it is paying no more than a fair tribute to his memory as a clergyman and an author, if we rank him among thoſe contemporary luminaries of the church of England who appeared in the beginning of the preſent century; and who, with a manly indifference to all uſeleſs notions, and a rational zeal for what is truly important, ſtudied to ſet forth the Chriſtian religion in its ſimple native dignity, and to give it its due influence upon the hearts and lives of all men.

The following teſtimonials may be recorded to his honour: "Tom Pyle is a learned and worthy, as well as a lively and entertaining man. To be ſure, his ſucceſs has not been equal to his merit, which yet, perhaps, is in ſome meaſure owing to himſelf; for that very impetuoſity of ſpirit which, under proper government, renders him the agreeable creature he is, has, in ſome circumſtances of life, got the better of him, and hurt his views." *Archbiſhop* HERRING.*

Gent. Mag. 1783. p. 692.

"Dr. Sydall, with Mr. Pyle, ſen. of Lynn, were the two beſt ſcholars I ever examined for holy orders while I was chaplain to Dr. Moore, bp. of Norwich." *Mr.* WHISTON.

PYRRHO, an eminent philoſopher of antiquity, was born at Elis, and flouriſhed in the time of Alexander, about the 110th Olympiad. He was at firſt a painter; but happening on ſome writings of Democritus, applied himſelf afterwards to philoſophy. Anaxarchus, the Abderite, was his maſter; whom he attended ſo far in his travels, that he even converſed with the Gymnoſophiſts in India, and with the Magi. He eſtabliſhed a ſect, whoſe fundamental principle was, that there is nothing true or falſe, right or wrong, honeſt or diſhoneſt, juſt or unjuſt; that there is no ſtandard in any thing, but that all things depend upon law and cuſtom; and that uncertainty and doubt belong to every thing. From this continual ſeeking after truth, and never finding it, the ſect obtained the name of Sceptic; as it was ſometimes called Pyrrhonian, from its founder.

Diogen. Laert. de vit. Philoſ.

The manner of life which the philoſopher obſerved was very ridiculous, as the ancients have deſcribed it. He ſhunned nothing, nor took any care, but went ſtraight forward upon every thing. Chariots, precipices, dogs, and the like, moved not him to turn the leaſt out of the way; but he was always ſaved by his friends that followed him. He uſed to walk out alone, and ſeldom ſhewed himſelf to thoſe

Stanley's Lives of the Philoſophers.

of his own family. He affected a ſtate of the utmoſt indifference, inſomuch that he held it wrong to be moved with any thing. Anaxarchus happening to fall into a ditch, Pyrrho went on, without offering to help him, or ſhewing the leaſt emotion: which, when ſome blamed, Anaxarchus is ſaid to have commended as worthy of a philoſopher. Another time, being at ſea in a ſtorm, and all around him being dejected and confounded, he very quietly and compoſedly ſhewed them a pig feeding in the ſhip, and ſaid, that “a wiſe man ought to be ſettled in the ſame undiſturbance.”

This ſort of wiſdom, whatever might be pronounced upon it in an age of common ſenſe, exalted Pyrrho to ſo much honour with his fellow-citizens, that they made him chief prieſt, and on his account paſſed a decree of immunity for all philoſophers. He died at ninety years of age, leaving nothing behind him in writing: but a ſummary of his principles is tranſmitted to us by Sextus Empiricus, an acute and learned author of his ſect, whoſe “Pyrrhoneæ hypotheſes,” or three books of the ſceptic philoſophy, are tranſlated by our learned Stanley, and inſerted in his valuable and uſeful work, “Of the Lives and Opinions of the Philoſophers.” Epicurus is ſaid to have admired the converſation of Pyrrho, and to have been continually queſtioning him.

PYTHAGORAS, one of the greateſt men of antiquity, came into the world towards the 47th Olympiad, four deſcents from Numa, as Dionyſius of Halicarnaſſus has proved; that is, about 590 years before Chriſt. His father Mnemorchus of Samos, who was a graver by trade, and dealt in rings and other trinkets, went with his wife to Delphi, a few days after his marriage, there to ſell ſome goods during the feaſt; and, while he ſtayed there, received an oracular anſwer from Apollo, who told him, that, if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a ſon, who ſhould be renowned for beauty and wiſdom, and whoſe life would be a bleſſing to poſterity. Mnemarchus obeyed the God, and Pythagoras was born at Sidon; and, being brought to Samos, was educated there anſwerably to the great hopes that were conceived of him. He was called “the youth with the fine head of hair;” and, from the great qualities which appeared in him early, ſoon regarded as a good genius ſent into the world for the benefit of mankind.

Samos, in the mean time, afforded no philoſophers capable of ſatisfying his ardent thirſt after knowledge; and therefore, at eighteen, he reſolved to travel in queſt of them elſewhere. The fame of Pherecydes drew him firſt to the iſland of Syros; whence he went to Miletus, where he converſed with Thales. Then he went to Phœnicia, and ſtayed ſome time at Sidon, the place of his birth; and from Sidon into Egypt, where Thales and Solon had been before him. Amaſis, king of Egypt, received him very kindly; and, after having kept him ſome time at his court, gave him letters for the prieſts of Heliopolis. The Egyptians were very jealous of their ſciences, which they very rarely imparted to ſtrangers, nor even to their own countrymen, till they had made them paſs through the ſevereſt probations. The prieſts of Heliopolis ſent him to thoſe of Memphis; and they directed him to the ancients of Dioſpolis, who, not daring to diſobey the king, yet unwilling to break in upon their own laws and cuſtoms, received Pythagoras into a kind of noviciate; hoping he would ſoon be deterred from farther purſuits, by the rigorous rules and ceremonies, which were a neceſſary introduction to their myſteries. But they were deceived; Pythagoras went through all with wonderful patience, ſo far as even to admit the circumciſion, if ſome authors are to be credited.

After having remained twenty-five years in Egypt, he went to Babylon, afterwards to Crete, and thence to Sparta, to inſtruct himſelf in the laws of Minos and Lycurgus. Then he returned to Samos; which, finding under the tyranny of Polycrates, he quitted again, and viſited the countries of Greece. Going through Peloponneſus, he ſtopped at Phlius, where Leo then reigned; and, in his converſation with this prince, ſpoke with ſo much eloquence and wiſdom, that Leo was at once raviſhed and ſurpriſed. He aſked him at length, "what profeſſion he followed?" Pythagoras anſwered, "None, but that he was a philoſopher." For, diſpleaſed with the lofty title of ſages and wiſe men, which his profeſſion had hitherto aſſumed, he changed it into one more modeſt and humble, calling himſelf a philoſopher, that is, a lover of wiſdom. Leo aſked him, "what it was to be a philoſopher; and the difference there was between a philoſopher and other men?" Pythagoras anſwered, that "his life might well be compared to the Olympic games; for, as in that vaſt aſſembly, ſome come in ſearch of glory, others in ſearch of gain, and a third ſort, more noble than the two former, neither for “fame nor profit, but only to enjoy the wonderful ſpectacle, and to ſee and know what paſſes in it; ſo we, in like manner, come into the world as into a place of public meeting, where ſome toil after glory, others after gain, and a few, contemning riches and vanity, apply themſelves to the ſtudy of nature. Theſe laſt,” ſays he, “are they, whom I call philoſophers:” and he thought them by far the nobleſt of the human kind, and the only part which ſpent their lives ſuitably to their nature; for he was wont to ſay, that “man was created to know and to contemplate.”

From Peloponneſus he paſſed into Italy, and ſettled at Croton; where the inhabitants having ſuffered great loſs in a battle with the Locrians, degenerated from induſtry and courage into ſoftneſs and effeminacy. Pythagoras thought it a taſk worthy of himſelf to reform this city; and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at firſt with great oppoſition, yet at length he made ſuch an impreſſion on his hearers, that the magiſtrates themſelves, aſtoniſhed at the ſolidity and ſtrength of reaſon with which he ſpake, prayed him to interpoſe in the affairs of the government, and to give ſuch advices as he ſhould judge expedient for the good of the ſtate. When Pythagoras had thus reformed the manners of the citizens by preaching, and eſtabliſhed the city by wiſe and prudent counſels, he bethought himſelf of laying ſome foundation of the wiſdom he profeſſed; and, in order to eſtabliſh his ſect, opened a ſchool. It is not to be wondered, that a crowd of diſciples offered themſelves to a man, of whoſe wiſdom ſuch prodigious effects had been now ſeen and heard. They came to him from Greece and from Italy; but, for fear of pouring the treaſures of wiſdom into unſound and corrupt veſſels, he received not indifferently all that preſented themſelves, but took time to try them: for he uſed to ſay, “every ſort of wood is not fit to make a Mercury;” *ex quovis ligno non fit Mercurius*; that is, all minds are not alike capable of knowledge.

He gave his diſciples the rules of the Egyptian prieſts, and made them paſs through the auſterities which he himſelf had endured. He at firſt enjoined them a five years ſilence, during which they were only to hear; after which, leave was given them to ſtart queſtions, and to propoſe doubts. They were not, however, to prate without bounds and meaſure: for he often ſaid to them, “Either hold your peace, or utter things more worth than ſilence; and ſay not a

"little in many words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common ſtock, which was managed by perſons choſen on purpoſe, and called œconomiſts: and, if any retired from the ſociety, he often carried away with him more than he brought in. He was, however, immediately regarded by the reſt as a dead perſon, his obſequies made, and a tomb raiſed for him: which ſort of ceremony was inſtituted, to deter others from leaving the ſchool, by ſhewing, that if a man, after having entered into the ways of wiſdom, turns aſide and forſakes them, it is in vain for him to believe himſelf living, he is dead. "He 1 Tim. v.
"is dead," as St. Paul ſays, "though he ſeem to be "alive."

The Egyptians, we have ſaid, were very reſerved in diſcovering the ſecrets of their philoſophy and theology; and this reſervedneſs they believed to be recommended to them by the example of their gods, who would never be ſeen by mortals, but through the obſcurity of ſhadows. For this reaſon there was at Sais, a town of Egypt, a ſtatue of Pallas, who was the ſame as Iſis, with this inſcription, "I am "whatever is, has been, or ſhall be; and no mortal has "ever yet taken off the veil that covers me." The neceſſity, therefore, of not divulging their myſteries put them upon inventing three ſorts of ſtyles, or ways of expreſſing their thoughts; the ſimple, the hieroglyphical, and the ſymbolical. In the ſimple, they ſpoke plainly and intelligibly, as in common converſation; *in the hieroglyphical,* they concealed their thoughts under certain images and characters; and in the ſymbolical, they explained them by ſhort expreſſions, which, under a ſenſe plain and ſimple, included another wholly figurative. Pythagoras borrowed theſe three different ways from the Egyptians, in all the inſtructions he gave; but principally imitated the ſymbolical ſtyle, which, having neither the obſcurity of the hieroglyphics, nor the clearneſs of ordinary diſcourſe, he thought very proper to inculcate the greateſt and moſt important truths: for a ſymbol, by its double ſenſe, the proper and the figurative, teaches two things at once; and nothing pleaſes the mind more, than the double image it repreſents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human ſoul, and a vaſt variety of precepts, relating to the conduct of life, political as well as civil; and he made ſome conſiderable diſcoveries and advances in the arts and ſciences. Thus, among the works that are cited of him, there are not only books of phyſic, and books of morality, like that contained in what are called his "Golden Verſes," but treatiſes of politics and theology. All theſe works are loſt: but the vaſtneſs of his mind, and the greatneſs of his parts, appears from the wonderful things he did. He delivered, as antiquity relates, ſeveral cities of Italy and of Sicily from the yoke of ſlavery; he appeaſed ſeditions in others; and he ſoftened the manners, and brought to temper the moſt ſavage and unruly humours, of ſeveral people and ſeveral tyrants. Phalaris, the tyrant of Sicily, is ſaid to have been the only one who could withſtand the remonſtrances of Pythagoras; and he, it ſeems, was ſo enraged at his lectures, that he ordered him to be put to death. But though the reaſonings of the philoſopher could make no impreſſion on the tyrant, yet they were ſufficient to re-animate the Cretans, and to put them upon a bold action. In ſhort, Phalaris was killed the ſame day that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore himſelf married at Croton, Theano, daughter of Brontinus, one of the chief of that city. He had by her two ſons, Arimneſtus and Telauges; which laſt ſucceeded his father in his ſchool, and was the maſter of Empedocles. He had likewiſe one daughter, named Damo, who was diſtinguiſhed by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related, that Pythagoras had given her ſome of his writings, with expreſs commands not to impart them to any but thoſe of his own family; to which Damo was ſo ſcrupulouſly obedient, that even when ſhe was reduced to extreme poverty, ſhe refuſed a great ſum of money for them. Some have indeed aſſerted, and Plutarch among them, that Pythagoras never wrote any thing; but this opinion is contradicted by others, and Plutarch is ſuppoſed to be miſtaken. Whether he did or no, it is certain that whatever was written by his firſt diſciples ought to be regarded as the work of himſelf; for they wrote only his opinions, and that too ſo religiouſly, that they would not change the leaſt ſyllable; reſpecting the words of their maſter as the oracles of a god; and alleging in confirmation of the truth of any doctrine only this, "He ſaid ſo." His authority alone, though unſupported by reaſon, paſſed with them for reaſon itſelf: and certainly nothing could equal the reſpect they had for him. They looked on him as the moſt perfect image of God among men; and he preſerved in the minds of his diſciples all the majeſty of that divine image. His houſe was called the temple of Ceres, and his court-yard the temple of the Muſes; and, when he went into towns, it was ſaid he went thither, "not to "teach men, but to heal them."

Pythagoras was perſecuted in the laſt years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had ſo puffed up with pride, that he thought he ſhould do honour to Pythagoras in offering to be his diſciple. The philoſopher did not meaſure the merit of men by theſe exterior things; and therefore, finding in him at the bottom much corruption and wickedneſs, refuſed to admit him. This enraged Cylon to the laſt degree, who ſought nothing but revenge; and, having rendered as many perſons diſaffected to Pythagoras as he could, came one day accompanied with a crowd of profligates, and ſurrounding the houſe where he was teaching, ſet it on fire. Pythagoras had the luck to eſcape, and flying, took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magiſtrates to meet him, and to requeſt him to retire elſewhere. He went to Tarentum, where a new perſecution ſoon obliged him to retire to Metapontum. But the ſedition of Croton proved as it were the ſignal of a general inſurrection againſt the Pythagoreans; the flame had gained all the cities of Greater Greece; the ſchools of Pythagoras were deſtroyed, and he himſelf, at the age of above 80, killed at the tumult of Metapontum, or, as others ſay, was ſtarved to death in the temple of the Muſes, whither he was fled for refuge.

The doctrine of Pythagoras was not confined to the narrow compaſs of Grecia Major; it ſpread itſelf over all Greece, and in Aſia. The Romans opened their ears to his precepts; and their admiration of him was ſo great, that long after his death, having received an oracle, which commanded them to erect ſtatues in honour of the moſt wiſe and the moſt valiant of the Greeks, they erected two brazen ſtatues, one to Alcibiades as the moſt valiant, and the other to Pythagoras as the moſt wiſe. It was vaſtly to his honour, that the two moſt excellent men Greece ever produced, Socrates and Plato, followed his doctrine, and his method of explaining it; and that it was only by marching in his footſteps that they penetrated ſo deeply into truth, and approached ſo nearly to wiſdom. To conclude, if we meaſure the glory of a philoſopher by the duration of his doctrine, and by the extent of its propagation, nothing can equal that of Pythagoras, ſince moſt of his [illegible] this day literally followed in the greateſt part of the world.

The ſect of Pythagoras ſubſiſted till towards the end of the reign of Alexander the Great. About that time the Academy and the Lycæum united to obſcure and ſwallow up the Italic ſect, which till then had held up its head with ſo much glory, that Iſocrates writes, "We more admire, at "this day, a Pythagorean when he is ſilent, than others, "even the moſt eloquent, when they ſpeak." However in after-ages, there were here and there ſome diſciples of Pythagoras, but they were only particular perſons, who never made any ſociety; nor had the Pythagoreans any more a public ſchool. We find ſtill extant a letter of Pythagoras to Hiero, tyrant of Syracuſe; but this letter is certainly ſuppoſititious, Pythagoras having been dead before Hiero was born. What are called "The golden Verſes of Py-"thagoras," whoſe author is unknown, have been frequently publiſhed, and "Hierocles's Commentary," with a Latin verſion and notes. Mr. Dacier tranſlated them into French, with notes, and added the "Lives of Pytha-"goras and Hierocles;" and this work was publiſhed in Engliſh, the "Golden Verſes" being tranſlated from the Greek by N. Rowe, Eſq; in 1707, 8vo. It is chiefly from Dacier's "Life of Pythagoras," that the preſent memoir is extracted.

QUADRATUS,

Q.

Cave's Hiſt. Literar.

QUADRATUS, a diſciple of the apoſtles, according to Euſebius and Jerome; and biſhop of Athens, where he was born, or at leaſt educated. About the year 125, when the emperor Adrian wintered at Athens, and was there initiated into the Eleuſinian myſteries, a perſecution aroſe againſt the Chriſtians, during which their biſhop Publius ſuffered martyrdom. Quadratus ſucceeded him; and, in order to ſtop the perſecution, compoſed an "Apology for the Chriſtian Faith," and preſented it to the emperor. This "Apology," which had the deſired effect, was extant in Euſebius's time, who tells us, that it ſhewed the genius of the man, and the true doctrine of the apoſtles; but we have only a ſmall fragment preſerved by Euſebius in the 4th book of his hiſtory, wherein the author declares, that "none could doubt the truth of the miracles of Jeſus "Chriſt, becauſe the perſons, healed and raiſed from the "dead by him, had been ſeen, not only when he wrought "his miracles, or while he was upon earth, but even a very "great while after his death; ſo that there are many," ſays he, "who were yet living in our time." Valeſius, and others upon his authority, will have our Quadratus, who compoſed the "Apology," to be a different perſon from Quadratus, the biſhop of Athens; but his arguments do not ſeem ſufficiently grounded, and are therefore generally rejected. Jerome affirms them to be the ſame. Nothing certain can be collected concerning the death of Quadratus; but it is ſuppoſed, that he was baniſhed from Athens, and then put to variety of torments, under the reign of Adrian.

There was alſo a very eloquent Athenian philoſopher, named Ariſtides, who preſented to the emperor Adrian, at the ſame time with Quadratus, a volume in the form of an apology for the Chriſtian religion; "which," ſays Jerome, "ſhews the learned how excellent a writer this author was." The ſame Jerome obſerves, that Ariſtides did not alter his profeſſion when he changed his religion; that his "Apology" was full of philoſophical notions; and that it was afterwards imitated by Juſtin M[illegible] extant in Euſebius's and Jerome's time, b[illegible] There is little mention of Ariſtides by the a[illegible] nothing particular is known of him.

See FOX. QUAKERS, a ſect of Chriſtians, who a[illegible] England, in the perſon of George Fox, abo[illegible] need not be particular in ſetting forth the pri[illegible]ple ſo well known, and living among ourſel[illegible]t, as there is a ſhort account of them in the firſt part of "Col-"lier's Dictionary," which is there ſaid to have been ſent in by themſelves, we think that the curious reader will be pleaſed with finding it tranſcribed into this work of ours. "Quakers, a religious people, abuſively ſo called from the "word *Quake.* The curious may read their riſe in George "Fox's 'Journal,' and William Penn's 'Brief Account "of the Riſe and Progreſs of that People;' and their "Apology,' by Robert Barclay, who hath compriſed their "ſentiments in fifteen theſes. Some of the principal doc-"trines held by this people are, That God hath given to all "men, without any exception, ſupernatural light, which "being obeyed, can ſave them; and that this light is "Chriſt, *the true light which lighteth every man that cometh* "*into the world:* That the life ought to be regulated "according to this light, without which no man or wo-"man is capable of underſtanding the Holy Scriptures, "which they believe were given by inſpiration of God, are "to be preferred to all other writings extant in the world, "and do own them to be a ſecondary or ſubordinate rule of "faith and practice; but the light or Spirit of God they "believe is the primary rule, becauſe the Holy Scriptures "were given forth by, and do receive all their authority "from, the Holy Spirit: That immediate revelation is not "ceaſed, but a meaſure or manifeſtation of the Spirit is "given to profit withal: That, in worſhip, men and wo-"men ought to wait in the ſilence of all fleſh, to receive "immediately from the Lord, before they open their mouths, "either in prayer to Almighty God, or in teſtimony to the "people: That all ſuperſtitions and ceremonies of mere "human inſtitution in religion ought to be laid aſide; alſo "in civil ſociety, as the ſaluting of one another, by putting "off the hat, bowing, curtſeying, and ſaying *you* inſtead "of *thou* to a ſingle perſon, &c.: That men and women "ought to be grave and plain in their apparel, ſober and "juſt in their whole converſation, and at a word in all

John i. 9.

“ their dealings; not to ſwear, or fight; or bear any carnal
“ weapons for that end, but to love one another, and to
“ do good, as much as in them lies, unto all men.”

In the reign of Charles II. the Quakers underwent ſome perſecution, not on account of their religious principles, but becauſe they refuſed to pay tithes to the clergy, and to take oaths preſcribed by the law. This occaſioned Robert Barclay to write “ An Apology” for his brethren, which he publiſhed, and dedicated to King Charles, in 1675. The dedication has nothing mean or flattering in it, but contains ſome very plain truths and excellent counſels; and for the “ Apology,” it abounds with good ſenſe and good learning, and is indeed as good a one as could be made; inſomuch that the following paſſage of Virgil can never be more juſtly applied, than to the author of it:

Æneid. ii. 291.

“ ——— Si Pergama dextra
“ Defendi poſſent, etiam hac defenſa fuiſſent.”

QUARLES (FRANCIS), an Engliſh poet, ſon of James Quarles, Eſq; clerk of the green-cloth, and purveyor to Queen Elizabeth, was born at Stewards, in the pariſh of Rumford in Eſſex, 1592. He was ſent to Cambridge, and continued for ſome time in Chriſt College, and then became a member of Lincoln's Inn, London. Afterwards, he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electreſs palatine and queen of Bohemia; but quitted her ſervice, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became ſecretary to abp. Uſher. Upon the breaking out of the rebellion in that kingdom, in 1641, he ſuffered greatly in his fortune; and was obliged to fly for ſafety to England. But here he did not meet with the quiet he expected; for a piece of his, ſtyled “ The Royal Convert,” having given offence to the prevailing powers, they took occaſion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as poſſible in his eſtates. But we are told, that what he took moſt to heart, was being plundered of his books, and ſome manuſcripts which he had prepared for the preſs. The loſs of theſe is ſuppoſed to have haſtened his death, which happened in 1644. He wrote a comedy, called, “ The Virgin Widow,” printed in 1649, and ſeveral poems, which were chiefly of the religious kind. Langbaine ſays, “ He was a poet that mixed religion and
“ fancy together; and was very careful in all his writings

Langbaine's Account of Dramatic Poets.

Winſtanley's Lives of the Poets.

"not to entrench upon good manners by [illegible] "his works, or any ways offend againſt [illegible] "his neighbour, and himſelf." Thus, acc[illegible] baine, and others have given him the ſame [illegible] was a very good man; but, in the judgeme[illegible] was alſo a very great man, and a moſt e[illegible]

Worthies in Eſſex. "Had he been contemporary," ſays Fuller, "with [illegible] "that great back-friend to poets, he would not only have "allowed him to live, but advanced him to an office in his "commonwealth. Some poets, if debarred profaneneſs, "wantonneſs, and ſatiricalneſs, that they may neither abuſe "God, themſelves, nor their neighbours, have their tongues "cut out in effect. Others only trade in wit at the ſecond "hand, being all for tranſlations, nothing for invention. "Our Quarles was free from the faults of the firſt, as if "he had drank of Jordan inſtead of Helicon, and ſlept on "Mount Olivet for his Parnaſſus; and was happy in his "own invention. His viſible poetry, I mean his 'Emblems,' is excellent, catching therein the eye and fancy "at one draught; ſo that he hath out-*alciated* therein, in "ſome men's judgements. His 'Verſes on Job' are done "to the life, ſo that the reader may ſee his forces, and "through them the anguiſh of his ſoul. According to the "advice of St. Hierome, *verba vertebat in opera*, and "practiſed the Job he had deſcribed."

By one wife our author had eighteen children, whereof one named John, a poet alſo, was born in Eſſex in 1624; Athen. Oxon. admitted into Exeter college, Oxford, in 1642; bore arms for Charles I. within the garriſon at Oxford; and was afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote ſeveral things purely for a maintenance; and afterwards travelled beyond the ſeas. He returned, and died of the plague at London in 1665. Some have eſteemed him a good poet; and perhaps he was not entirely deſtitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated. His principal merit, however, with his admirers, was certainly his being a very great Royaliſt.

QUELLINUS (Erasmus), an eminent painter, was born at Antwerp in 1607. He ſtudied the belles lettres and philoſophy for ſome time; but his taſte and inclination for painting forced him at length to change his purſuits. He learned his art of Rubens, and became a very good painter.

Hiſtory, landſcape, and ſome architecture, were what he principally applied himſelf to: his learning frequently appeared in his productions. He did ſeveral grand performances in Antwerp, and the places thereabouts, for churches and palaces; and though he aimed at nothing more than the pleaſure he took in the exerciſe of painting, yet when he died he left behind him a very great character for ſkill and merit in his art. He lived to be very old, which is not common to painters: their profeſſion not being at all favourable to length of days. He left a ſon of his own name, a painter, whoſe works were eſteemed, and may be ſeen in different parts of Italy: and a nephew Artus Quellinus, who was an excellent artiſt in ſculpture, and who executed the fine pieces of carved work in the town-hall at Amſterdam, engraved firſt by Hubert Quellinus.

QUERNO (Camillus), an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility of making verſes. He came to Rome about 1514, with a poem of twenty thouſand lines, called Alexiada. Some young gentlemen of that city profeſſed great friendſhip to him: they treated him in the country, and at a feaſt crowned him arch-poet; ſo that he was not known afterwards by any other name. Leo X. who upon certain occaſions was no ſmall buffoon, delighted in his company, and cauſed him to be ſerved with meat from his own table; and Querno, being an excellent paraſite, humoured him very exactly. He was obliged to make a diſtich extempore, upon whatever ſubject was given him; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verſe, "Archipoeta facit verſus pro mille poetis"—And, as he heſitated in compoſing the ſecond, the Pope readily and wittily added,—"Et pro mille aliis Archipoeta "bibit." Querno, haſtening to repair his fault, cried,—"Porrige, quod faciat mihi carmina docta, Falernum"—To which the Pope inſtantly replied,—"Hoc vinum enervat, debilitatque pedes."

These were fine days for Querno: but, after the taking of Rome, he retired to Naples, where he ſuffered much during the wars in 1528, and died there in the hoſpital. He uſed to ſay, "He had found a thouſand wolves, after he had "loſt one lion."

Paulus Jovius.

QUESNEL (Pasquier), a celebrated prieſt of the oratory in France, was born at Paris in 1634, and was unfortunate in being the ſubject of a great divi[illegible] countrymen, and the cauſes of many quarrel[illegible] which, ſays Voltaire, thirty pages of his [illegible] "Moral Reflections upon the New Teſta[illegible] qualified and ſoftened, would have prevented. [illegible] of very uncommon parts and learning. In 1[illegible] liſhed the works of St. Leo, at Paris, in 2 vols. 4to. with notes and diſſertations; which, containing ſome things in defence of the ancient opinions of the Gallican church againſt the novelties of the Roman, gave ſuch offence at Rome, that the year following the work was condemned there by a decree of the inquiſition. Meeting with ſome troubles alſo in his own country, he retired in 1685 to Bruſſels; and joined the celebrated Anthony Arnauld, who lived in a kind of exile there, and whom Queſnel accompanied to the time of his death, which happened in 1694. He had publiſhed, in 1671, "Moral Reflections upon the New Teſtament;" but theſe were only upon part of the New Teſtament: now he finiſhed the whole, and publiſhed it in 1687. This book contained ſome maxims which appeared favourable to Janſeniſm; but theſe were joined with ſuch a multitude of pious ſentiments, and ſo abounded in that ſoft perſuaſion which wins the heart, that the work was received with univerſal approbation. The beauties of it appeared every where evident, and the exceptionable paſſages were difficult to be found. Several biſhops beſtowed high encomiums on it, when imperfect; which they repeated and confirmed in the ſtrongeſt manner, when the author had finiſhed it. Voltaire knew for certain, as he tells us, that the Abbé Rénaudot, one of the moſt learned men in France, being at Rome the firſt year of Clement XI's pontificate, went one day to wait upon this Pope, who loved men of letters, and was himſelf a man of learning; and found him reading Queſnel's book: "This," ſaid his holineſs, "is an excellent performance; "we have no one at Rome capable of writing in this man-"ner; I wiſh I could have the author near me:" yet this very Pope in 1708 publiſhed a decree againſt it, and afterwards, in 1713, iſſued the famous bull Unigenitus, in which were condemned a hundred and one propoſitions extracted from it. We muſt not, however, look upon this condemnation of Clement XI. as a contradiction to the encomium he had before given: it proceeded entirely from reaſons of ſtate. The prelate in France, who ſhewed the ſtrongeſt and moſt ſincere approbation of this book, was cardinal de Noailles, archbiſhop of Paris. He declared himſelf the patron of it, when biſhop of Chalons; and it was dedicated to him.

Siécle de Louis XIV. tom. ii.

Now the cardinal protected ſeveral of the Janſeniſts, though not of their perſuaſion; and was not at all affected towards the Jeſuits. This, and the book's favouring ſomewhat of Janſeniſm, made it very obnoxious to the Jeſuits; whoſe mighty power, being dreaded by Queſnel, occaſioned him to go to Bruſſels. There he joined Arnauld, and after his death became the head of the Janſeniſts: but the Jeſuits, being very powerful and prevalent, ſoon diſturbed him in his ſolitude. They repreſented him as a ſeditious perſon: and they prevailed with the king himſelf to petition for the condemnation of his book at Rome; which was in fact procuring the condemnation of cardinal Noailles, who had been the moſt zealous defender of the work. They perſecuted him alſo with Philip V. who was ſovereign of the Low Countries, as they had before done Arnauld his maſter with Lewis XIV. They obtained an order from the king of Spain to ſeize theſe religious exiles; and accordingly Queſnel was impriſoned in the archbiſhopric of Mechlin. But a gentleman, who believed he ſhould greatly raiſe himſelf by means of the Janſeniſts, if he could deliver their chief, broke through their walls; by which means Queſnel, having made his eſcape, fled to Amſterdam, where he died in 1719, after having ſettled ſome Janſeniſt churches in Holland: however, the ſect was weak, and dwindled daily. He wrote a great many books; but they are chiefly of the polemic kind, as it is eaſy to conceive.

QUEVEDO (Francisco de), an eminent Spaniſh author, was born at Madrid in 1570; and was a man of quality, as appears from his being ſtyled knight of the order of St. James, which is the next in dignity to that of the Golden Fleece. He was one of the beſt writers of his age, and excelled equally in verſe and proſe. He excelled too in all the different kinds of poetry: his heroic pieces, ſays Nicolas Antonio, have great force and ſublimity; his lyrics great beauty and ſweetneſs; and his humorous pieces a certain eaſy air, pleaſantry, and ingenuity of turn, which is exceedingly taking to a reader. His proſe works are of two ſorts, ſerious and comical: the former conſiſt of pieces written upon moral and religious ſubjects; the latter are ſatirical, full of wit, vivacity, and humour. He had a ſingular force and fruitfulneſs of imagination, which enabled him to render the moſt dry and barren ſubjects diverting, by embelliſhing them with all the ornaments of fiction. All his printed works, for he wrote a great deal which was never printed, are compriſed in 3 vols. 4to. two of which conſiſt of poetry, a third

Script. Hiſpan. v. i.

of pieces in proſe. The "Parnaſſo Eſpagnol, or [illegible] "Parnaſſus," under which general title all his [illegible] included, was collected by the care of Joſeph Go[illegible] Salas, who, beſides ſhort notes interſperſed throug[illegible] fixed diſſertations to each diſtinct ſpecies. It was [illegible] liſhed at Madrid, in 1650, 4to, and has ſince [illegible] been printed in Spain and the Low Countries. The comical humorous part of his proſe-works have been [illegible] into Engliſh. "The Viſions" are a ſatire upon corruption of manners in all ſorts and degrees of people; are full of wit and morality; and have found ſuch a reception, as to go through ſeveral editions. The remainder of his comical works, containing, "The Night-Adventurer, or the Day-"Hater," "The Life of Paul the Spaniſh Sharper," "The "Retentive Knight and his Epiſtles," "The Dog and "Fever," "A Proclamation by old Father Time," "A "Treatiſe of all Things whatſoever," "Fortune in her "Wits, or the Hour of all Men," were tranſlated from the Spaniſh, and publiſhed in an Engliſh dreſs at London, in 1707, 8vo. Stevens, the tranſlator, ſeems to have thought that he could not ſpeak too highly of his Author; he calls him "the great Quevedo, his works a real treaſure; the "Spaniſh Ovid, from whom wit naturally flowed without "ſtudy, and to whom it was as eaſy to write in verſe as in "proſe." The ſeverity of his ſatires procured him many enemies, and brought him into great troubles. The count d'Olivares, favourite and prime miniſter to Philip IV. of Spain, impriſoned him for being too free with his adminiſtration and government; nor did he obtain his liberty, till that miniſter was diſgraced. He died in 1645, according to ſome; but, as others ſay, in 1647. Although he was ſo conſummate a wit and poet, yet he is ſaid to have been extremely learned; and it is affirmed by his intimate friend, who wrote the preface to his volume of poems, that he underſtood the Hebrew, Greek, Latin, Italian, and French tongues.

Baillet, Jugemens, tom. v.

QUIEN (MICHAEL LE), a French Dominican, and a very learned man, was born at Bologne in 1661.[i] He was deeply ſkilled in the Greek, Arabic, and Hebrew languages; and in that ſort of criticiſm and learning, which is neceſſary to render a man an able expounder of the Holy Scriptures. Father Pezron, having attempted to eſtabliſh the chronology of the Septuagint againſt that of the Hebrew text, found a powerful adverſary in Quien; who publiſhed a book in 1690, and afterwards another, againſt his "Antiquité des

"Tems Rétablie," a very fine and well-written work. Quien called his book "Antiquité des Tems Détruite." He applied himſelf greatly to the ſtudy of the eaſtern churches, and that of England; and in particular wrote againſt Courayer upon the validity of the ordinations of the Engliſh biſhops: who, ſays Voltaire, "pay no more regard to theſe "diſputes, than the Turks do to diſſertations upon the "Greek church." All this Quien did out of great zeal to Popery, and to promote the glory of his church: but he did a thing, for which both Proteſtantiſm and Learning were obliged to him, and on which account chiefly he is inſerted here, when he publiſhed in 1712 an edition in Greek and Latin of the works of Joannes Damaſcenus, in 2 vols. folio. This did him great honour: for the notes and diſſertations, which accompany his edition, ſhew him to have been one of the moſt learned men of his age. His exceſſive zeal for the credit of the Roman church made him publiſh another work in 4to, called, "Panoplia contra ſchiſma Græcorum;" in which he endeavours to refute all thoſe imputations of pride, ambition, avarice, and uſurpation, that have ſo juſtly been brought againſt it. He projected, and had very far advanced, a very large work, which was to have exhibited an hiſtorical account of all the patriarchs and inferior prelates, that have filled the ſees in Africa and the Eaſt; and the firſt volume was printing at the Louvre, with this title, "Oriens "Chriſtianus & Africa," when the author died at Paris in 1733.

Siécle de Louis XIV. tom. ii.

QUIETISTS, a ſect of religioniſts, ſo called, becauſe they made the ſovereign perfection to conſiſt in annihilating themſelves ſo far as to be perfectly united with God, and to remain ever after in ſuch a calmneſs and quietneſs of mind, as to be utterly regardleſs of what happens to the body: from which principle they pretended, or at leaſt their enemies pretended for them, that no real act was meritorious or criminal, becauſe the ſoul and her faculties being annihilated had no part in it.

This ſublime and myſterious devotion was begun by Michael de Molinos, a Spaniard, who was born in the dioceſe of Saragoſſa in 1627. He entered into prieſts orders, but never had any eccleſiaſtical benefice: ſo that he ſeems to have dedicated himſelf to the ſervice of the church, without deſigning any private advantage by it. He was a man of good ſenſe and learning; his life very exact and exemplary, though he never practiſed thoſe auſterities ſo much magnified in the church of Rome, but gave himſelf up to contemplation and the myſtical devotion. He was poſſeſſed w[illegible] for propagating it, and with that view wen[illegible] Rome; where he wrote a book called "Il G[illegible] "or The Spiritual Guide," which was publiſ[illegible] no ſooner came out, than it was greedily rea[illegible] and Spain: it was highly eſteemed, and raiſed [illegible] of the author ſo much, that his acquaintance c[illegible] nerally coveted. The firſt perſons in Rome ſee[illegible] lue themſelves upon his friendſhip: letters were writ to him from all parts of Europe: ſome ſecular prieſts both at Rome and Naples declared in his favour, and conſulted him as an oracle. Some fathers of the oratory, particularly Coloredi, Ciceri, and Petrucci, who were afterwards all advanced to the purple, joined him heartily: and many of the cardinals were obſerved to court his acquaintance, as if they eſteemed it no ſmall honour to be reckoned in the number of Molinos's friends. Even the Pope himſelf took very particular notice of him, ordered him an apartment in his palace, and gave him many ſingular marks of his eſteem.

The Jeſuits, obſerving the prodigious credit that Molinos was in, and the reception he every where met with, began to be exceedingly troubled. They ſaw plainly enough, that, if things went on in the courſe they were in, the trade of religion muſt inevitably and ſpeedily be ruined: and they already felt the ill effects of the new method, which was become ſo much in vogue at Rome, that all the nuns, except thoſe who had Jeſuits to their confeſſors, began to lay aſide their roſaries and other devotions, and to give themſelves up to the practice of mental prayer. In order therefore to put a ſtop to it, they ſet all their engines to work: they branded Molinos and his followers with the name of heretics; and his new hereſy they called Quietiſm. They wrote books againſt him and his followers with ſingular aſperity: they inſinuated, that they had profound ſecrets and ill deſigns; that they were in their hearts enemies to the Chriſtian religion; that, under pretence of exalting men to a ſublime devotion, they meant to wear out of their minds the ſenſe of the death and ſacrifice of Chriſt, and of the other myſteries of Chriſtianity: and, becauſe Molinos was by birth a Spaniard, they gave out that he was deſcended probably from a Jewiſh or Mahometan race, and might carry ſome ſeeds in his blood, which inclined him to favour thoſe religions.

Thus Molinos ſaw himſelf openly attacked with great vigour and malice: and he was alſo ſuppoſed to be attacked with no leſs vigour in a more private way. The power of the Jeſuits was then formidable in France, when father de la Chaiſe, having the conſcience of Lewis XIV, at his diſpoſal, was in effect the head of the Gallican church. Lewis had juſt revoked the edict of Nantz, and left the Hugonots to ſupport themſelves as well as they could againſt the perſecuting fury of their Catholic countrymen. Now it was believed, that the Jeſuits at Rome propoſed the matter of Molinos to father de la Chaiſe, as a fit reproach to be made to the Pope in that king's name: namely, that, while he himſelf was employing all poſſible means to extirpate hereſy out of his dominions, the Pope was cheriſhing it in his own palace; and, while the Pope contended with ſuch an unyielding zeal for the rights of the church, he was entertaining a perſon, who corrupted the doctrine, or at leaſt the devotion, of that body, of which he had the honour to be the head. Upen the whole, the Jeſuits at length prevailed; and Molinos, after a ſevere examination of his book, was clapt up by the inquiſition in May 1685. It is not to be conceived, how inſtantly all diſcourſes about him ceaſed; and in this profound ſilence the buſineſs of the Quietiſts lay, till Feb. 1687. Then, upon the impriſonment of more than two hundred perſons, many of whom were of high quality, a ſudden tumult aroſe: upon which the inquiſition proceeded to try Molinos in form; and, after extracting certain heretical propoſitions from "Il Guida Spirituale," decreed that his doctrine was falſe and pernicious, and that his book ſhould be burned. He was forced to recant his errors publicly on a ſcaffold erected in the Dominicans church, before the college of cardinals; and was condemned for life to a priſon, whither he was conducted in a penitential habit. Four thouſand piſtoles and above twenty thouſand letters were found on him, by which the number and quality of his followers were known.

Thus a party of the religious, that was believed to be a million ſtrong, was at once extinguiſhed, or at leaſt ſuppreſſed ſo far as never to be able to form a body afterwards; and Molinos, who lived above twenty years at Rome in the higheſt reputation poſſible, became ſoon as much hated as ever he was admired. He was not only conſidered as a condemned and abjured Heretic, but was ſaid to have been convicted of much hypocriſy, and of a very lewd courſe of life; which was ſo firmly believed by the Romans, that he was treated by them, on the day of his abjuration, with all poſſible indignities; the people crying out *fire, fire!* and the guards with difficulty preſerving him from their rage. He died in 1690, after having lain upwards of twelve years in priſon.

For a more particular account of the doct[illegible] iſts, ſee a letter of Dr. Burnet, in the fi[illegible] "Tracts," printed in 1689, 12mo.

Bayle's Dict. —Baillet Jugemens, &c. tom. v. QUILLET (CLAUDIUS), an ingenious [illegible] whoſe talent was Latin poetry, was born at C[illegible] raine, about 1602. He ſtudied phyſic, and [illegible] ſome years in the beginning of his life. W[illegible] Laubardemont, counſellor of ſtate, and a creature of cardinal Richelieu, was ſent to take cognizance of the famous pretended poſſeſſion of the nuns of Loudun, with ſecret inſtructions doubtleſs to find it real, Quillet was in that town; (Art. GRANDIER.) and, believing it to be all a farce, with a view of expoſing it, challenged the devil of thoſe nuns, and utterly nonpluſſed and confounded him. Laubardemont was offended at it, and iſſued out a warrant againſt Quillet; who, perceiving the mummery to be carried on by cardinal Richelieu, in order to deſtroy the unhappy Grandier, and withal, as ſome ſuppoſe, to frighten Lewis XIII. (Sorberiana, voce Quillet.) thought it not ſafe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This muſt have happened about 1634, when Grandier was executed.

Arriving at Rome, he paid his reſpects frequently to the marſhal D'Etrées, the French ambaſſador; and was ſoon after received into his ſervice, as ſecretary of the embaſſy. He ſeems to have returned with the marſhal to France, after the death of cardinal Richelieu. While he was at Rome, he began his poem called "Callipædia;" the firſt edition of which was printed at Leyden, 1655, with this title, "Calvidii Leti Callipædia, ſeu de pulchræ prolis habendæ ratione." Calvidius Letus is almoſt an anagram of his name. It is not known, what made him angry with cardinal Mazarine; but it is certain, that he reflected very ſatirically upon his eminence in this poem. The cardinal ſent for him upon it; and, after ſome kind expoſtulations upon what he had written, aſſured him of his eſteem, and diſmiſſed him with a promiſe of the next good abbey that ſhould fall; which he accordingly conferred upon him a few months after: and this had ſo good an effect upon Quillet, that he dedicated the ſecond edition of his book to the cardinal, after having expunged the paſſages which had given him offence. It is remarkable, that Julius Cæſar behaved in the ſame manner, when he was lampooned by Catullus: he invited the poet to ſupper, and treated him with ſuch a generous civility, that he made him his friend ever after. The ſecond edition of "Callipædia" was printed at Paris, 1656, with many additions, and Quillet's own name to it: and the author ſubjoined two other pieces of Latin poetry, one "Ad Eudoxum," which is a fictitious name for ſome courtier; another, "In obitum Petri Gaſſendi, inſignis Philoſophi & Aſtronomi." Theſe are all the productions of Quillet which ever paſſed the preſs; although he wrote a long Latin poem in twelve books, intituled "Henriciados," in honour of Henry IV. of France, and tranſlated all the ſatires of Juvenal into French.

As to the "Callipædia," it is eaſy to conceive, that it was very greedily read; and though the ſubject is not always treated with the greateſt ſolidity, yet the verſification is allowed to be every where beautiful. Some writers, however, have loudly objected to certain particularities in this poem, and cenſured the author very ſeverely for them. "This abbot," ſays Baillet, "intending to teach men how to get pretty children, has endeavoured to reduce all the precepts of that new art into four books, in Latin verſe, intituled 'Callipædia.' Though he does not inform the public, how he gained his knowledge of ſo many rare particulars, it was nevertheleſs obſerved, that, for an Abbot, he knew more on this article, than the moſt experienced among the laity; and that he was capable of teaching even nature herſelf.—It is ſaid, that ſome paſſages in it are finely touched: but it alſo contains deſcriptions concerning procreation, which are abominable, and unworthy of a man who has any ſenſe of modeſty; and he ſeems every where to glory in having read Petronius." In anſwer to this, M. de la Monnoye has obſerved, in a note upon Baillet, that Quillet was no beneficed man, nor had any connection with the ſacred order, when he wrote the "Callipædia." Bayle alſo has apologized for Quillet; "whoſe verſification, he ſays, is very fine, and the poet appears therein to have ſtudied Lucretius much more than Petronius. Thoſe were not miſtaken, who told Baillet, that the author ſpeaks plainly concerning procreation; but it is falſe to aſſert, that this is unworthy a man who has any ſenſe of modeſty: Abbot Quillet ſaying nothing but what is found in grave writers on phyſic." As to the merit of the poem, though it has uſually been much admired, and on many accounts certainly with good reaſon, yet the above De la Monnoye, a moſt competent and able judge, has ſpoken of it in terms not at all favourable. He thinks the great reception it has met with, owing principally to the ſubject; which, he ſays, is often treated in a very frivolous way, eſpecially in the ſecond book, where there are many lines concerning

Tom. v. above.

cerning the different influences of the conſt [illegible] conception. He will not allow the verſificat [illegible] either that of Lucretius or Virgil, blames th [illegible] correct, and diſcovers alſo errors in quantity. [illegible] judgement which the critic and poet has paſſe [illegible] let's poem. A third edition of the "Callipædia" [illegible] printed at London in 1708, 8vo; to which, beſ [illegible] little Latin poems above-mentioned, was ſubjo [illegible] "volæ Sammarthani Pædotrophiæ, ſive de pueror [illegible] "tione, libri tres."

Menagiana, tom. iii. p. 234.

Art. SAMMARTHANUS.

Quillet died in 1661, aged 59; and left all his papers, together with five hundred crowns for the printing his Latin poem in honour of Henry IV, to Menage: but this, on ſome account or other, was never executed.

Life of Mr. James Quin, 12mo, 1766.

QUIN (JAMES), a celebrated comedian, was born in the pariſh of St. Paul, Covent Garden, London, 1693. Various are the reports of his family. Some have averred, that his father was an American; that James was the illegitimate iſſue of a criminal correſpondence, which his father kept up in Ireland on his return from the weſtern hemiſphere; and that on this account he was deprived of his patrimonial expectations. This imaginary lineage was never allowed by Quin himſelf: on the contrary, he always aſſerted that his father was an Engliſh gentleman, who, ſome years after his ſon's birth, ſettled in Ireland, and was poſſeſſed of a ſmall fortune, which his natural generoſity and beneficence greatly incumbered. James's education was ſuch as ſuited a gentleman: after having gone through the neceſſary prelude of grammar-ſchool learning, he was ſent to the univerſity of Dublin, where he remained till he was near twenty years of age. His father deſigned him for the bar; and at this period he came over to England to purſue his ſtudies in the Law. To this end he took chambers in the Temple, and for ſome time ſtudied "Coke upon Littleton;" with the uſual ſucceſs of young Templars, who conſider their ſituation ſo particularly adapted for pleaſure, as to be no way compatible with ſo dry and tedious an application. A life of gaiety and diſſipation took place; and he found a much ſtronger diſpoſition to read Shakſpeare, than the Statutes at large. About this time his father died, when he found his patrimony ſo very ſmall, that there was no poſſibility of his ſupporting himſelf upon it; and this naturally induced him to begin ſeriouſly to think of availing himſelf of thoſe talents which nature had beſtowed upon him, and to repair by his own merit the effects of his father's generoſity and too liberal hoſpitality. His good ſenſe ſoon pointed out to him, that as he had made but a very ſmall progreſs in the ſtudy of the law, ſo he could not expect to reap the fruits of it but at a very diſtant period.

Theſe reaſons ſoon induced him to quit his preſent purſuit, and there appeared to him no where ſo fair a proſpect as the ſtage. He had many requiſites to form a good actor: an expreſſive countenance; a marking eye; a clear voice, full and melodious; an extenſive memory, founded upon a long application to the claſſic authors: an enthuſiaſtic admiration of Shakſpeare; a happy and articulate pronunciation; and a majeſtic figure. He had for ſome time aſſociated with moſt of the capital actors of this period: he was frequently in company with Booth and Wilks, and formed a very ſtrict intimacy with Ryan. It was to the laſt of theſe, that he opened his mind with reſpect to coming upon the ſtage, and who introduced him to the managers of the theatre royal in Drury-Lane; and they engaged him in Auguſt 1717, to appear the ſucceeding winter. Quin firſt made his appearance at Drury-Lane in 1718. It was not, however, till 1720, that he had an opportunity of diſplaying his great theatrical powers. Upon the revival of "The Merry "Wives of Windſor" at Lincoln's-Inn-Fields, he performed the part of Falſtaff; and the firſt night of his appearance in this character he ſurpriſed and aſtoniſhed the audience. But an affair happened at this time, which gave him ſome trouble, and more uneaſineſs. There was at that time upon Drury-Lane theatre a ſubaltern player, or rather faggot, whoſe name never made its appearance in the bills, and therefore will ſcarce be found in the annals of the theatres of that period. Williams, however was the name he bore: he was a native of Wales, and not the leaſt nettleſome of his countrymen. He performed the part of the meſſenger in the tragedy of Cato; and in ſaying, "Cæſar "ſends health to Cato," he pronounced the laſt word *Keeto*; which ſo ſtruck Quin, that he replied, with his uſual coolneſs, "Would *he had ſent* a better meſſenger." This reply ſo ſtung Williams, that from that moment he vowed revenge: he followed Quin into the green-room, when he came off the ſtage; and, after repreſenting the injury he had done him, by making him appear ridiculous in the eyes of the audience, and thereby hurting him in his profeſſion, he called him to an account as a gentleman, and inſiſted upon ſatisfaction: but Quin, with his uſual philoſophy and humour, endeavoured to rally his paſſion. This did but add fuel to his antagoniſt's rage, who, without farther remonſtrance,

ſtrance, retired, and waited for Quin under the piazzas [illegible] his return from the tavern to his lodgings: Williams [illegible] upon him, and a rencounter enſued, in which Williams [illegible] Quin was tried for this affair at the Old Bailey, [illegible] brought in manſlaughter, to the entire ſatisfaction of the court, and all who were acquainted with the origin and progreſs of this quarrel.

The next capital character he appeared in at Lincoln's-Inn-Fields, was that of Sir John Brute, in the "Provoked "Wife." This play, which was written by Sir John Vanbrugh, was revived at Drury-Lane about 1725; after having been laid aſide for ſeveral years, on account of its immoral tendency. Many of the moſt offenſive parts were now omitted; and the whole night-ſcene, where Sir John Brute appears in woman's apparel, was ſubſtituted for one, wherein the knight repreſented an inebriate parſon, and as ſuch a profeſſed debauchee. The run of the "Beggar's "Opera," about the time of the revival of the "Provoked "Wife" at Lincoln's-Inn-Fields, prompted Quin to leave that theatre; where his talents lay dormant, as he could neither perform the part of Macheath, nor that ſtill more illuſtrious one of Harlequin, which the manager conſidered as a more capital part than Hamlet or Cato, and therefore kept it entirely to himſelf. When Quin firſt engaged at Drury-Lane, he ſucceeded the elder Mills in all the capital parts of tragedy: but it was upon Booth's quitting the ſtage, on account of his illneſs, that Quin ſhone forth in all his ſplendor; and yet he had the diffidence, upon the firſt night of his appearing in Cato, to inſert in the bills, that "the "part of Cato would be only attempted by Mr. Quin." The modeſty of this invitation produced a full houſe and a favourable audience, but the actor's own peculiar merit effected more. When he came to that part of the play, where his dead ſon is brought in upon the bier, Quin, in ſpeaking theſe words,

> "Thanks to the Gods!—my boy has done his duty!"

ſo affected the whole houſe, that they were inſtant with a continued acclamation, "Booth outdone! Booth outdone!" Yet this was not the ſummit of his applauſe; for, when he repeated the famous ſoliloquy, he was encored to that degree, that, though it was ſubmitting to an impropriety, he indulged the audience with its repetition.

We now ſee Quin arrived at the ſummit of his profeſſion, where he remained without a rival for full ten years. But though he was in quiet poſſeſſion of the firſt rank upon the wo ; the ſtage itſelf did not continue in this peaceable ſtate [illegible] his while. Various were the fermentations and revolutions of the theatre during the courſe of this period, in which Quin's intereſt and character were very immediately concerned. When Cibber had thrown himſelf out of Fleetwood's confidence, Quin ſupplied his place in preſiding over rehearſals, and the peruſal of ſuch new plays as were offered. There is a ſtory told of him concerning his behaviour to an author upon one of theſe occaſions, which carries with it a good deal the air of truth. A poet had put a tragedy, which he had juſt finiſhed, into his hands one night behind the ſcenes, whilſt he was ſtill dreſſed for the character he had performed. Quin put it into his pocket, and never thought any more about it: the bard, who was very impatient to know his ſentiments with regard to the piece, waited upon him one morning, in order to hear his doom. Quin gave ſome reaſons for its not being proper for the ſtage, after having learned the title and fable, which he was before unacquainted with: upon which the poet, whoſe Muſe had flattered him with the view of a new ſuit of cloaths, as well as the clearing of a chandler-ſhop ſcore, in a faultering voice deſired to have his piece returned. “There,” ſaid Quin, “it lies in the window.” Upon which poor Bayes repaired to the window, and took up a play, which proved to be a comedy, and his was a tragedy: whereupon he told Quin of the miſtake, who very pleaſantly ſaid, “Faith then, “Sir, I have certainly loſt your play:” “Loſt my play!” cries the poet, almoſt thunder-ſtruck? “Yes, by G-d, I “have,” replied Quin; “but look ye, here is a drawer “full of both comedies and tragedies—take any two you “will in the room of it.”—But this no way ſatisfied the poet, who inſiſted upon his play, or a benefit: “if not, Sir,” ſays he, “I ſhall commence a proſecution againſt you and the “manager.”—Such were the terms of the bard:—he had the run of the houſe, and was completely ſatisfied.

In 1748, Quin, having taken umbrage at Rich's behaviour, retired in a fit of ſpleen and reſentment to Bath, notwithſtanding his being under engagements to that manager. Though Rich ought to have known that Quin never put up with any inſult, and though he too late repented of what he had done, yet he thought, by treating him with ſilent contempt, to make him ſubmit to his own terms. On the other hand, Quin, whoſe generous heart began now to relent, for having uſed his old acquaintance ſo cavalierly, reſolved to ſacrifice his reſentment to his friendſhip, and wrote early the next ſeaſon a laconic epiſtle to Rich in theſe words:

"I am at Bath. Quin." Rich thought this by no means a ſufficient apology for his behaviour, and returned the anſwer, in almoſt as laconic, though not quite ſo civil a manner. "Stay there, and be damned. Rich." This reply loſt the public one of the greateſt ornaments of the ſtage; for, as he and Garrick did not agree very well together, whilſt they continued rival actors, he could not brook ſubmitting to his competitor in dramatic fame; and as he now took a firm reſolution of never engaging again with ſo inſolent a blockhead, as he ſtyled Rich for this anſwer, there was no theatrical door open for him, unleſs he had turned opera ſinger. He, nevertheleſs, came from Bath in 1749, to play Othello at Covent-Garden theatre, for the benefit of the ſufferers by the fire in Cornhill, which happened the 25th of March 1748; and he afterwards continued many years to come conſtantly to London, to perform the character of Sir John Falſtaff, for his old and truſty friend Ryan: but, in 1754, having loſt two of his front teeth, he was compelled to decline the taſk, and wrote a comic epiſtle to Ryan upon the occaſion.

"My dear friend,

"There is no perſon on earth whom I would ſooner "ſerve than Ryan—but, by G-d, I will whiſtle Falſtaff for "no man."

Whilſt Quin continued upon the ſtage, he conſtantly kept company with the greateſt geniuſes of the age, and was well known to Pope and Swift; but there was none for whom he entertained a higher eſteem than Mr. Thomſon, author of the "Seaſons," and many dramatic pieces. This gentleman, by the death of Lord Talbot his patron, found himſelf reduced to a ſtate of precarious dependance. In this ſituation, having created ſome few debts, and his creditors finding that he had no longer any certain ſupport, became inexorable; and imagined by confinement to force that from his friends, which his modeſty would not permit him to aſk. One of theſe occaſions furniſhed Quin with an opportunity of diſplaying the natural goodneſs of his heart, and the diſintereſtedneſs of his friendſhip. Hearing that Thomſon was confined in a ſpunging houſe for a debt of about 70l., he repaired to the place; and, having enquired for him, was introduced to the bard. Thomſon was a good deal diſconcerted at ſeeing Quin, as he had always taken pains to conceal his wants; and the more ſo, as Quin told him he was come to ſup with him. His anxiety upon this head was however removed, upon Quin's informing him, that, as he ſuppoſed it would have been inconvenient to have had the ſupper dreſſed in the place they were in, he had ordered it from an adjacent tavern; and, as a prelude, half a dozen of claret was introduced. Supper being over, and the bottle circulating pretty briſkly, Quin ſaid, "It is time now we ſhould balance accounts." This aſtoniſhed Thomſon, who imagined he had ſome demand upon him—but Quin perceiving it, continued, "Mr. Thomſon, the pleaſure I have had in peruſing your works, I cannot eſtimate at leſs than a hundred pounds, and I inſiſt upon now acquitting the debt." On ſaying this, he put down a note of that value, and took his leave, without waiting for a reply.

Quin's judgement in the Engliſh language, joined to his merit as an actor, recommended him to the obſervation of the prince of Wales, father to his preſent majeſty, who appointed him to inſtruct his children in the true pronunciation of their mother tongue. And being informed, with what elegance and noble propriety his majeſty delivered his firſt ſpeech from the throne, he cried out in a kind of extaſy—"Ay—I taught the boy!"—Nor did his majeſty forget his old tutor, though ſo remote from court; for it is poſitively averred, that, ſoon after his acceſſion to the throne, he gave orders, without any application being made to him, that a genteel penſion ſhould be paid Mr. Quin during his life. It is true, that Quin was not in abſolute need of this royal benefaction; for, upon quitting the ſtage, he thought it was prudent to make ſome proviſion for the remainder of his days; and as he was never married, and had none but diſtant relations, he reſolved to ſink half of his ſmall fortune, in order to procure an eaſy competence. The duke of B——, who always profeſſed a great regard for him, hearing of his deſign, ſent for him, and generouſly told him, that he would grant him an annuity for his life, upon better terms than any he could procure from perſons who profeſſed this ſort of work: and ſo in reality he did; for Quin obtained 200l. a year for 2000l. With this proviſion then, and about 2000l. more in the funds, he retired to Bath, a place he had always in his eye for a retreat; as the manner of living, and the company that aſſociated there, were ſo entirely conſonant to his plan of life. He accordingly hired a houſe there, and had it fitted up in a decent, not elegant, manner.

From the time that Quin retired from the ſtage, a good harmony ſubſiſted, and a regular correſpondence was carried on, between Garrick and him; and when he paid a viſit to his friends in the metropolis once a year, as he generally did in autumn, he as conſtantly paſſed a week or two with Garrick, at Hampton. His laſt excurſion thither, in the ſummer 1765, was productive of the moſt agreeable ſallies of wit and merriment: Garrick's travels furniſhed ſuch new and entertaining topics of diſcourſe, and Quin's remarks ſuch unexpected ſtrokes of fancy, as enlivened the converſation to a degree almoſt incredible. While at Hampton, he had an eruption on his hand, which the faculty were of opinion would turn to a mortification; and this intimation greatly damped his ſpirits, as the thought of loſing a limb appeared to him more terrible than death itſelf: he therefore reſolved, let what would be the conſequence, not to ſuffer an amputation. Whether this proſpect ſo violently affected his ſpirits as to throw him into an hypochondria, or whether the natural habit of his body brought on a fever, this much is certain, that one of the malignant kind ſucceeded; and when he was out of all danger with reſpect to his hand, he was carried off by this fatal diſorder.

During his illneſs, he had taken ſuch large quantities of bark, as to occaſion an inceſſant drought, which nothing could aſſuage; and, being willing to live as long as he could without pain, he diſcontinued taking any medicines for upwards of a week before his death, and during this period was in very good ſpirits. The day before he died, he drank a bottle of claret; and, being ſenſible of his approaching end, he ſaid, "He could wiſh that the laſt tragic ſcene "was over, though he was in hopes he ſhould be able to "go through it with becoming dignity." He was not miſtaken, and departed Jan. 21, 1766, in his 73d year.

QUINAUT (PHILIP), a celebrated French poet, was born of a good family at Paris in 1635. He cultivated poetry from his infancy, and was but eighteen, when his comedy, called "Les Saurs rivales," was brought upon the ſtage. This was ſucceeded by fifteen dramatic pieces, which were played between the years 1654 and 1666. At the marriage of Lewis XIV. a kind of allegorical tragedy was to be compoſed; and Quinaut, being a young man of an agreeable appearance, was pitched upon to do it. The ſubject was "*Lyſis and Heſperia*;" Spain being meant by Heſperia, and France by Lyſis. Quinaut had juſt gained a great reputation by his "Falſe Tiberius;" which, though a bad performance, met with prodigious ſucceſs. "*Lyſis*" had not the ſame fortune: it was played at the Louvre in 1660, but had nothing beautiful, except the machinery. In the mean time, Quinaut was not entirely devoted to poetry: he applied

plied himſelf to the ſtudy of the law, and made his fortune by it; for, marrying the widow of a rich merchant, to whom he had been very uſeful in his profeſſion, he was by her means advanced to the place of auditor of accounts.

He afterwards turned himſelf to the compoſing of operas, which were ſet to muſic by the famous Lully; and Lully was charmed with a poet, whoſe verſes were not ſo full of force, but that they eaſily yielded to the capricious airs of muſic. The ſatiriſts of his time laſhed him on this account: they repreſented his poetry as without nerves; and ſaid of his verſes, as ſome cenſors did of Horace's, that a thouſand ſuch might be made in a day. Boileau is frequently ſevere on our author, not for the feebleneſs of his poetry, but for its ſoftneſs, its effeminacy, its tendency to enervate the mind and corrupt the morals:

Satire X.

“ la morale lubrique
“ Que Lully rechauffa des ſons de la muſique.”

Boileau had occaſion to ſpeak of Quinaut more explicitly, and it may not be amiſs to tranſcribe the paſſage; which is to be found in his “Critical Reflections upon ſome Paſſages in Longinus,” and runs thus: “I do not mean here to caſt the leaſt ſlur upon the memory of Mr. Quinaut, who, notwithſtanding all our poetic fracas, died in friendſhip with me. He had, I own, a great deal of genius, and a very ſingular talent in writing verſes fit for muſic. But then theſe verſes had no great force in them, nothing elevated: and it was their very feebleneſs, which made them fitter for the muſician, to whom they owe their principal glory. In ſhort, his ‘Operas’ are the only part of his works that are enquired after, and principally for the ſake of the muſic that accompanies them: his other dramatic pieces have long ſince ceaſed to be acted, ſo long that ſcarcely any one remembers it. As to Mr. Quinaut himſelf, he was a very honeſt man; and withal ſo modeſt, that I am perſuaded, if he were alive, he would not be leſs offended with the extravagant praiſes given him by Mr. Perrault, than with the ſtrokes in my ſatires.” Quinaut has found another advocate in Voltaire, who commends him “for his lyric poetry, and for the mildneſs with which he oppoſed the unjuſt ſatires of Boileau.—Quinaut,” ſays he, “in a manner of writing altogether new, and the more difficult for its ſeeming eaſineſs, deſerves likewiſe a place among theſe illuſtrious contemporaries. It is well known, with how little juſtice Boileau endeavoured to depreciate this poet: nor ought we to diſſemble, that Boileau, though admir-

Reflection III.

He had juſt been ſpeaking of Corneille, Racine, Moliere, Fontaine, &c.

“ able in other reſpects, had never learned to ſacrifice to the Graces. It was in vain, that he ſought all his life to humble a man, whoſe acquaintance with them was his diſtinguiſhing excellence. The trueſt elogium of a poet is, when his verſes are thought worthy the regard of poſterity. This has happened to whole ſcenes of Quinaut: an advantage, which no Italian opera ever yet attained. The French muſic has continued in a ſtate of ſimplicity, which is not to the taſte of any nation: but the artleſs and inimitable ſtrokes of nature, which frequently appear with ſo many charms in Quinaut, ſtill pleaſe, in all parts of Europe, thoſe who underſtand our language, and are poſſeſſed of a refined taſte. Did antiquity furniſh ſuch a poem as ‘ Armida,’ with what veneration would it be received! But Quinaut is a modern.”

Siécle de Louis XIV. tom. II. ch. 29. and under the word Quinaut.

This poet died in 1688, after having enjoyed a handſome penſion from Lewis XIV. many years. We are told, that he was an extreme penitent, in his laſt illneſs, for all his compoſitions which tended to inſpire love and pleaſure. We ſhould not forget to obſerve, that he was choſen a member of the French academy in 1670, and of the academy of inſcriptions in 1674. His life is prefixed to the edition of his works in 1715.

Dodwelli Annales Quintiliani, Lond. 1698, 8vo.

QUINTILIANUS (Marcus Fabius), an illuſtrious rhetorician and critic of antiquity, and a moſt excellent author, was born in the beginning of the reign of Claudius Cæſar, about the year of Chriſt 42. Auſonius calls him Hiſpanum and Calagurritanum; whence it has uſually been ſuppoſed, that he was a native of Calagurris, or Calahorra, in Spain. It may be ſo: it is however certain, that he was ſent to Rome, even in his childhood, where he ſpent his youth, and compleated his education; having applied himſelf moſt particularly to the cultivation of the *ars oratoria*. In the year 61, Galba was ſent by the emperor Nero into Spain, as governor of one of the provinces there: and Quintilian, being then nineteen years old, is ſuppoſed to have attended him, and to have taught rhetoric in the city of Calagurris, all the while Galba continued in Spain. And hence it is, that, according to ſome, he was called Calagurritanus, and not from his being born in that city. Theſe are perſuaded, in ſhort, that he was actually born in Rome, all his kindred and connections belonging to that city, and his whole life from his infancy being ſpent there, except the ſeven years of Galba's government in Spain: and the memorable line of Martial, addreſſing him thus,—“ Gloria Romanæ, Quintiliane,

“ tiliane, togæ”—greatly favours ſuch a ſuppoſition: Martial, who was himſelf a Spaniard, being fond of claiming his celebrated countrymen in his “ Epigrams.” In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him: who there taught rhetoric at the expence of the government, being allowed a ſalary out of the public treaſury. He taught it with the higheſt reputation, and formed many excellent orators, who did him great honour; among whom was the younger Pliny, who continued in his ſchool to the year 78. He taught it for twenty years; and then, obtaining leave of Domitian to retire, he applied himſelf to compoſe his admirable book, called “ Inſtitutiones “ Oratoriæ.” This is the moſt complete work of its kind, which antiquity has left us; and the deſign of it is to form a perfect orator, who is accordingly conducted therein, and furniſhed with proper inſtructions, from his birth even to his death. It abounds with excellent precepts of all kinds, relating to manners as well as criticiſm; and cannot be read by perſons of any age, but with the greateſt profit and advantage. “ It would have been vaſtly prejudicial to the literary “ world,” ſays Mr. Bayle, “ had Quintilian's works been “ loſt, he being an excellent author: and it were to be “ wiſhed, that all perſons, who mean to be authors, would, “ before they take up the pen for that purpoſe, read him very “ attentively. I am extremely ſorry, that I did not know “ the importance of this advice, till it was too late.” The firſt entire copy of the “ Inſtitutiones Oratoriæ,” for the Quintilian then in Italy was horridly mutilated and imperfect, was diſcovered by Poggius at the bottom of an old tower in the monaſtery of St. Gall, at the time of holding the council of Conſtance. The moſt uſeful edition of this work is that of Capperonerius, at Paris, 1725, in folio, whatever the verbal critics may ſay of Burman's, 1720, in two volumes 4to. Capperonerius has preſented us with a liſt of more than ninety editions of it.

Dict. Quintilian.

In the mean time, Quintilian did not only lay down rules for juſt ſpeaking, but exhibited alſo his eloquence at the bar. He pleaded, as he himſelf tells us, for queen Berenice in her preſence; and grew into ſuch high repute, that his pleadings were written down in order to be ſold to the bookſellers. This practice however, which by the help of ſhort-hand prevailed in Rome, as it has ſince done in other countries, ſometimes did vaſt injury to authors, by occaſioning their works to appear under their names very imperfect. Quintilian ſuffered on this account, as the following paſſage in him plainly ſhews: “ The only quære in the cauſe of Nævius Aponia-

Inſt. Orat. lib. iv. in Præf.

"nus was, whether he threw his wife headlong, or whether "ſhe voluntarily caſt herſelf down. This is the only pleading," ſays he, "I have yet publiſhed, to which I will "own I was induced by a youthful thirſt after glory. For "as to the reſt which go under my name, as they were "corrupted by the negligence of the writer, whoſe only view "was gain, they contain but very little of what I can call "my own." This declaration of Quintilian, when he was growing old, and had retired from buſineſs, may teach us what judgement to form of the "Declamations," which ſtill go under his name, and have frequently been printed with the "Inſtitutiones Oratoriæ." Burman tells us in his preface, that he ſubjoined them to his edition, not becauſe they were worthy of any man's time and pains, but that nothing might ſeem wanting to the curious. He will not allow them to be Quintilian's, but ſubſcribes to the judgement of thoſe critics, who ſuppoſe them to be the productions of different rhetoricians in different ages; ſince, though none of them can be thought excellent, ſome are rather more elegant than others.

Inſt. Orat. lib. iv. in Præf. lib. vii. c. 2.

The anonymous dialogue "De Oratoribus, ſive de cauſis "corruptæ eloquentiæ," has ſometimes been printed with Quintilian's works; yet the critics do not ſuppoſe it to be his. Many aſcribe it to Tacitus, and it is commonly printed with the works of that hiſtorian; and a polite ſcholar, now living, ſeems inclined to give it to the younger Pliny; "be-"cauſe," ſays he, "it exactly coincides with his age, is ad-"dreſſed to one of his particular friends and correſpondents, "and is marked with ſome ſimilar expreſſions and ſentiments. "But as arguments of this kind are always more impoſing "than ſolid," he wiſely leaves it as "a piece, concerning "the author of which nothing ſatisfactory can be collected," only "that it is evidently a compoſition of that period, in "which he flouriſhed." What gave occaſion to its being aſcribed to Quintilian, was, that he actually wrote a book upon this very ſubject, and with this very title, as he himſelf declares: yet the critics are convinced by arguments, which are not worth inſerting here, that the dialogue, or rather fragment of the dialogue, now extant, is not that of which Quintilian ſpeaks, but the production of ſome other writer.

Fitzoſborn's Letters, LXXIV.

Inſt. Orat. lib. vi. in proem.

Quintilian ſpent the latter part of his life with great dignity and honour. Some imagine, that he was conſul: but the words of Auſonius, on which they ground their ſuppoſition, ſhew, that he did not poſſeſs the conſulſhip, but only the conſular ornaments; "honeſtamenta nominis potius quam in-"ſignia poteſtatis:" and we may add, that no mention is made of

Auſon. in Gratiar. Actione.

of his name in the "Faſti Conſulares." It is certain, that he was preceptor to the grandſons of the emperor Domitian's ſiſter. Though Quintilian's outward condition and circumſtances were proſperous and flouriſhing, yet he laboured under many domeſtic afflictions, which tired out his patience, and forced him to complain of the cruelty of his fate. In his 41ſt year, he married a wife who was but twelve years old, and loſt her when ſhe was nineteen. He beſtows the higheſt applauſes on her, and was inconſolable for her loſs. She left him two ſons, one of whom died at five years old; and the other at ten, who was the oldeſt, and poſſeſſed extraordinary talents. He bewails theſe loſſes moſt pathetically: he would have left off writing, and thrown into the fire all his compoſitions: he was afraid he ſhould be charged with being hard-hearted, if he ſhould employ his tongue henceforward in any thing but in inveighing againſt Heaven: and he did not omit to ſay, that there is a malicious and jealous being, who does not ſuffer very promiſing children to be long-lived. Whoever will turn to the proemium of the ſixth book of his "Inſtitutiones Oratoriæ," may ſee, how indecently the wiſeſt of the heathens indulged upon certain occaſions their impatience and murmuring.

Quintilian ſoon got the better of all this grief. Inſtead of burning his "Inſtitutiones Oratoriæ," which was not then above half done, he continued and perfected them. He took a ſecond wife in a year or two after, by whom he had a daughter, whom he lived to ſee married; and who, at the time of her marriage, received a handſome dowry from the younger Pliny, who had been his ſcholar; in conſideration, Plinii Epiſt.
as we are told, that ſhe was married to a perſon of ſuperior 32. lib. 6.
rank, which required her to be better fitted out, upon her firſt going to him, than her father's circumſtances would admit of. Quintilian lived to be fourſcore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His "Oratorial Inſtitutions" contain a great number of excellent moral inſtructions; and it is a main principle inculcated in them, that "none but a good man can make a good orator:" which, if it is not altogether true, as it is to be feared it is not, ſhews at leaſt the piety of this great maſter.

One blemiſh however there lies upon Quintilian's character, which cannot be paſſed over; and that is, his exceſſive flattery of Domitian, whom he calls a God, and ſays, that he ought to be invoked in the firſt place. He calls him alſo a Proem. ad
lib. iv.

moſt holy cenſor of manners, and ſays, that there is in him a certain ſupereminent ſplendor of virtues. Which ſort of panegyric muſt needs be highly offenſive to all who have read the hiſtory of that wicked emperor: nor can any [illegible] be made for Quintilian, but the neceſſity he was under for the ſake of ſelf-preſervation, of offering this incenſe to a prince, moſt greedy of flattery, and who might probably expect it the more from one on whom he had conferred particular favours, as he certainly had on Quintilian. It is remarkable, that Martial, Statius, and Julius Frontinus, have flattered this emperor in the like manner.

QUINTIN MATSYS, ſometimes called the farrier of Antwerp, was famous for having been tranformed from a blackſmith to a painter, by the force of love, and for the ſake of a miſtreſs. He had followed the trade of a blackſmith and farrier near twenty years; when falling in love with a painter's daughter, who was very handſome, and diſliked nothing in him but his profeſſion, he quitted his trade, and betook himſelf to painting: in which art, aſſiſted by a good natural taſte, a maſter, and the power of love into the bargain, he made a very uncommon and ſurpriſing progreſs. He was a painful and diligent imitator of ordinary life, and much better at repreſenting the defects than the beauties of nature. One of his beſt pieces is a deſcent from the croſs, in the chapel at the cathedral of Antwerp: for which, and a multitude of other hiſtories and portraits, he gained a multitude of admirers; eſpecially for his laborious neatneſs, which in truth was the principal part of his character. He died pretty old in 1529. His works are diſperſed throughout Europe.

QUINTINIE (JOHN de la), a famous French gardener, was born at Poictiers in 1626. After a courſe of philoſophy, he applied himſelf to the law, and came to Paris in order to be admitted an advocate. He had a great deal of natural eloquence, which was alſo improved by learning; and acquired himſelf ſo well at the bar, as to gain the admiration and eſteem of the chief magiſtrates. Tamboneau, preſident of the chamber of accounts, being informed of his merit, engaged him to undertake the preceptorſhip of his only ſon; which Quintinie executed entirely to his ſatisfaction; applying his leiſure hours in the mean time to the ſtudy of agriculture, towards which he had by nature a ſtrong inclination. He made his advantage of Columella, Varro, Virgil, and all authors ancient or modern, who had written about it; and gained new lights by a journey, which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the moſt uſeful obſervations, joining all along practice with theory. On his return to Paris, Tamboneau entirely gave up to him his garden, to manage as he pleaſed; and Quintinie applied himſelf to ſo intenſe a ſtudy of the operations of nature in this way, that he ſoon became famous all over France. The prince of Condé, who is ſaid to have joined the pacific love of agriculture to a reſtleſs ſpirit for war, took great pleaſure in converſing with Quintinie. He came to England about 1673; and, during his ſtay here, paid a viſit to Mr. Evelyn, who prevailed on him to communicate ſome directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were tranſmitted to Mr. Evelyn from Paris; and afterwards, in 1693, publiſhed by him in Engliſh. Charles II. made Quintinie an offer of a conſiderable penſion, if he would ſtay and take upon him the direction of his gardens: but Quintinie choſe to ſerve his own king, Lewis XIV. who erected purpoſely for him a new office of director general of all his majeſty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and, when he died, the king himſelf was much affected with it, and could not forbear ſaying to his widow, that “he had as great a loſs as ſhe had, “and never expected to have it repaired.” Quintinie died very old, but we know not in what year. He greatly improved the art of gardening and tranſplanting trees: and his book, intituled “Directions for the management of Fruit and “Kitchen Gardens,” contains precepts which have been followed by all Europe.

QUINTUS CALABER, a Greek poet, who wrote a large “Supplement to Homer's Iliad” in fourteen books; in which a relation is given of the Trojan war, from the death of Hector to the deſtruction of Troy. It is conjectured, from his ſtyle and manner, that he was either contemporary with, or lived near the age of, Coluthus, who wrote a poem on the rape of Helen in the fifth century; and with other authors, who flouriſhed at that time; for, ſays Rhodomannus, one of his editors, “if we examine in a critical way the diction of Quintus, Coluthus, Tryphiodorus, “Muſæus, the poet I mean who ſung the loves of Hero and “Leander, and Nonnus, we ſhall find a very exact reſemblance between his caſt and manner of writing and theirs; “whence one may juſtly infer, that they lived about the “ſame time.” As to his country, ſome have concluded

Rhodomann. in Præfat. ad Quintum Calabrum.

him to be a Smyrnæan, and inſtead of Quintus Calaber, have called him Quintus Smyrnæus, becauſe in the 12th book he ſpeaks of his having fed ſheep at Smyrna: but this ſeems to be but a ſimple foundation to build upon, ſince it may eaſily be conceived to be nothing more than a mere poetic fiction. In ſhort, nothing certain can be collected either concerning his perſon or his country; and ſo far, at leaſt, he may be compared to Homer. His poem was firſt made known by cardinal Beſſarion, who diſcovered it in St. Nicholas's church, near Otranto in Calabria; whence the author was named Quintus Calaber. It is intituled "Paralipomena," or "Prætermiſſa ab Homero;" which, ſuppoſing Homer's poem to be imperfect and defective, has expoſed him to the cenſure and ſeverity of ſome critics. "The good man," ſay they, "is "greatly deceived in thinking Homer wanted any thing to "complete him. The maſters of the art of poetry all allow "that the 'Iliad' is a finiſhed poem; and properly concludes "with the death of Hector, ſince the anger of Achilles, "which is the ſubject of it, ends there: ſo that whatever "portion of genius the Calabrian may poſſeſs, he is manifeſtly "ignorant of the fundamental rules of his art." F. Rapin has treated our author with much contempt; and ſays, that far from being qualified to write continuations of either "Iliad" or "Odyſſey," he has not the leaſt reſemblance of Homer's eaſe and ſpirit, nor any thing exact or regular about him. Others aſcribe to him genius and learning in abundance; and a learned German, called Freigius, has puſhed his admiration of him ſo far, that he cannot be content with giving him a leſs title, than that of "Homerus reſuſcitatus." In the mean time, leaving theſe extravagant perſons to themſelves, it is but juſtice to Quintus to ſay, that there is ſome degree of merit in him as a writer, and that he is not altogether unworthy of being read.

Baillet, Jugemens, tom. iv.

He was firſt publiſhed at Venice by Aldus, it is not ſaid in what year; then by Freigius at Baſil in 1569; then by Rhodomannus at Hanover in 1604; and laſt of all, very neatly and elegantly, in 8vo, at Leyden, 1734, with this title, viz. "Quinti Calabri Prætermiſſorum ab Homero "Libri XIV. Græcè, cum verſione Latina et integris emen-"dationibus Laurentii Rhodomanni & adnotamentis ſelectis "Claudii Dauſqueii. Curante Joanne Cornelio de Pauw, "qui ſuas etiam emendationes addidit."

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